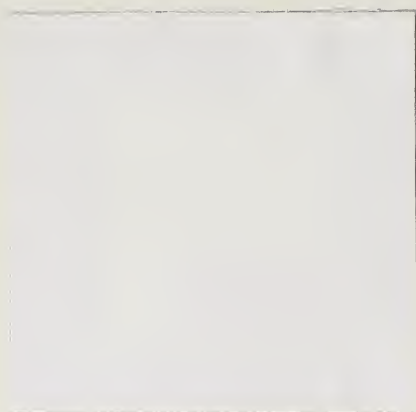








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NOTES AND QUERIES:

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FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

THIRD SERIES. — VOLUME THIRD.

JANUARY — JUNE, 1863.

LONDON:

BELL & DALDY, 186, FLEET STREET.

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LONDON, SATURDAY, JANUARY 3, 1863.

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from 3rd S. ii. p. 463.)

26 Oct. [1594].—Thomas Gosson. Joseph Hunt. Entred for their copie, under thandes of Mr. Warden Binge, a ballad intituled *The coolinge of Curst Kate* vjd.

[This is an entry which, in reference to Shakespeare's "Curst Kate," seems to have been passed over by those who have hitherto consulted the Stationers' Registers: its importance cannot be doubted, although it probably relates to a ballad founded on the old comedy, *The Taming of a Shrew*, which was first printed in the year 1594, 4to. The only copy of that impression is in the Library of the Duke of Devonshire, who purchased it by the hands of the present writer for 95*l*. It may originally have been called "The Cooling of Curst Kate."]

John Danter. Entred for his copie, &c. a ballad intituled *Jone's Ale is newe* vjd.

[An extremely popular ballad, and a tune to which songs, &c. were often afterwards written, when it usually bore the name of *The Jovial Tinker*. The words are preserved among Douce's Ballads at Oxford, where it bears the following title: *Joane's Ale is New; or a new merry meddly, showing the power, strength, operation, and vertue that remains in good Ale, which is accounted the mother-drink of England*. It begins "There was a jovial Tinker," and ends with the burden, "And Joane's Ale is new, boys."]

Edward White. Entred for his copie, &c. theis twoo ballads insuinge, viz.:

The poore's lamentation for the price of corne, with God's justice shewed uppon a cruell horder of corne vjd.

Another of *The Devill of Devonshire, and Wilkin of the West, his son* vjd.

Johane Butler, widow. Entred for hir copie, &c. a booke intituled *A true report of the Baptisme of the Prince of Scotland* vjd.

[Afterwards known here as Prince Henry.]

25 Oct.—John Danter. Entred for his copie, &c. a book intituled *The Terror of the night, or an apparision of dreames* vjd.

[By Thomas Nash. The true title is, *The Terrors of the Night, or a Discourse of Apparitions*. It was "printed by John Danter for William Jones," 1594, 4to. It is a tract written by Nash when he was ill, and in great poverty. The most interesting passage in it relates to "Robin Goodfellowes, Elfes, Fairies, and Hobgoblins," who, the author says, had displaced the "Fawnes, Satyres, Dryades, and Hamadryades" of Greece. It is very rare.]

Johane Butler, widowe. Entred for her copie, &c. a ballad intituled *The Tryumphant and princelie newe ballad, declaringe the royaltie and magnificence performed at the Baptisinge of the prince of Scotland*.

Ultimo Octobris.—Thomas Myllington. Entred for his copie, &c. a ballad intituled *The poore widowe of Cophall in Kent, and her seaven children, how wonderfullie the Lord fed them in their wante* vjd.

[Clearly connected with the then high price of corn.]

Tho. Myllington. Entred for his copie, &c. another ballad, intituled *A Triumphant newe successe, which our Englishe men had in Britanyne, with the yeildinge and takinge of the towne and castell of Morlesse in Sept. 1594* vjd.

5^{to} die Novembris.—John Danter. Entred for his copie, &c. a ballad wherein is shewed *A knacke howe to knowe an honest man from a knuve* vjd.

[A comedy called *A Knack to know a Knaves* was entered on 7th Jan. 1593-4, and here we see a counterpart to it entered as "a ballad." It was not in fact published until 1596, and is a very inferior production. It was, doubtless, written in consequence of the great run at the theatre, of *A Knack to know a Knaves*, immediately after it had been brought out; but the title-page of the *Knack to know an Honest Man* only professes that it had been acted "several times." *A Knack to know a Knaves* was printed in 1594, and has been reprinted by the Rox-burgh Club.]

John Danter. Entred alsoe for his copie, &c. a ballad intituled *The storie of Tamburlayne the greate* &c. vjd.

[Here, again, a play is termed "a ballad." It was of course Marlowe's performance, which had been first printed four years earlier. The Rev. Mr. Dyce supposes that the above was the entry of a ballad founded upon the drama, but he did not know how often in the Stat. Registers plays were denominated ballads. See the very preceding entry, where *A Knack to know an honest Man* is termed "a ballad."]

15 Nov.—Edward White. Entred for his copie, &c. a ballad of *The triumphes at the tilte and thanksgyvinge, the xxvijth of November 1594, for her majesties xxxvij yeares Reigne* vjd.

Die Veneris xv^o Novembris.—Edward White. Entred for his copie, &c. a ballad intituled *The Unthriftes Adiew to Jone's ale is newe* vjd.

[The popularity of *Jone's Ale* is new seems almost immediately to have produced imitations of it, to the same tune. The ballad is unknown to us.]

Edward White. Entred for his copie, &c. another ballad, intituled *A most joyfull newe ballad shewing the happines of England for her maties blessed reigne, and the subjectes joy for the same* vjd.

xix die November.—Willm. Ponsonby. Entred for his copie, under thandes of the Wardens, a booke intituled *Amoretti and Epithalamion*. Written not long since by Edmund Spencer . vjd.

[In the writer's *Life of Spenser*, 1862, p. cxii. it is stated, by mistake, that the above entry belongs to 1595, and not to 1594. Spenser's *Amoretti* &c. were published with the date of 1595, but the above memorandum was, of course, inserted in the Registers in anticipation.]

John Wolf. Entred for his copie, &c. a booke intituled *Vincenzio Saviolo his practise* vjd.

[I.e. "his practise" of fencing. It came out, in two books, with the date of 1595. This is the work to which Touchstone alludes in *As you like it*, and particularly to that part of it which treats "of the Diversitie of Lies"—"lies certain," "lies conditional," "lies in general," &c. It was dedicated to the Earl of Essex as "the English Achilles."]

xxj Novemb.—Edward Alde. Entred for his copie, &c. a booke intituled *A myrror of man's miseries, or a Sommarie of the firste parte of the Resolution* vjd.

[This is to be added to the number of *Mirrors* published of old. Churchyard published *The Mirror of Man and Manners of Men* in 1594, but it is probable that some other work was intended by this entry. We never saw any such.]

Richard Jones. Entred for his copie, &c. a booke intituled *The fisherman's tale, conteyninge the storie of Cassander, a gretian knight* vjd.

[By Francis Sabie: the second part, *Flora's Fortune*, is not here mentioned, but they were published together by Richard Jones with the date of 1595, 4to. Few books can be more rare.]

29 Nov. Wm. Ponsonby. Entred for his copie, &c. a booke intituled *A Treatize in commendation of Poetrie, or defence of poesy*. Written by Sir Phillip Sidney vjd.

[Published in 1595, 4to, with four introductory Sonnets by Henry Constable. The main difference between this and later impressions is, that some of the names are given at length in the 4to. It is included in the folio, 1598.]

2 December.—Richard Feild. Entred for his copie, &c. a booke intituled *Thoma Campiane Poema* vjd.

[Probably a Latin poem by Thomas Campion, or Campian, who afterwards attained considerable celebrity as an English poet, as well as a musical composer. His works are very scarce, and we only know of a single copy of his *Two Bookes of Ayres*, n. d., published soon after 1600. On account of its rarity, we may quote from it the following two stanzas of a charming love-song:

"Sweet, afford me then your sight,
That surveying all your lookes,
Endlesse volumes I may write,
And fill the world with envied bookes;

"Which when after ages view,
And shall wonder and despaire,
Women, to find a man so true,
Or men a woman halfe so faire!"

The writer is about to print a new selection from the graceful and elegant productions of our early musical composers.]

iiij^{to} die Dec.—Edward White. Entred for his copie, &c. a ballad intituled *A sorrowfull songe made uppon the valiant Souldiour, Sr Martin Frobisher, who was slayne neere brest, in Fraunce, in November last* vjd.

[Thomas Churchyard in 1578 wrote a *Prayse and Reporte* of Frobisher's Voyage, and he may have been the author of the *Sorrowfull Song* on his death, but we are not aware that it has survived. It appears by the Stationers' Registers that on 1 Nov. 1578, John Charlwood was fined 5s. for printing an account of "*Fourboyser's Voyage* without licence." Chalmers (*Biog. Dict.* xv. 142), states that Frobisher was buried at Plymouth, but the Register of Deaths at Cripplegate, under date 14 Jan. 1594, has this record: "Buried. Sr Martyn Furberish, knight." Was the body removed thither, or does the register only record the day of Furberish's burial elsewhere.]

John Danter. Entred for his copie, &c. a booke intituled *The historie of Gurgantua, &c.* vjd.

6 Dec.—John Danter. Entred for his copie, &c. a ballad intituled *White's lamentation, with his owne hande, made in the dungeon at Newgate, the night before his death* vjd.

[We find no trace in Stow or Camden of White's crime.]

Thoms Gosson. W^m Blackwell. Entred for their copie, &c. a ballad intituled *The wofull lamentation of Richard Banes, executed at Tyborne the 6 of December, 1594* vjd.

[The name only of this criminal seems to be recorded.]

xx^o die Decembris.—Adam Islip. Entred to him for his copie, &c. *Chawcer's workes*, by the consent of the wardens, and also by the appointment of Abell Jeffes, to whom this copie was first entred vjd.

[This is well known as Speght's edition of Chaucer, but though thus entred in Dec. 1594, it was not published until 1598 and again in 1602. Like other and earlier impressions, it contains various pieces not by Chaucer.]

xxvij^o die Decembris.—Thoms Millington. Entred unto him for his copie, &c. a ballad intituled *An excellent newe ballad, declaringe the*

monstrous abuse in apparell, and the intollerous pride noue-a-daies used, &c. vj^d.

[This, we believe, to have been the registration of Stephen Gosson's poetical and abusive Satire against the excess, &c. in the apparel of women. When published, it was called *Pleasant Quippes for upstart newfangled Gentlewomen, &c., containing a pleasant Invetive against the fantastical foreigne Toyes daylie used in Women's Apparell*. It was first printed in 1595, and again in 1596, but in neither case by Millington: perhaps he did not like the responsibility. It was castrated, reprinted, and finally suppressed by the Percy Society in 1841; but the writer of the present notice is about to re-produce it entire, as a curious, though somewhat broad picture of the manners of the time, by a clergyman, the ancient enemy of theatrical performances.]

J. PAYNE COLLIER.

INEDITED LETTER OF LORD AND LADY RUTHVEN.

The mystery in which that great historical problem, the Gowrie Conspiracy, is still involved, and the sympathy which must always be felt for the unhappy family whose downfall dates from that event, gives peculiar interest to every fragment which serves to throw a gleam of light over the obscurity in which the later history of the Ruthvens is involved.

The readers of "N. & Q." will therefore, I am sure, share with me in acknowledging their obligations to the Noble Lord, by whose courtesy I am enabled to lay before them the following Petition from *a copy* in his possession. Nor is the document less interesting from the distinctness with which the writer alludes to the fate of his grandfather, "John, Earle of Gowrey, whose life, honour, and estate, were sacrificed to the Courte pretence of a Conspiracy."

"To his highnesse Oliver Lord Protector of the Commonwealth of England, Scotland, and Ireland, &c.

"The Humble Petition of Patrick Lord Ruthen, and Dame Sarah his Wife,

"Sheweth, —

"That the Petitioner is Grandsonne to John Earle of Gowrey, whose life, honour, and estate were sacrificed to the Courte pretence of a Conspiracy, that in pursuance of that oppression, the Infancy and Jovenency of the Petitioner's father suffered 19 years Imprisonment in the Tower of London till the late King was pleased to enlarge him with 500 li^{pr} Ann out of the Exchequer, And in the Parliament of Scotland, 1641, restored him to the Barony of Ruthven, which Pension, notwithstanding it were the whole visible provision the Petitioner's father had for the support of his family, yet the distractions of these times obstructed his due payment, and involved him into inevitable debts which cast him into prison, where he died, leaving the Petitioner and another Sonne in a very poore and lamentable condition; That your Petitioner, having never acted anything to the prejudice of your highnesse's interest, and there being neare 5000 li due for arrears to the Petitioner's father as by Certificate of the Auditor and Receiver gen^l of the Exchequer, And that by reason of your Petitioner's extreme poverty he

might have long since perished had he not beene relieved by his life (wife) who is not able longer to contribute,

"The Petitioners most humbly beg your highnesse's Commisseration of their most sad condition, That your Highnesse would be pleased, if not to restore him to his families former splendour, yet to such a subsistence as may not altogether misbecome the Quality of a Gentleman, Honor with Beggary being an unsupportable Affliction.

"And the Pet^rs as in duty bound,
"shall pray, &c.

"RUTHEN."

"Oliver P.

"Wee referre this Petition to our Counsell, desiring a tender and speedy Consideration hereof may be had.

"Whitehall, the 3rd of November, 1656."

I was in hopes to have been enabled to report the results of this Petition; but I am sorry to say that the searches most kindly made for that purpose, at the Public Record Office, by the direction of my friend Mr. Hardy, the learned Deputy-Keeper of the Records, have not led to the discovery of any documents upon the subject.

WILLIAM J. THOMS.

ARCHBISHOP LAUD AND HIS SEPULCHRE.

As a sequel to the entries from the Register of Allhallows Barking, I append the following extract from the Vestry Minute Book under the date of July, 1663. On the 21st of that month and year, Laud's body was removed from under the altar of this church, where it had lain for more than nineteen years, and in fulfilment of his own wish, interred at St. John's College, Oxford, where it now lies. The vicar, or curate, or churchwarden appears to have considered the event worthy of poetical treatment, and appends the following lines: —

"Upon the remoue of the most Rev^d. William Lord Archbp.
of Canterburie his bodie from Allhallowes Barking
London, to Ste. John's Colledg, in Oxford, July the
xxi^t, 1663.

"When first injustice packt up his high Court,
When usurpation gran'd a broad seale for't,
When death in Butcher's dress did th' ax advance,
And tragique purpose, with all circumstance
Of fright and feare, took up the fatal stage
To set rebellion in its Rule and Rage;
When friendship fainted and late Love starke dead,
When few owned him whom Good Men honored,
Then Barking home then (thus by the world forsook)
The butchered bodye of the Martyre tooke,
Tore up her quiett marble, lodged him sure
In the cheife chamber of her sepulture;
Where he intire and undisturbed bath bin,
Murther'd and mangl'd tho at's laying in,
Where he's untainted too, free from distrust,
Of a vile mixture with rebellious dust;

To make that sure, braue Andrewes* begged it meet
To rot att's Coffin, and to rise att's feet.
But now our Learned Lawd's to Oxford sent,
S^{te} JOHN's is made S^{te} WILLIAM's monument,
Made so by 'mselfe, this pious Primate's knowne
Best by the books and buildings of his owne,
Whome tho' the accursed age did then deny,
To lay him where the Royall Reliques lye,
Which was his due; Att's bodie next remoue,
Hee'll Rise and Reigne amongst y^e Blest aboute."

The name of the poet is not appended, and the handwriting differs from the rest of the book, which was kept by a registrar or vestry clerk. The vicar at that time was Dr. Edward Layfield, Laud's nephew; the curate and lecturer, Mr. Sam. Clarke; the wardens, Mr. Benjamin Shepherd and Mr. Sowden.

Archbishop Laud expresses in his last testament the desire to be buried at St. John's College, Oxford, and particularly not to be buried in the Tower.

JUXTA TURRIM.

CARFAX, OXFORD.

It is inquired (1st S. iii. 508), whether Carfax, Oxford, is akin to "Carfoix," carrefour, or four ways? The only answer given is in the next volume, p. 214, that it is properly quarfax, for quatuor facies, because it faces to High Street, Queen Street, Cornmarket¹ Street, and St. Aldates.

I am an old resident of Oxford, and never having heard that interpretation before, think it right to state, that in my opinion it is incorrect, because St. Martin's, or Carfax Church, faces only two ways, that is, east on the High Street, and south on Queen Street (formerly the Butcher² Row), the other two sides being built up by houses; and why should St. Martin's Church at Oxford be called four faces any more than any other quadrangular church.

Anthony Wood, in his *History of the City of Oxford*, edited by Peshall, gives these words:—"Quartermois, or Carfax," and (p. 17) adds, "or the place which tendeth or looketh four ways"—"quadrivium, or four ways;" and it is no doubt the received opinion in Oxford, that Carfax is a corruption of quartermois, because it is situate at the centre of the four principal streets of the city, or rather of those that were, in ancient times, so considered. In 1547, the churchwardens credit themselves with 3s. for three quarters of a year's cleaning of "the Carfox," and there are many similar entries.

So far there appears to be but little reason for my interference with the answer to the query; but another interpretation of Carfax was given a few years back, by a gentleman who had made British

antiquity, and the etymology of words derived from British and Anglo-Saxon, his study: he stated very confidently that the supposed corruption from quartermois was a blunder, and the first syllable was a corruption of caer, and the second of feax, or hair, *i. e.* the place of hair, in the sense of Golgotha, or the place of skulls. Allow me to solicit the attention of your many learned Anglo-Saxon scholars to this conjecture, on which I venture the following observations:—

1. It is obvious that Oxford, from its central situation, must have existed in British and Roman times, although we have not, so far as my knowledge extends, any Roman remains.

2. Wood states the ancient name to be Caer Memphric, and that he founded it 1000 years before Christ; he also states that it was called Caer Bosso, from the name of an earl, *temp.* King Arthur.

3. He also (p. 174) gives the authority of a record for the fact that the burgesses of Oxford held their Portmanmote Hall in the churchyard, and this is borne out by the fact that the present town hall did not come into the possession of the city till the reign of Henry III., when it was forfeited by attainder of a Jew, and so fell, confirmed by the Crown, to the corporation.

If Wood's interpretation is to be received, it would be thus,—“St. Martin's Church at the four ways.”

But I submit that Quarter could hardly be corrupted to Caer, and that it is probable the place so conspicuous as the heart of the city, and where the citizens met in council, received the name of Caerfeax before the Norman Conquest.

Bos PIGER.

Oxford.

CUCKOO-GUN.

In *Glencreggan* (vol. i. p. 50) the author speaks of one of the Macdonalds of Saddell thus:—

“It is said of this chieftain, surnamed ‘Rìgh Fiongal,’ that he was accustomed to amuse himself by keeping watch from the battlements of his castle, and firing at any suspicious-looking person with a *gun* that he called ‘the cuckoo.’”

In South Pembrokeshire I once heard the following:—

“Az I waz gwain¹ up Hottery-tottery,
I peeped in droo² lillie³:
There I zaw Cutterel,⁴
Dancin' on her gambrel.⁵

Naibour⁶ Hugh, lend me the lent⁷ of thy Cuckoo;
I'll shut Cutterel,
Dancin' on her gambrel,
And thou shalt ha'e the curly pelloo.⁸”

* Col. Eusebius Andrewes, beheaded on Tower Hill, and buried in the chancel of the church, April 23, 1650.

¹ Going. ² Through. ³ (?). ⁴ Rabbit. ⁵ Cambrel, or hock. ⁶ Neighbour. ⁷ Loan. ⁸ Hide, or skin = French *pelure*.

In South Pembrokeshire, the foregoing would be called a *ram-es*: this word being, perhaps, derived from the Danish *ramse*, *rigmarole*. But my object in this letter is, first, to draw attention to the word "cuckoo," which occurs both in the vocabulary of Righ Fiongal, and in this South Pembrokeshire *ram-es*, in the sense of "gun." I wish to ask, Was some particular sort of gun at one time called a "cuckoo"? Or was it a provincialism for guns in general? And wherefore should the same prevail in "The Land's End" of Scotland, and in "The Land's End" (as it may be called) of Wales? Or have the above doggrel lines a gipsy origin?

The word "lillie" is a puzzle to me. Of course, the spelling is my own, and may not well represent the sound. Will any of your readers be good enough to explain it? I have an explanation which, in case of none more probable appearing, I propose to give at a future date.

J. TOMBS.

Minor Notes.

TRADITION THROUGH FEW LINKS.—I have recently met a gentleman, whose mother died at Bath in 1822, at the age of eighty-eight. She had talked with a woman, who, when a child, had seen the dead bodies on the field of Lansdowne in 1643.

M. N.

GROWTH OF BOGS.—Edward Moon, of Liverpool, in the year 1667, indites a rental of his property there for the guidance of his son and heir. At p. 72 of *The Moon Rental*, as published by the Chetham Society, he says:—

"You may sell fifty pounds' worth at least of turf to the town in a year: for, of my knowledge, you have good black turf at least four yards deep; if so, it may be worth two hundred pounds an acre, and you have ten acres of it; in a word, you know not what it may be worth, lying so near a great town; and if you have half a yard at the bottom ungotten, once in forty years it swells, and grows again."

M. D.

TO COLT.—Nares suggests that this verb "may perhaps be derived from the wild tricks of a colt." The doubtful "perhaps," however, with which he ushers in this etymological guess, seems to show that he was aware of the, as I think, fatal objection that "to colt" signifies not so much to frisk or play tricks out of wantonness, as to gull, cheat, or make a fool of. The true root, as it seems to me, is to be found in the Italian verb *cogliere*, the English word being formed—as is the case with so many derivations from the Latin—on the past participle *colto*. In the Elizabethan times Italy was the fashionable source of some good and much evil, and the Italian verb has not only the derivative meanings attached to "catch" in English and "attraper" in French, but in the *modo basso*,

or low language, such as would be used by sharpers, it is found in the very expression for robbing or cheating the yokel. (Vide Vanzon, *Diz. Univ. d. Ling. Ital., in voc.* "Agresto, Cogliere, Rubare.")

BENJ. EAST.

LATIN ELEGY BY PRAED: GREEK: ENGLISH.—In Neale's *Views of Seats* ("Description of Broadlands"), is a copy of the celebrated Epitaph on Lady Palmerston; and with it, one of the Greek elegy from the *Anthologia*. The following, by Praed, written at Eton, is something like the Greek, and it has the advantage of being in the same metre—a metre particularly adapted to tender subjects:—

Quà gelido recubas, frustrâ formosa, sepulchro,
Herba viret, niveis herba decora rosis;
Nec signant monumenta locum, nec nomen adeptæ
Servant perpetuâ tristia saxa notâ.
Si quid id est, memini! nec sculptas arte columnas,
Nec tumuli curat carmina, vera fides.
Sit tibi pro busto pietas; hoc munere vivis,
Et quam non servat marmora, servat amor.
Hæc lyra te solita est vivam celebrare meamque,
Nec mea, nec viva es, te tamen usque cano;
Nam veteres nequeunt nîsus dediscere chordæ;
Et redeunt labris nomina nota meis.
Nulla dies oritur quæ te non reddat amanti,
Quæ te non revocat vespera nulla redit.
Cum mihi mors aderit, misero reticente magistro,
Sponte suâ poterit 'Thyrza' referre chelys."

W. D.

Queries.

WESTMINSTER SANCTUARY.

Fecknam, Abbot of Westminster in the reign of Queen Mary, produced before Parliament, on the second reading of a Bill concerning Sanctuaries, two documents relating to the Sanctuary at Westminster:

"The one whereof was the Charter of Sanctuarie graunted to the house of Westminster by King Edward the Sainct; the other a confirmation of the same charter with a censure of curse vpon the breakers thearof, made at the request of the said King Edward by the Pope John, at a generall synode by hym assembled for that purpose."

That the worthy abbot passed off these documents as original and authentic, is proved by his statement in reference to a fact mentioned in one of them, namely, the dream of St. Edward, of which the abbot says:—

"This wold I not have alleaged if this notable Prince and Saincte had not left it witnessed *under his writing and seale*—as you see before your eyes."

We may also learn from his speech that he deposited the documents in the hands of the speaker. "This I will also leave with you, Master Speaker, and the Charter of Sainct Edward." Did the abbot ever regain possession of them? I think it right to state that, before he left the house,

the abbot, in the simple innocence of his heart, declared "how, as *by miracle*, these Charters were preserved, being found by a servant of my Lord Cardinall's in a *chield's hand playing with them in the street*!! Of course miraculous agency could effect anything, even the fact of both of these documents being found *together* in the hand of the same "chield." Was this a miracle by "my Lord Cardinall," or by the worthy abbot himself? Is anything authentic known of such documents? Is there any record of a general synod having been called "by Pope John" for the purpose mentioned? Does Westminster still possess the rights of sanctuary, and if not when were these rights abolished?

The abbot mentions in the same speech another noteworthy fact, in reference to the body of King Edward; here are his words:—

"The bodie of that most hollie King S. Edward, which bodie the favour of All Mightie God so preserved, during the time of our late schisma, that though the heritikes had power vpon that wherein the bodie was enclosed, yet on that sacred bodie had they no power; *but I have found it, and sens my comming I have restored it to its auncient sepulture.*"

Where did he find it? Is it known whether the shrine now contains a body, and if so, is there any proof that it is indeed "the bodie of that most hollie Sainct," and not the corpse of some "chield," obtained by the abbot himself? Doubtless your valuable correspondent, who pens his Cuttleisms under the benign influences of Poets' Corner, may throw some light on these subjects.

CHESBOROUGH.

Harberton, Totnes.

ARCHITECTURAL SOCIETIES.—Which was the earliest of these societies in London, and where can I find a list of the members?

A. R. I. B. A.

PRINCE ARTHUR.—Can you, or any of your correspondents, inform me on what authority Shakspeare, in his play of *King John*, lays the scene of Prince Arthur's death at *Northampton*, and the occasion of it—his attempting to escape from his prison by leaping from its battlements?

Hume informs us that the king first proposed to William de la Bray, one of his servants, to despatch Arthur; but William replied that he was a gentleman, and not a hangman, and positively refused compliance. Another instrument of murder was found, and despatched with proper orders, to *Falaise*, but Hubert de Bourg, Chamberlain to the King, feigning that he himself would execute the king's mandate, sent back the assassin, and spread the report that the young prince was dead, &c. &c. Upon John discovering the falsity of the report, he removed him to the

Castle of *Rouen*, and there, with *his own hands*, butchered him, and fastening a stone round his body, threw him into the Seine. G. S. E.

CAVE HOUSE SCHOOL.—I have seen a notice of a little vol. called *Recitations of the Pupils at Cave House School*, 1841. It contains an amusing *jeu d'esprit*—"Parliamentary Debate on a Resolution for the admission of Ladies to the House of Commons"—written, I presume, by the Master. Where is Cave House School, and who was the master of the school? R. INGLIS.

"CZARINA," "CZARINE."—How came we and the French to call by these names the wife of the Czar, or Tsar, of Russia? I know nothing of Russian, but by my Dictionary (Reiff's) I make out the feminine of Tsar to be *Tsaritsa*. In "N. & Q." 1st S. viii. 226, MR. BUCKTON states the word to be *Tsarina*. On what authority? How did the *Cz* come to be used by us? Surely this spelling did not originate with the Germans. They have no such combination in their language, and the true phonetic spelling for them would be *Zar*. Both in Bohemian and Polish, *cz* in combination produce the sound of English *ch* in "chase," "chair." In Hungarian, to be sure, *Cz* is equivalent to *ts*, but we certainly did not get *Czar* through that channel. As *ts* suggests to an ordinary English reader a more intelligible sound than *cz*, it seems a pity we do not always write Tsar instead of Czar. J. DIXON.

DON CARLOS.—Glover, in *Memoirs of a Literary Character*, says, "Don Carlos told me." Don Carlos is probably a sobriquet. For whom?

FITZTHOPKINS.

EXTRAORDINARY CHRISTMAS CAROL.—In a town in Mid Kent some children were going from house to house the other day, singing carols; one of them struck me as very odd; I took down the words as well as I could collect them, which ran thus,—

"As I sat under a sycamore tree [*the last three words three times*]

I looked me out upon the sea,
A Christmas day in the morning.

"I saw *three* ships a-sailing there, [*three times, as above*]

The Virgin Mary and Christ they bare,
A Christmas day in the morning.

"*He did whistle and she did sing* [*three times*]

And all the bells on earth did ring,
A Christmas day in the morning.

"And now we hope to taste your cheer [*three times*],
And wish you all a happy new year,
A Christmas day in the morning."

The children said there were a great many more verses, which they did not know. Has this very singular production ever been printed? The tune was that generally known among children as "A cold and frosty morning." A. A.

SALE OF DAVIS'S BOOKS, JANUARY, 1756.—There was probably printed a catalogue of the sale of the books belonging to Mr. Charles Davis, bookseller in Holborn. If the catalogue is in existence, the undersigned would be much obliged to any possessor of a copy who would kindly allow him to inspect it. EDWIN C. IRELAND.

4, Selwood Place, Brompton, S.W.

GRAINING, INVENTION OF.—By whom was the art of imitating woods, marbles, &c., invented, and at what time? In the *Builder's Price Book*, 1798, "Mahogany grained and varnished" is mentioned, but nothing is said of oak, wainscot, maple, satin-wood, &c. "Ionic Pilasters in Sienna" is another item, but no mention of any other marble. A. A.

Poets' Corner.

HEWETT FAMILY.—In 1586, Arthur Hewett, of the City of London, was a party-defendant to a suit in chancery relating to lands at Litlington, in Bedfordshire. From the company in which I find him he must have been a man of some mark and standing. Can your correspondent Mr. J. F. N. HEWETT (3rd S. ii. 398), or "any other man," tell me anything about said Arthur Hewett?

JAMES KNOWLES.

PICTORIAL HISTORY: JUNIUS.—T. P. B., who threw so much light on a very obscure point in this hieroglyphic writing (3rd S. ii. 401), may perhaps help us to a conjecture on a somewhat similar difficulty.

The *London Magazine* for Feb. 1770, contains what is called on the title-page a "Portrait of the celebrated Junius." Junius, as there represented, is dressed in a clergyman's gown, seated, and reading a MS. of the "Letter to the King;" with Lord George Sackville on his left, and Edmund Burke on his right, apparently suggesting some alteration. About Lord George and Burke there can be no doubt; both are leaning on the table—the forefinger of the one touching a letter addressed "For Ld. G. S—k—lle," and the arm of the other resting on a volume lettered "Sublime and Beautiful." But who was meant for Junius? Of course, who *was the writer* of the *Letters* is not here the question; but simply, Who was assumed to have been the writer? There have been some wild conjectures on the subject, with which I need not trouble you. But by way of help to a conjecture, I would ask, was this clergyman meant for Dr. John Butler, afterwards Bishop of Oxford, translated to Hereford? In an anonymous letter to George Grenville, in 1764 (*Gren. Corr.*, ii. 330), the writer warns the minister against Dr. Butler; and describes him as "a particular friend of the infamous Wilkes, with whom he lived in the closest connection two summers at Winchester, whilst he was engaged on the *North Briton*." It is known that, from the first appointment, Butler

was called "Lord George Germaine's Bishop;" and we learn, from Mr. C. Butler (*Reminis.*, i. 86), that to the last Wilkes's "suspicions fell on Dr. Butler, Bishop of Hereford." P. H. S.

HENRY DEUX WARE.—Is there any foundation for the following statement in the *Chronique des Arts* as to the artist to whom we are indebted for this rare and curious species of ceramic manufacture?—

"The problem of the origin of Henry II.'s earthenware has just been solved by M. Benjamin Fillon, an amateur of Poitiers. This mysterious pottery, which has been designated the "Sphinx of Art," was made at Oiron, near Thouars (Deux-Sèvres), with clay from Rigné. Two artists aided in the manufacture—the potter, François Charpentier, and Jean Bernard, librarian and secretary of Hélène de Hangest-Genlis, widow of Artus Gouffier, a superior woman, who died in 1537."

H. D.

KING'S BENCH IN WESTMINSTER HALL, AND OLD CARVED STATUES.—

"At the upper end of Westminster Hall is a marble stone (perhaps table or bench) of nineteen feet in length and three feet in breadth, and a marble chair, where the kings of England formerly sat at their coronation dinners; and at other times the lord chancellors: but now not to be seen, being built over by the Courts of King's Bench and Chancery."—Nichols, *Coll. of Royal Wills*, p. 240.

It is suggested that probably "the same barbarous insensibility that *buried them alive*, will scruple as little to profane or destroy them, when disclosed." (Smith, *Antiq. of Westminster*, 1807, p. 258.) Were these found when the alterations were subsequently made? I suspect not, for Mr. Sydney Smirke, R.A., does not mention them, and notices that the pavement was lowered several feet; this, however, was in 1835. But the Hall had undergone a restoration in 1822. What has, too, become of the following statues mentioned on page 268? Perhaps used up as "old materials,"—a favourite expression of builders and contractors.

"Eight fragments of elegant figures, carved in the reign of Richard II., similar in style to the six over the Courts of King's Bench and Chancery, were discovered in niches of exquisite workmanship, against the lower part of the front of Westminster Hall. Five of them against the north-east tower are much mutilated, four of which are without heads; but the three, against the north-west tower, are more perfect; they have heads, and one of them is a graceful female, wearing a crown. Six of these statues are as large as life; and the other two are about four feet high. All these statues are of fire stone."

WYATT PAPWORTH.

LEGEND OF METHUSELAH.—In the Essay by Benjamin Franklin, entitled *The Art of procuring pleasant Dreams*, is the following:—

"It is recorded of Methuselah, who, being the longest liver, may be supposed to have best preserved his health, that he slept always in the open air; for, when he had

lived five hundred years, an angel said to him, 'Arise, Methusalem, and build thee an house, for thou shalt live yet five hundred years longer.' But Methusalem answered and said: 'If I am to live but five hundred years longer, it is not worth while to build me an house; I will sleep in the air as I have been used to do.'

What authority had Franklin for this old world story? GAMMA.

WILLIAM LONG, Esq.—Can any of your readers oblige me with a copy of the epitaph of the above-named gentleman in Salisbury Cathedral, where he was buried? He died 24 March, 1818, at Marwell Hall, Owslebury, Hants: also inform me if the armorial bearings of Mrs. Long, the same I fancy as Dawson (Spaldington, co. York) are impaled with Mr. Long's on the monument, or placed on an escutcheon of pretence. Mr. Long completed the rebuilding of Marwell Hall about 1816 (*Vide Duthy's Sketches of Hampshire*, p. 308). Any recollections of him would be acceptable.

F. G.

NICEAN BARKS.—Can any of your correspondents favour me with an explanation of the allusion in these lines of E. A. Poe?—

"Helen, thy beauty is to me,
Like those Nicean barks of yore,
That gently o'er a perfumed sea,
The weary, way-worn wanderer bore
To his own native shore."

A GALWEGIAN.

ORDER OF ST. JOHN OF JERUSALEM.—Can any of your correspondents kindly inform me where I am likely to obtain authentic information relative to the present state and position of the English langue of this Order? Who are its dignitaries, council, &c.? And where do they meet?

CONSTANT READER.

PEERAGE FORFEITED.—I once read, and I imagine the circumstance was mentioned in Burke's *Patrician*, or in his *St. James's Magazine*, that in the eleventh or twelfth century, or thereabouts, a nobleman forfeited his title in consequence of the insufficiency of his estate to support the dignity. Can any reader of "N. & Q." inform me when, and to whom, this event occurred, and if any other instance is on record?

C. J.

PROCESSIONAL CROSS FOUND IN IRELAND.—In what number of the *Morning Post*, under the head of "Ireland" "from our Correspondent," for this year does an account of the discovery of an ancient processional silver cross appear? It was found at some Irish abbey.

ANON.

"SELLENGER'S ROUND," ETC.—In the article of "Christmas Hospitality" ("N. & Q." 3rd S. ii. 481), DR. RIMBAULT quotes a passage from the old dramatist Middleton about "dancing Selenger's Round in moonshine about Maypoles." Will that gentleman, or any other correspondent,

be kind enough to refer me to a parallel, or explanatory notice, of the ceremony mentioned? or indeed, to any poetical authority for dancing round the maypole by moonlight? I presume the following lines, transcribed by MR. ELLACOMBE from Corbet, exhibit another accidental resemblance in terms?—

"Oh, how his Maypole's founder's heart did swell
With full-moon sides of joy, when that crackt bell," &c.
D.

N. SCARLETT.—There was published by N. Scarlett a "Scenic arrangement" of *Isaiah's Prophecy*, &c. 4to, 1802. This relates to the fall of Babylon. Is it arranged or adapted by Mr. Scarlett in the form of a Sacred Drama?

R. INGLIS.

STONE CIRCLES.—Were there any mediæval practices connected with the above, which met with the attention and extorted the condemnation of councils and clerical writers? C.

DID SIR WILLIAM WALLACE VISIT FRANCE?—We have very little information concerning Wallace excepting through Henry the Minstrel, commonly called Blind Harry, and much that he relates is not very generally believed even in Scotland.

In some circumstances Blind Harry might have been misled by popular tradition. Some years ago, however, a public document was discovered on the Continent, which made Wallace known in foreign countries as a distinguished man at home: it was a letter addressed by him, as "Governor of Scotland," to the Hanse cities. I cannot designate it more particularly, but it is published by one of the book clubs.

I wish to suggest, that by examining some of the public archives in France, the visit of Wallace to that country might be ascertained, and additional proof thus found of the authenticity of Blind Harry's history.

It is mentioned in this old poem, now very little known, that Wallace was in Guienne, Bourdeaux, Picardy, Sluys (Flanders), Paris, and Chinon.

Among your correspondents at home and abroad there may be some who would search for the name of Walles, Vallis, or Valleius, in the old local histories of the above provinces and cities. A.

KING WILLIAM RUFUS, AND THE PURKISS FAMILY.—In the *Beauties of England and Wales*, it is said that the descendants of Purkiss, who, according to the inscription on Rufus Stone in the New Forest, conveyed the king's body in a cart to Winchester Cathedral, still lived close to the spot; and, according to the tradition, have never been sufficiently rich to keep a complete team, or poor enough to apply for parish relief. Are there any of this ancient family still in the neighbourhood? M. N.

Queries with Answers.

"STONEWALL" JACKSON. — Can any of the readers of "N. & Q." give authentic information as to the origin of the sobriquet of this now famous General? I have heard several anecdotes upon the subject, but am at a loss to know how far any of them are true. The historical celebrity of this officer would justify a record of the circumstances in the pages of "N. & Q."

JOHN MACLEAN.

Hammersmith.

[Our correspondent's Query has received an answer in *The Times* of the 30th Dec. Their "Special Correspondent," writing from Richmond, after giving an interesting sketch of the great Southern General, proceeds to say: — "As there are many conflicting reports about the origin of the name *Stonewall*, it may be interesting to repeat the true circumstances under which it was given. In the first battle of Manassas, on July 21, 1861, General Bee of South Carolina (himself subsequently killed in the same action), observing his men flinching and wavering, called out to them to stand firm, exclaiming: 'Look at Jackson's men, they stand like a stone-wall!' In his official report of the battle, General Beauregard employed the same expression in connection with General Jackson's command, and the name has clung to General Jackson ever since."]

CAPT. RICHARD PIERCE of the "Halsewell" East Indiaman. The melancholy fate of this gentleman with his daughters, Miss Elizabeth and Miss Mary Anne, who were wrecked off the Island of Purbeck, Dorsetshire, and perished on January 6, 1786, excited the greatest commiseration. He had been a long time a resident with his family at Kingston-upon-Thames, which was their usual place of interment, but his remains were never found. A hatchment was put up in the church for him, and a funeral sermon was preached for him by the Rev. Matthew Raine, on Sunday, February 19, 1786, from James iv. 14, the latter part—"For what is your life," &c. (4to, 1786), and published by desire of the bailiffs and corporation of Kingston. I do not find any particulars of this sorrowful catastrophe in Manning's *Surrey*, nor in Anderson's *History of Kingston*, 1818. Though both have an account of a monument by Rysbrach to a Richard Pierce, gent. (Qy. an ancestor?), who died June 22, 1714, aged ninety-four, who received a wound through his body at Edgehill fight, in the year 1642, as he was loyally defending his king and country. The widow of the foregoing Richard Pierce died April 29, 1807. Where can I find further particulars of Capt. Pierce, the family, and the unhappy fate of the "Halsewell"? φ.

[Two small works have been printed on the loss of the "Halsewell." 1. "A Circumstantial Narrative of the Loss of the 'Halsewell' East-Indiaman, Capt. Richard Pierce. Compiled from the communications, and under the authorities of Mr. Henry Meriton and Mr. John Rogers, the two chief officers who happily escaped the dreadful catastrophe." Lond. 8vo, 1786. An abstract of

this Narrative is printed in *The Annual Register*, xxviii. 224-233. 2. "An Interesting and Authentic Account of the Loss of the *Halsewell*, with all its dreadful circumstances." Lond. 8vo, 1786. From these works we glean a few particulars of Capt. Pierce; that he married the daughter of Thomas Burston, Esq., the collector of excise for the county of Surrey, and that since their marriage they constantly resided at Kingston. Capt. Pierce had acquired a competent fortune, which was due to his merits and industry, and he intended this fatal voyage to be his last. At the time of his death he had been married above twenty years, and his disconsolate widow was left with six children, one an infant at the breast. Capt. Pierce's two daughters, Anne and Mary, who perished in the "Halsewell," were going to India to be married to gentlemen of large fortunes. The eldest was only seventeen, and the youngest but fifteen years of age. For two poetical pieces upon this sad catastrophe, see *The Universal Magazine*, lxxviii. 40, 214.]

SIR THOMAS WYATT. — Can any of your correspondents tell me what became of the descendants of Sir Thomas Wyatt, who lived in the reigns of Henry VIII. and Mary? His estates, I believe, were mostly in Kent. Had he any family, or if not, who came to the title, or is it extinct? There is one Sir Matthew Wyatt, 5, Hyde Park Square, London, now alive. How came he by his title? There are Wyatts living on the south-west coast of Sussex, originally of Preston or Rustington. Are they the descendants of Sir Thomas Wyatt? What was his crest and armorial bearings? R. E. G. A. E.

[Perhaps the most satisfactory reply to our correspondent's Query will be the following inscription on the Wiat monument in Boxley church, Kent: —

"Edwin Wiat, serjeant-at-law, son and heir male of Sir Francis Wiat of Boxley Abby, and Margaret his wife, was at one time justice of the peace of this county, recorder of Canterbury, and recorder and burgess in parliament for the corporation of Maidstone; one of the Council of the Court before the President and Council in the Marches of Wales; and the chief justice of the grand sessions for the counties of Carmarthen, Pembroke, and Cardigan. He married Frances, second daughter and co-heir of Thomas Crispe, of Quex in Thanet, Esq., by whom he had Thomas and other sons, and Margaretta and other daughters, buried in this chancery, and hath Edwin, Francis, and Richard living, and erected this monument, 1702, To the memory of Sir Henry Wiat, of Alington Castle, Knight banneret, descended of that ancient family who was imprisoned and tortured in the Tower in the reign of King Richard the Third, kept in dungeon, where fed and preserved by a Cat. He married Anne, daughter of Thomas Skinner, Esq. of Surry, was of the Privy Council to King Henry the Seventh, and King Henry the Eighth, and left one son, Sir Thomas Wiat* of Alington Castle, who was esquire of the body to King Henry the Eighth, and married Elizabeth, daughter of Thomas Brooke, Lord Cobham, and well known for learning and embassies in the reign of that King. Sir Thomas Wiat, of Alington Castle, his only son, married Jane, youngest daughter of Sir William Hawt of this county, and was beheaded in the reign of Queen Mary, leaving George Wiat, his only son that lived to age, who married Jane, daughter of Sir Thomas Finch of Eastwell, and Katherine his wife, restored in blood by act of Parliament of the 13th of Queen Elizabeth, and leaving also two daughters;

* The poet.

Anna, who married Roger Twisden of Royden Hall, Esq., and Jane who married Thomas Scot, Esq.

"George Wiat was succeeded by his eldest son Sir Francis Wiat, twice governor of Virginia, and married Margaret, daughter of Sir Samuel Sandys of Ombersley in Worcestershire. George Wiat left also Hawt Wiat, who died vicar of this parish, and hath issue living in Virginia; and left also Eliogora, married to Sir John Finch, parson of Forditch. Sir Francis Wiat*, by his wife Margaret, had issue the said Edwin Wiat, and also Elizabeth, who married Thomas Bosville of Little Mote, Einesford, Esq., and by him hath Margareta, his only daughter and heiress, who is married to Sir Robert Marsham of the Mote in Maidstone, Kt, and Baronet."

On the monument is a coat quarterly of eight. 1. Parted per fess azure and gules, a barnacle argent; 2. Argent, 3 bars gules, in chief a greyhound courant, sable; 3. Gules; 4. Argent, on a chevron sable, 5 horse-shoes or; 5. Argent, on a chevron sable between 3 hearts gules, as many martlets or; 6. Or, a cross engrailed, gules; 7. Gules; 8. Gules.

Of the sons of Serj. Wiat—1. Edwin, married a daughter of Edward Hales of Chilston, and died s. p.; 2. Francis died s. p.; 3. Richard died s. p. 1753, leaving his estates to his relative Lord Romney of the Mote.

That the affections of the family were alienated from the Seyliards, by litigations, is proved by the omission of all allusion to them on the family monument.

The same circumstance will account for Richard Wiat leaving his estates to Lord Romney, to the exclusion of the descendants of Sir Thomas Seyliard. The consanguinity was the same in either case: the Seyliards, through a brother of the Serj., and the Marshams through a sister, but the families were irreconcilably estranged.

If it can be proved (which we much doubt) that all Seyliard's daughters died without representatives, then the present Earl of Romney is the proper representative of the Wiats. Doubtless the descendants of the younger sons of George Wiat may be still in existence, but we have no means of ascertaining the fact.

The old coat of Wiat was—Or, on a fess gules between 3 boars' heads couped sable, langued gules, 3 mullets of the field.

Sir Henry Wiat, Privy Counsellor to Henry VII. adopted for his coat—Per fess azure and gules, a barnacle argent, which the family afterwards bore, sometimes in conjunction with the old coat, and more often alone.

The arms on the monument in Boxley, as cited above, prove that Serj. Wiat bore the barnacle alone.

Our correspondent asks, "Who came to the title?" In reply, we would remind him that there was no *hereditary* title. Those who had any were knights.]

JENNER OF WILTS, WORCESTERSHIRE, AND GLOUCESTERSHIRE.—In a biography of Dr. Jenner it states, that his father was "the possessor of considerable landed property, and a member of a family of great antiquity in that county (Gloucestershire) and in Worcestershire." Is there any published pedigree of this family? In Burke's *Landed Gentry* occurs Jenner of Wenvoe Castle,

* The inscription on the monument ignores altogether Henry the eldest son and heir of Sir Francis, who had an only daughter and heir, Frances, married to Sir Thomas Seyliard, Bart.

This omission may be accounted for by the long litigations which were carried on between Serj. Wiat (who erected this monument) and his niece Lady Seyliard, as to the inheritance of the Boxley estates.

Glamorganshire, but only dating back to 1775, to the father of the late Sir Herbert Jenner Fust; they do not seem to have been of Dr. Jenner's family, but of Kentish extraction. What were the arms of Dr. Jenner?

In Aekerman's *History of the University of Oxford*, there is a Baron Jenner, 1687, mentioned: was he a judge? Is anything known of him? In Cromwell's *Letters and Speeches* there is a letter to Robert Jenner, M.P., of Cricklade, 1648. Any information on these points will greatly oblige
R. J. F.

[We have not been able to discover any pedigree of the Jenner family. The arms, crest, and motto of Jenner of Berkeley and Jenner of Wenvoe Castle (according to Burke's *Landed Gentry*) are the same, and may have descended from the same stock. Arms: Az., two swords erect, in chev., arg., hilts and pommels, or, between three covered cups, of the last. Crest: A covered cup, or, standing between two swords, in saltier, arg., hilts and pommels of the first. Motto: In pretium persevero. As supplementary to Dr. John Baron's *Life of Dr. Edward Jenner*, 2 vols. 8vo, 1838, some interesting particulars of this celebrated physician will be found in the *Cheltenham Examiner* of Jan. 22, 1862, and March 12, 1862, from the pen of a gentleman who was for the last twenty years of his life upon terms of the most friendly intercourse with the Doctor.

Sir Thomas Jenner, a Baron of the Exchequer, was born at Mayfield in Sussex, and married Ann Poe, only daughter and heiress of James Poe, Esq. His arms were originally, Vert, three cups covered, or; but were altered to azure, with the addition of two swords in chevron or. It is stated in the *Gent. Mag.* for August, 1814, p. 116, that "the late Sir Francis Fust, Bart., of Hill Court, Gloucestershire, was related to the Jenner family by an intermarriage with the Poe family, and he always acknowledged Edward Jenner of Berkeley to be a relation." For biographical notices of Sir Thomas Jenner, see *Gent. Mag.* for June, 1814, p. 544; and August, 1814, p. 116. also Campbell's *Lives of the Chief Justices*, ii. 93, 101, 117, 128.

Robert Jenner, or Jennor, M.P., was a goldsmith of London, who died in 1651. He was the founder of a free-school at Cricklade, of almshouses at Malmesbury, and of the church of Marston Meysey. He is said to have been afterwards outlawed; and on that account the endowments which he left for the support of his charitable foundations, both at Cricklade and at Malmesbury, have been lost. See Britton's *Wiltshire*, iii. 17, ed. 1825.]

DR. ARNE'S "THERE WAS AN OLD WOMAN." The following nursery rhymes were sung to me a short time ago by two young ladies, who said they were taught them by an elderly couple, being told by them that the words were set to music by Dr. Arne for George IV. when a child.

The air appeared remarkably melodious and much after his style. I have searched what compositions there are of his at the British Museum, and have been unable to find any trace of it. I have also looked through a work on *Popular Rhymes and Nursery Tales* by J. O. Halliwell, but it was not there.

Can any of your musical correspondents throw any light on the subject, and tell me where the

music (if ever published) is to be found? By so doing they will much oblige JNO. REYNOLDS.

"There was an old woman toss'd in a blanket,
So high, so high, so high as the moon,
And under her arm she had a broom.
'Whither, ah! whither, art thou going?' said I.
'I am going to sweep the cobwebs from the sky,
'And I will be with you by-and-bye."

P.S.—I have inquired at Cocks and Co.'s, and other music publishers, but they know nothing of it.

[Chappel, in his *Popular Music of the Olden Time*, ii. 571, has given another version of this well-known nursery rhyme, which he states is sung to the tune of *Lilliburlero*, the music of which he has printed on the following page:—

"There was an old woman went up in a basket,
Seventeen times as high as the moon,
And where she was going I could not but ask it,
Because in her hand she carried a broom.—
'Old woman, old woman, old woman,' said I,
'Where are you going? whither so high?'
'To sweep the cobwebs off the sky,
And I shall be back again bye-and-bye.]"

BRYAN FAUSSETT, 1755.—Who was he, and what were his arms or the arms of his family?

W. P. L.

[The Rev. Bryan Faussett of Heppington, near Canterbury, to whom we owe the formation of the celebrated Collection of Anglo-Saxon relics now in the possession of Mr. Mayer of Liverpool, was one of the most remarkable archaeologists ever known in England. Between the years 1757 and 1775 it is stated that he opened from seven to eight hundred sepulchral tumuli. Mr. Faussett was a Fellow of All Souls' College, and Rector of Monks' Horton, in Kent. He died on Feb. 10, 1776. His grandson was the Rev. Dr. Godfrey Faussett, the Lady Margaret's Professor of Divinity in the University of Oxford, and a Canon of Christ Church. *Arms*: Or, a lion, rampant, sa., debriused by a bend, gobony, arg. and gu., quartering Bryan, Godfrey, and Toke. (See Burke's *General Armory*.) *Crest*: A demi-lion, rampant, sa., holding in the paws a Tuscan column, inclined bendways, gobony, arg. and gu., the base and capital, or.]

"HISTORICAL COLLECTIONS," ETC.—I have in my possession a book of the following title:—

"Historical Collections relating to the Originals, Conversions, and Revolutions of the Inhabitants of Great Britain to the Norman Conquest, in a continued discourse." London, 1706.

Who was the author of this work? He seems to have been a clergyman of the Church of England. The book shows extensive and well-digested learning, and the style is good. C.

[This work has been attributed to Dr. George Hickes; but is the production of Thomas Salmon, M.A., Rector of Mepsall, co. Bedford. We have seen a copy with the name printed on the title-page.]

PETER BOUIS.—Can you inform me where I may obtain some account of the life and labours of Peter Bouis? E. F. WILLOUGHBY.

[If by Peter Bouis is meant Peter de Bruys, the founder of the sect of the Petrobrussians, some notice of him will be found in the Biographical Dictionaries of Moreri, Rose, Chalmers, and Hook. The best account of him, however, is by Baronius (*Annales Ecclesiastici*, tom. xviii. p. 396, ed. 1746.)

Replies.

JOHN HAMPDEN.

(2nd S. viii. 495, 646; xii. 271.)

The exhumation of the body of Hampden has been lately mentioned by Mr. Forster in his *Memoir of Lord Nugent*, prefixed to the third edition of *Some Memorials of John Hampden, his Party, and his Times*; and still more recently by Mrs. Grote in her *Collected Papers*, &c.

I had the pleasure of being intimately acquainted with Lord Nugent for many years, and I may speak with some authority upon this subject, as I am, I believe, with one exception, the only survivor of those immediate friends who were specially invited by him to be present on that occasion. I never heard that he was inclined to "deny his participation," but I believe Mrs. Grote may be right when she further describes him as "becoming in some sort ashamed of the part he had borne in the affair." For myself I have always extremely regretted that I was an assistant in it, and I sympathise entirely with the feelings of the parish clerk as related by Mrs. Grote. It was indeed "a sorry sight"—the remembrance of it even now haunts my imagination.

It is right, however, to observe that Lord Nugent had deceived himself in his expectations. He said, when he asked me to accompany him upon this expedition, that he had obtained permission to open the Hampden vault, and that we should readily find the coffin of John Hampden, and therein probably a mere skeleton, from which it would be easy to ascertain whether the bones of the arm and shoulder had been in any way fractured. It turned out, however, that there was no family vault in Hampden church, and that the exact spot where the patriot had been laid in the earth was not certainly known.

On Saturday the 19th of July, 1828, I left London with Lord Nugent and Mr. Denman (then Common Serjeant of London, afterwards Lord Denman). We halted at Chalfont to see the church, and the house where Milton had for a time resided; thence to Amersham and Aylesbury, where we visited the county gaol; and upon that occasion I made my first, and I hope my last, appearance on the treadmill, in company with the future Lord Chief Justice of England. We arrived in the evening at Lilies, Lord Nugent's residence, and on the following Monday morning started early for Great Hampden, where, at the church door, we were met by the Rev. Mr. Brooks, the rector; Mr. Grace, Lord Buckinghamshire's land steward; Mr. C. Moore, the eminent sculptor; Mr. Coventry, and one or two other gentlemen.

After the inscriptions on several coffins had been examined, one was found about four feet

from the surface, on the right-hand (south ?) side of the communion table, on which no letters were legible; and as the plate was not much decayed, it seemed probable that there never had been any inscription. It was immediately determined that this should be opened. The outer coffin of wood had been covered with velvet. The inner coffin was a very thick leaden one. It was cut open, and the lead rolled back; the body was laid in a wooden shell, and upon removing the sawdust, was found to be enveloped in very numerous folds of cerecloth, which would perhaps account for its remarkable preservation; the flesh was white and firm, but with no other odour than that of the surrounding earth. The features were much compressed by the weight of the bandages; the eyes were covered with a white film; the beard had been shaven, but there appeared a growth of about a sixteenth of an inch. The hair was long and flowing, as represented in the portraits of Hampden; it had been collected and tied with a black ribbon at the back of the head. In colour it corresponds with the description given by Mrs. Grote. I cut off a lock, which is still in my possession.

As there was no surgeon present, Lord Nugent descended into the grave, and endeavoured to ascertain whether there was any wound upon or near the left shoulder; but it being found impossible thus to make a satisfactory examination, the coffin was raised, and set upon tressels in the middle of the chancel. The body was placed in a sitting posture, with a shovel to support the head. The shoulders and arms were then carefully inspected, and the result proved that Lord Nugent's "foregone conclusion"—that Hampden's death was occasioned by a gun-shot wound in the shoulder—was at once dissipated. There did not appear any discolouration, or the slightest injury to the shoulders or arms; but in order to be perfectly satisfied, Lord Nugent himself, with a small pocket knife borrowed from me at the instant, made several incisions in the parts adjacent to the shoulder joint, without finding any fracture or displacement of the bones. Lord Nugent was evidently disappointed: he did not care to establish the fact that Hampden's death was occasioned in any other manner than by a shot from the king's troops.

My own opinion rather leaned to the tradition related by Sir Robert Pye (Hampden's son-in-law), that his right-hand was shattered by the bursting of his pistol, and that death probably ensued from lock-jaw, arising out of extensive injury to the nervous system. When I took up the right-hand it was contained in a sort of funeral glove like a pocket. On raising it I found it was *entirely detached* from the arm; the bones of the wrist and of the hand were much displaced, and had been evidently splintered by some violent

concussion, only the ends of the fingers were held together by the ligaments. The two bones of the fore-arm for about three inches above the wrist were without flesh or skin, but there were no marks of amputation; both the bones were perfect. The left-hand was in a similar glove, but it was *firmly attached* to the arm, and remained so when the glove was drawn away. There were slight portions of flesh upon the hand; the bones were complete, and still held in their places by the ligaments which supported them. This remarkable difference in the condition of the hands sufficiently proves the truth of Sir Robert Pye's relation of the cause of Hampden's death.

I have written down the facts as they came under my own observation. If any of your readers should desire to see what has been further said upon this subject, I would refer them to your own pages as above quoted; to the *Morning Chronicle* newspaper of the time; to the *Gentleman's Magazine* for 1828; to the *Quarterly Review* for 1832, and to the two works which are mentioned at the commencement of this paper.

I left the church early in the afternoon with Lord Nugent, Mr. Denman, and Mr. Moore; and after having been hospitably entertained at the old mansion-house of Great Hampden by Mr. Grace, in the absence of Lord Buckinghamshire, we returned to London the same evening.

I know nothing of what subsequently passed in the church. It was said that several hundred persons had been there during the afternoon, and on the following morning, for the body was not re-interred until the next day. Exposure to the air must have caused great alteration in the state of the flesh, for a rapid change was apparent even during the first hour. While Lord Nugent was in the church no surgeon had been present; the arms were not amputated, nor was the body touched with a knife by any other person but Lord Nugent himself, and in the manner above-mentioned.

Mr. Forster states that Lord Denman always entertained the strong belief that he had gazed on what *had been* Hampden. Such I know to have been his opinion at the time, and such I also know was *then* Lord Nugent's opinion, however he may have afterwards thought proper to change it. His letter to Mr. Murray, as quoted by Mr. Forster, shows that he desired to throw an air of ridicule over the transaction.

In the inscription which he wrote for the monument to the memory of Hampden, erected in 1843, on the field of Chalgrove, the cause of death is so evidently guarded, that it cannot be questioned—"he received a wound of which he died." Under the circumstances a very safe and prudent conclusion.

WILLIAM JAMES SMITH.

Conservative Club.

YORKSHIRE SUFFERERS IN 1745.

(3rd S. ii. 450.)

"And statutes reap the refuse of the sword."

The following list of persons, who suffered at York for serving on the losing side in the Civil War of 1745-6, is compiled from the *Gentleman's Magazine*, and Mr. Robert Chambers's *History of the Rebellion in Scotland*, 2 vols., 1827.

Further information as to those who died by the hangman's hands at this period for the Stuarts, may be found in *The Scots' Magazine* for 1747,* where there is a "list of persons attainted and adjudged to be guilty of high treason in Great Britain, since the 24th June, 1745, taken mostly from a list dated, *Exchequer-Chamber*, Edinburgh, Sep. 24, 1747, and spelled and designed as in it" (p. 649). Mrs. Thompson's *Memoirs of the Jacobites* of 1715 and 1745, 3 vols., 1845; Howell's *State Trials*, 34 vols. 8vo, 1809-29; Burton's *Hist. of Scotland, from 1689 to 1748*, 2 vols. 8vo, 1853; and Wilkins's *Complete History of the trials, contain useful matter*. The Act of Attainder of the Jacobite Peers and Gentry of Scotland, is to be found in the *Statutes at Large*, Geo. II., 19, cap. xxvi. It is short, and would be serviceable to many persons if reprinted in "N. & Q."

The merciless proceedings of the Government of the day were approved and encouraged by a large and powerful party: they were considered, indeed, far too lenient by many persons. An instance of this spirit, and of the baneful effect of misunderstanding the Hebrew annals, occurred at York on the 21st of August, 1746; when the chaplain of the High Sheriff of that county† preached in the Minster, before the Judges, from the text:—

"And Moses said unto the judges of Israel, Slay every one his men that were joined unto Baal-peor."—*Numbers*, xxv. 5.

A half-length portrait of William, Duke of Cumberland, was published about this time, blasphemously inscribed with the motto: "ECCE HOMO." Pilate's words concerning our Lord.

A memorial of the sufferers in this quarrel, in the shape of a full-blown rose, printed from an engraved plate, in blue ink, was issued by the Jacobites. It has been suggested, that it was intended as a ticket of admission to the secret meetings of the party: this, however, I do not think probable. Copies are very rare. An engraving of this relic may be seen in the *Gentleman's Magazine* for 1828, vol. i. p. 17.

* There is a copy of this periodical in the British Museum Reading Room.

† Henry Ibbetson, Esq., of Woodhouse, created a baronet May 12, 1748; died, June 22, 1761. Arms: Gules on a bend cotized, argent 3 escallops of the field. Two golden fleeces were added as an augmentation when the title

Executions at York.

November 1, 1746. Ten persons hanged:—In the first sledge, Geo. Hamilton, Captain; *Edward Clavering, Dan. Frazier, *Cha. Gordon. In the second sledge, Ben. Mason, Jam. Mayne, *Wm. Conolly,† *Wm. Dempsey. In the third sledge, Angus McDonald, James Sparks.

November 8, 1746. Eleven persons hanged:—Dav. Row,§ a prisoner taken at Clifton; *Wm. Hunter, of Newcastle-upon-Tyne, of Col. Towneley's Regiment; *John Endsworth of Knottersford, Cheshire, of Col. Grant's Regiment; John McClean, a Highlander, and John McGregor of Perthshire, both of the Duke of Perth's Regiment; Simon McKenzie of Inverness, and Alex. Parker of Morayshire, both of Col. Stuart's Regiment; Tho. McGinnis of Bamfashire, and Arch. Kennedy of Air-shire, both of Gen. Bucket's Regiment; James Thompson of Lord Ogilvie's Regiment; *Michael Brady, an Irishman, of Glengary's Regiment.

November 15, 1746. One person hanged:—James Read.

Those persons distinguished in the above list by a star (*), were members of the Roman Catholic Church.

The following persons were also under sentence of death for the same cause, but were reprieved: Wm. Crosby, Wm. Barclay, John Jam. Jellens, Dan. Duff, Dav. Ogilvie, Dav. Wilkie.

The heads of Conolly and Mayne were fixed upon Michaelgate Bar. Hamilton's was packed in a box, and sent to Carlisle to undergo similar exposure.

Mason and Mayne, when on the scaffold, replied to a question of the under-sheriff, that "they were content to die for the cause they had engaged in, and died in charity with all men." One of them adding, that he "died because his king was not upon the throne." When they had been hanging a very short time, the executioner cut them down, and did his office: what *that* was, those who are acquainted with our unreformed penal code in all its details, will not call to mind without a shudder. The chronicler of events, in the *Gentleman's Magazine*, shrank from repeating the details; and, therefore, refers his readers to the case of Col. Francis Towneley, and those who suffered with him, for the same cause, on Kennington Common, July 30, 1746; whose execution he had probably himself witnessed. The following is Mr. Robert Chambers's narrative of that event, somewhat condensed:—

"When they had been suspended three minutes, the soldiers went under the bodies, drew off their shoes, white stockings, and breeches; and the executioner pulled off the rest of their clothes. When they had been stripped perfectly naked, the last mentioned official cut down Mr. Towneley, and laid him on the block; observing the body to retain some signs of life he struck it several violent blows upon the breast for the humane purpose of rendering it totally insensible to what re-

was conferred, as a reward for loyalty, and a memorial of Sir Henry's connection with the town of Leeds. (Thoresby's *Ducat. Leod.* 1816, p. 146).

† Chambers calls him "Collony" (vol. ii. p. 262).

§ Chambers calls him "Roe."

mained. This not having the desired effect, he cut the throat Then, cutting open the body, he took out the bowels and heart which he threw into the fire; and finally, with a cleaver, separated the head from the body, and put both into a coffin."—Vol. ii. p. 232.

None of those leaders of the French Revolution, whom the world has set up as its types of modern brutality, ever perpetrated under colour of law anything half so horrible as this; but in the time of our Tudor and Stuart sovereigns, the manner of carrying the sentence into effect was frequently far more revolting.

In the year 1857, a number of human bones were discovered within the precincts of York Castle, which were believed to be the remains of those who suffered in 1746.

The *Doncaster Gazette*, of April 17, thus notices the discovery:—

"Within the last few days, a curious discovery has been made behind York Castle. A number of excavators were employed there to dig a drain, when they turned up the remains of about twenty human bodies; but the skulls of three or four of them were wanting, and the bones appeared mixed together in such an unusual manner as to excite the curiosity of all who saw the positions in which they were found. The conclusion formed respecting them is, that they are the remains of twenty-one Scottish rebels who were executed near York, ten of them on Saturday, the 1st, and the remainder on Saturday the 8th of November, 1746, when they were hanged, drawn, and quartered; the local paper which was in existence at the time stating, that 'the whole was conducted with the utmost decency and good order!'"

EDWARD PEACOCK.

Bottesford Manor, Brigg.

REFUGEES FROM THE LOW COUNTRIES.

(3^d S. ii. 449.)

The persecutions under the Duke d'Alva caused a large influx of foreign Protestants to this country in 1567.

"The trading people of the town and country withdrew from the provinces in such vast numbers, that the Duchess of Parma wrote to Philip II. that 100,000 men had left the country with their money and goods, and that more were following every day."

Great numbers settled in London, and at Sandwich, Canterbury, and Southampton; also at Norwich, Yarmouth, Maidstone, &c. &c. Strype says, the pope took upon him, in his Bull, to charge Queen Elizabeth, for these poor strangers, in these slanderous words, viz., "That all such as were the worst of the people resorted hither, and were by her received into safe protection." Many of these refugees, who had arrived as early as 1562, were charged by their enemies with being "ebriosi et sectarii," and accordingly lists of the members of the London Congregation were sent to the Court, and to the Bishop of London, as Superintendent of all the Foreign Churches.

Besides this, every ward made a search and return to the Secretary of State of the 'Strangers' within their jurisdiction, with their ages, trades, number of children and servants, and what church they frequented. (See "N. & Q.," 2nd S. viii. 447.)

Since the publication of my *History* of these refugees (1846), the State Paper Office has been thrown open to the historian, who will there find a curious letter from the Bishop of London to Cecil, dated 8th Sept. 1562, in which he says:—

"I have enjoyed y^e ministers off the frenche and duche nation to grant me in a p^{te} Cataloge of theyre Communicantes (they not knowinge to whatt ende it is required) w^{ch} att the laste certificate did not excede the number off 900 in both churches." (Vol. xxiv. No. 24.)

The letter, however, which more immediately refers to the refugees of 1567, is one from the Bishop to Cecil, written in this same year, enclosing a book of five pages prepared by the refugees, referring to the murders, pillories, massacres, imprisonments, re-baptism of little children, banishments, confiscations, and all sorts of "desbordements" executed against the faithful subjects of the King in the Low Countries, and supplicating grace and licence—

—"a tous gentilshommes, bourgeois, marchants et artisans des pays bas de pouvoir librement venir en cestun vostre Royaume, et ses retirer en villes lesquelles ils vous plaira de nommer et designer a cest effect et quelles il leur soit permit de librement demeurer negotier et exercer toutes sortes de stils et mestiers chascun selon sa sorte et qualite ou quelque aultre quil estimeria plus convenable en regard au particuliers commodites des lieux & la charge toutefois en condition que ch'un apporte certificate (a l'apprusment) du Consistoire de l'eglise de v^{re} ville de Londres," &c. &c. (S. P. O. vol. xliiii. No. 29.)

Of the 30 masters settled at Norwich in 1564, 24 were Dutch and 6 Walloons, and the cloth they made was called "Flemish Cloth." "The Flemings taught the manufacturing of our Wool into Broad Cloth, Rashes, Flannels, and Perpetuanas, by which our Lands were advanced from 10 and 12 to 20 and 22 years' purchase."

The Flemings who settled at Canterbury about 1567 came from Lille, Nuelle, Turcom, Waterloo, Darmentures, &c. &c., as appears by the numerous wills and marriage contracts still existing.

JOHN S. BURN.

The Grove, Henley.

THE HENNINGS AND WILLIAM OF WYKEHAM (3^d S. ii. 468, 513).—Your correspondent C. J. R. has given me most valuable information, for which I am deeply obliged to him. Perhaps he will have the kindness to fill up an hiatus still existing in the pedigree. The particulars are as follows:—

1. Richard Fiennes, 4th Lord Saye and Sele.

2. Elizabeth, m. William D'Anvers, of Culworth, Esq.

3. Mary D'Anvers, m. Robert Barker, of —, Esq.

Hugh Barker, of Great Harwood, Esq.

Elizabeth (ob. 1728), m. Harry Meggs, Esq.

Jane Meggs m. 1701 Joseph Henning, of Notton House, Esq.

Harry Henning, of Henning's Crookston, Esq. (b. 1705.)

I am anxious to show that Hugh Barker was son or grandson of Robert and Mary Barker (No. 3.)

THOMAS PARR HENNING.

Leigh House, Wimborne.

REVOCATION OF THE EDICT OF NANTES (3rd S. ii. 339.)—In my list of works on the refugees of 1685, I omitted *Histoire de l'Etablissement des Francois Refugiez dans les Etats de son Altesse Electorale de Brandebourg*. Par C. Ancillon, Chancelier. Berlin, 1690. JOHN S. BURN.

The Grove, Henley.

"HISTORY OF KILMALLOCK" (3rd S. ii. 490.)—ABHBA inquires whether the late Mr. Crofton Croker printed for private circulation, historical illustrations of Kilmallock?

Sketches of Kilmallock, the Balbec of Ireland, were printed in a small folio, Nov. 18, 1840; fifty copies for private circulation, of which I have one. There are seven plates, representing: 1. Fragments; 2. Plan of Kilmallock in James I.'s time; 3. The Queen's Castle; 4. The High Street of Kilmallock; 5. The Church of St. Peter and St. Paul; 6. South Transept of St. Dominick's Abbey; 7. Autographs from originals in the S. P. O. of remarkable persons connected with the "History of Kilmallock," between 1571 and 1601.

EV. PH. SHIRLEY.

Lough Fea, Carrickmacross.

THOMAS BARLOW, BISHOP OF LINCOLN (3rd S. ii. 448.)—MR. BENSLEY will see the relationship I referred to, between the two Bishops Barlow, in Burke's *Extinct and Dormant Baronetage*, under the article "Barlow of Slebeth." I mention this as the most likely work (giving the information) within his reach, in the out-of-the-way place whence his Query is dated.

S. T.

OLD FRENCH TERMS (3rd S. ii. 506.)—

1. *Terres gagnables*: lands reclaimed from the sea.

2. *Terres en esteules*: lands after the grain has been reaped; *in stubble*.

3. *Ablais*: the grain cut, but not removed from the field.

4. *Wagneges*, probably *gagnages*: ancient term for grain, or other productions of the earth, whilst still growing.

5. *Cherquemaner*, *cerquemaner*: to arrange the measurements of land, and place the landmarks for boundaries.

R. M'C.

WILDFIRE (3rd S. ii. 431, 498.)—In reading the first of these articles, I was half inclined to suggest an explanation, which appeared so probable to me, that I thought it must occur to many other minds, and that I should be anticipated. However, the different suggestion of MR. BUTLER (p. 498), makes me think it as well to present mine also for the judgment of readers.

I imagine the "wildfire" may mean nothing else than the *ignis fatuus*, known as "Will-of-the-wisp," &c., and called "wildfires" in many districts. Though these luminous vapours hover over low marshy lands, the rent shall not therefore be diminished, "for the land remains notwithstanding and cannot be thereby consumed."

M. F.

Mount Prospect, Cork.

ST. LEGER OF TRUNKWELL (3rd S. ii. 450.)—In reply to S. L. O. I beg to say that I have discovered that Mary St. Leger was not a daughter, but a grand-daughter, of Sir John Chardin. Jane Amelia, daughter of Sir John, married Henry Le Coq St. Leger (died 1747), of Charleston, Middlesex, before 1715. They afterwards lived at Trunkwell. They had issue, Amor Le Coq St. Leger, who died in June, 1723, under age; Amele Margaretta Le Coq St. Leger, died Feb. 6, 1730, of age; Elizabeth Dorothy Le Coq St. Leger married Solomon Blossett, of Dublin, before 1736; Mary Le Coq St. Leger, of Trunkwell, spinster, in 1736; Henrietta Le Coq St. Leger of ditto, spinster, in 1736; Theodore Le Coq St. Leger, died Oct. 25, 1718, under age. They were Catholic Protestants (or Protestant Catholiclike, according to BIBLIOTHECAR. CHETHAM, in "N. & Q." p. 448, above quoted). Jane, Amelia's mother, Esther —, was a French Protestant refugee, and was married to Sir John Chardin "in London," April 24, 1681. Elizabeth, dau. of Sir John Chardin, was born Sept. 19, 1684, at Holland House, Kensington, and dying Oct. 20, 1741, was buried in Bath Abbey. In my MSS. dated about 1750, I find the name is Le Coq. In Chancery proceedings it is written Le Cog. I think mine is right.

F. FITZHENRY.

KNIGHT OF THE CARPET (3rd S. ii. 388.)—I can add another illustrative quotation to that of LORD LYTTTELTON's, and from the same author, Sir Walter Scott:—

"His square-turn'd joints and strength of limb,
Show'd him no *Carpet-Knight* so trim,
But in close fight a champion grim,
In camps a leader safe."

Marmion, Canto I. Stanza 5.

Thinking that any information respecting the author of *Marmion* would prove interesting to the readers of "N. & Q.," I have enclosed the following cutting from a Scotch paper. His

friends, the Skenes, were of an ancient family; whose paternal estate was at Rubislaw, near Aberdeen, and where the old manor house is still to be seen:—

"THE LATE MRS. SKENE OF RUBISLAW.—Mrs. Jane Skene, wife of Mr. Skene of Rubislaw, who died on the 24th ultimo, was one of the links of a past generation. She and her husband were intimate friends of Sir Walter Scott, and occasionally assisted in his literary labours, the poet owing much of the materials of his *Quentin Durward* to the pen and pencil of the Skenes. They were his friends up to his latest hour. When Scott was in the midst of his difficulties, he chronicles in that melancholy diary of his visits from Mr. and Mrs. Skene as green spots in the day's sore journey. 'Of late,' he journalises, 'Mr. Skene has given himself much to the study of antiquities. His wife, a most excellent person, was tenderly fond of Sophia. They bring so much old-fashioned kindness and good humour with them, besides the recollection of other times, that they must always be welcome guests.' Mrs. Skene's name will ever live while *Marmion* is read. In the introduction to Canto iv., Scott thus refers to her marriage:—

'And such a lot, my Skene, was thine,
When thou of late wert doomed to twine—
Just when thy bridal hour was by—
The cypress with the myrtle tie.
Just on thy bride her Sire had smiled,
And blessed the union of his child,
When love must change its joyous cheer,
And wipe affection's filial tear.'

The melancholy event here referred to was the death of Sir William Forbes, which occurred shortly after his daughter's marriage to Mr. Skene. Sir William, who died in 1828, is best known as the biographer and the friend of Beattie the poet. Mr. Skene survives his wife, and has turned his devotion to antiquities to good account, as he is understood to have nearly ready for issue an important work on the early history of Scotland.—*Banffshire Journal*.

OXONIENSIS.

STATURE OF A MAN FROM HIS SKELETON (3rd S. ii. 411).—Any such calculation will prove only a loose approximation, I should think. I knew a man, about six inches taller than myself, whose head, when we were sitting together, was, if anything, lower than mine. And I constantly see two sisters, of whom one is taller when they stand, and the other when they sit. J. P. O.

FOREIGN MONEY, ETC. (3rd S. ii. 449).—E. F. D. C. will find, in a curious and interesting book termed the *Gossiping Guide to Jersey*, published by Le Feuvre of that island, an account, at p. 197, of ancient French money, in which several of the terms he inquires for appear.

By it we learn that, by the old French system, a *denier* was the twenty-fourth of a *sol* or *sou* (i.e. a halfpenny). A *sol* was the twentieth part of a *livre*, *franc*, or tenpence; and a *louis d'or* was divided into twenty-four *livres*. The term *livre tournois* was equivalent to the *cours de France*, and was the usual mode of computation. *Livre Paris* evidently means the Parisian rate of exchange, and like *monnaie d'ordre*, was no doubt

an exceptional, as well as a local, method of computation.

Although the *bonnier* and *quartier de terre* do not appear in the work quoted, the *orgate*, *virgate*, and *vergee* occur in it, as applied to land measure.

The value (ancient) of French money was $8\frac{1}{2}$ per cent. lower than English coin of the present day, calling the *sou* the exact equivalent of a halfpenny. PUGUS PUGSTILES.

WYNDHAM AND WINDHAM (3rd S. ii. 454).—I feel obliged to T. W. B. for his concise and clear statement respecting these two families. It is plain I was mistaken on two points; 1. In thinking that the Wyndhams of Dinton got no part of the Egremont property; 2. In imagining that Lord Leconfield had a brother, to whom Cockermonth Castle was devised.

In the last age there was another family of Wyndhams, residing in "The Close," Salisbury. I do not know whether they left representatives. Within my own recollection, there was the Rev. Dr. Wyndham, of Hinton, near Christchurch. I am ignorant to which branch he belonged.

Notices of Wyndham.

"Here truant Wyndham every muse gives o'er,
Here Talbot sinks, and is a wit no more."—*Pope*.

"On Wyndham, just to freedom and the Throne,
Great master of our passions and his own."—*Ibid*.

Of his Son, Lord Egremont.

"Even the callous pride of Lord Egremont was alarmed."—*Junius*.

"This man, notwithstanding his pride and his Tory principles, had some English stuff in him."—*Ibid*.

With regard to the Windhams of Norfolk, I was aware of the change of name from Lukin to Windham, but thought that the two families were nearly related.

Both Wyndham and Windham were originally from Wymondham, a town or village in Norfolk. (Collins's *Peerage*, "Egremont.")

The Earl of Egremont, as one of the Secretaries of State, signed the *general warrant*, in Wilkes's case, which led to such important consequences. (Annual Register.) W. D.

As considerable discussion has been excited on this point, it may be useful to refer such of your readers as may feel interested in this matter to a memoir of William Windham, Esq., in Cox's *Life* of his (Windham's) tutor, the celebrated scholar and naturalist, Benjamin Stillingfleet, F.R.S. (vol. i. pp. 161-165.)* His character as there given represents him as a young man of great genius, but indulging in some extraordinary freaks, bearing no little similarity to some of the "eccentricities" of his notorious descendant. A portrait in the same work has a striking resemblance to those of the present Mr. Windham. B.

* London, 1811.

HOMERIC THEORY (3rd S. ii. 329.)—I cannot free myself from what S. S. calls "the wild notion that the *Iliad* and *Odyssey* were not the work of one great poet." The contrary appears to me as probable as the removal of the house at Loretto without miracle; but I am not a Homeric scholar, and I do not seek controversy. The state of the question up to 1846 is well and fairly given by Dr. Ihne in Smith's *Classical Dictionary*, ii. 500, art. "Homerus." After noticing Casaubon and Bentley, he says:—

"Some French writers, Perrault and Hedelin, and the Italian Vico had made similar conjectures, but all these were forgotten and overborne by the common and general opinion, and the more easily as these bold conjectures had been thrown out almost at hazard, and without sound arguments to support them."

Perrault gives as conjectures the opinions which Wolf has supported, and says:—

"Je les ay ouï soutenir par des très-habiles gens. L'Abbe Daubignac, que nous avons connu tous deux n'en doutoit pas. Il avoit des memoires tout prêts pour faire un ample traité sur cette matière, où il pretendoit prouver la chose invinciblement. On nous assure d'ailleurs, qu'on travaille la-dessus en Allemagne où ces memoires ont peut-être passé."—Perrault, *Parallèle des Anciens et des Modernes*, p. 25. Paris, 1693.

As Dr. Ihne mentions Hedelin (D'Aubignac), perhaps these memoirs were afterwards published. I shall be obliged by information on this point, and as to whether anything is known of the work then going on in Germany. H. B. C.
U. U. Club.

A TWO-HEADED MAN (3rd S. ii. 470.)—The "Italian gentleman with two heads" seen by Mr. Thoresby was undoubtedly James Poro, a native of Genoa, born in 1686, who had an excrescence in the form and features of a human being growing out of his side. This child, as it was called, was named "Matthew." Sir Hans Sloane possessed a painting of him, which I believe is now in the British Museum, and from which Faber in 1722 made an excellent mezzotint engraving.

Poro was exhibited in London in 1714. The time of his death is not known. J. H. W.

The bicephalous gentleman mentioned by your correspondent W. P. was probably the same with an Italian seen by Winslow in 1698, just sixteen years previously to the date given by W. P.'s author. He is described by Winslow, a trustworthy writer, as having a second head, much smaller than his own, connected to the chest below the cartilage of the third rib.

Bartholin (from eye witness) and Zacchias mention the case of a well-formed man, æt. 28, named Lazarus Colloreob, who had a deformed twin brother, John, hanging by the chest from the lower part of the sternum. His head was larger than that of Lazarus. He had two arms, with three fingers on each hand, but only one lower ex-

tremity. His respiration was hardly perceptible, and he was nourished by food taken in by Lazarus.

Rueffe, Paré, Palfyn, and Winslow give accounts of two other bicephalous monsters, who attained at least to puberty; as well as of several who have had the lower extremities, or the lower half, of a twin brother or sister, in union with themselves; but for these I would refer him to the detailed descriptions given by medical authors, who have carefully sifted the evidence on which the accounts rest. E. F. WILLOUGHBY.

University College, London.

FORTHINK: CHAUCER (3rd S. ii. 377, 479.)—CHESBOROUGH may verify my quotation from Chaucer for half-a-crown, by purchasing a copy of the admirable edition of the *Canterbury Tales*, edited by Mr. Thomas Wright, and published at that price by Messrs. Griffin. The text follows MS. Harl. 7334, and the numbering of the lines is arranged in accordance with Tyrwhitt's edition. That CHESBOROUGH may see in what points it differs from his own copy, I subjoin the number of the last line of each division of the poem, up to that in which my quotation occurs:—

Prologue, 860. Knight's tale (Palamon and Arcite), 3110. Miller's prologue, 3186; tale, 3852. Reeve's prologue, 3918; tale, 4322. Cook's prologue, 4362; tale, 4420. Man of Law's prologue, 4518; tale, 5582. Wife of Bath's prologue, 6439; tale, 6846. Friar's prologue, 6882; tale, 7246. Sompneur's prologue, 7290; tale, 7876. Clerk of Oxenford's prologue, 7932; tale (Patient Griselda): part 1, 8072; part 2, 8324; part 3, 8485; part 4, 8660; part 5, 8814; part 6, 9052. L'envoi de Chaucer, 9088. Merchant's prologue, 9120; tale, 10,292.

CHESBOROUGH's copy is, I should think, the edition of 1561; in respect to which, Tyrwhitt says, "it seems to have been usual to print books in partnership, and for each partner to print his own name to his share of the impression." The editions of 1542, 1546, 1555, and 1561, were reprints of that of 1532, edited by Mr. William Thynne; and that CHESBOROUGH's copy was one of these would seem to be proved from the fact that, though printed in the reign of Elizabeth, it contains Thynne's dedication to Henry VIII.

JOB J. BARDWELL WORKARD, M.A.

HOUGHTON FAMILY OF JAMAICA (3rd S. ii. 449.)—I presume SPAL is aware of the marriage between Cary Helyar, of Jamaica, and Priscilla Houghton, in 1671. May I ask him for the favour of any further information respecting the Helyar family; or rather, that branch of it settled in Jamaica? C. J. R.

LAWRENCE FAMILY (2nd S. x. and xi. *passim*.)—I have reason to think that information respecting members of this family might be obtained from the registers of St. Giles'-in-the-Fields, London.

Between the years 1678 and 1684, are entries of the baptisms of several of this name: children of Thomas Lawrence, Esq., or, as he is called in the later entries, *Sir* Thomas. His wife's name was Ann: the children baptized were Thomas, Giles, Mary, and Henry.

In the same church is a monument to Sir Soulden Lawrence, Knt., Justice of the King's Bench, who died in 1814, aged sixty-three. He was son of Thomas Lawrence, M.D. C. J. R.

GEORGE CHAPMAN (3rd S. i. 170.)—MR. CUNNINGHAM is probably acquainted with Parton's *History of St. Giles's Parish*. In that work will be found the inscription upon the monument erected to G. C. by Inigo Jones, together with the remains of the original inscription. The burial register contains an entry which perhaps refers to his family: "1655, May 7. Mrs. Martha Chapman, buried." C. J. R.

HAZEL EYES (2nd S. xii. 270, 337.)—MR. BUCKTON (whom I beg to thank for his communication), having definitively settled the colour of hazel eyes, I wish to know further, Why so many writers (especially our female historians) call greyish-blue hazel? *E. g.*:—

1. Mrs. Jameson, in her *Female Sovereigns*, says of Christina, Queen of Sweden, that her eyes were "a brilliant *hazel*, quick and penetrating." A portrait of this queen, in the Art Treasures Exhibition, had *blue* eyes. Mademoiselle de Montpensier (an eye-witness) says, "Elle a les yeux *bleus*;" while the Countess de Brégy (another eye-witness) says decidedly: "Ses yeux sont beaux, bleus, et de ce bel azur dont nous paroit le ciel."

2. Miss Strickland, in her *Life of Queen Katherine Parr*, says: "Her complexion was that of a genuine Westmoreland beauty—brilliantly fair and blooming, with *hazel eyes*, and hair of a golden auburn." The description here given is from a miniature which is now being exhibited at the South Kensington Museum; and the eyes in that miniature are greyish-blue, as anyone may see who will examine it, and compare it with Miss Strickland's description. (It is the original of her portrait of Katherine Parr.)

3. Miss Costello, in her *Eminent Englishwomen*, says of Bess of Hardwicke, with whose life she commences, that her eyes were "*hazel*, with a deep tinge of *blue*."

Here are the three first examples which occur to me, and I doubt not that more might be easily found. HERMENTRUDE.

ARISTOCRATIC MAYORS (3rd S. ii. 410, 478.)—The Reply of Mr. PHILLIPS is scarcely an answer to the Query of ABHBA, as I fancy the appointment of the mayors of Stamford, in the eighteenth century, was not by "popular election." Before the passing of the Corporation Reform Act of 1835, the appointment of the mayor of Liverpool

was in the freemen at large; and I find that James, tenth Earl of Derby, was mayor of that borough in 1734. His successor in the earldom, Edward, was, while Sir E. Stanley, Bart., mayor of Preston, viz. in 1731-2; but the Preston Corporation was a close one, and the mayor was not chosen by popular suffrage. WM. DONSON.

Preston.

I beg to send the following cutting from the *Irish Times*, December 20, 1862:—

"THE LORD MAYOR ELECT.—The selection of the Hon. John P. Vereker as Lord Mayor of Dublin has given rise to some discussion in *Notes and Queries* and other English papers, as to the connection of members of the Aristocracy with the civic chair. The present Viscount Gort (when the Hon. Major Vereker) was twice mayor of Limerick, and so was the Hon. Colonel Smyth Vereker, the uncle of the present Lord Mayor. We also find that the Duke of Bolton was mayor of Winchester in 1661; and the Duke of Chandos in 1784. The Marquis of Donegal was mayor of Carrickfergus in 1817, and other years. The Marquis of Westminster, of Chester, in 1807. The Earls of Derby were often mayors of the great commercial port of Liverpool: for instance, in 1666, 1677, 1707, 1734. An Earl of Derby was also mayor of Chester in 1702; as was the Earl of Warrington in 1691. The Duke of Newcastle, whilst Earl of Lincoln, was mayor of Newark in 1768. The records of other Corporations will afford abundant instances of civic honours similarly accepted by members of the Peerage."

ABHBA.

CORBET OF SPROWSTON (3rd S. ii. 448.)—Clement Corbet, LL.D., Chancellor of Norwich, and Master of Trinity Hall, Cambridge, was the sixth son of Sir Miles Corbet, of Sprowston (who died 1607), by his first wife Catherine, daughter of Sir Christopher Heydon. He was uncle to Sir John Corbet, the first baronet of Sprowston, to Miles, the regicide, and to Amy, wife of Brewster: they being respectively the first and second sons and a daughter of Sir Thomas (second son of the said Sir Miles) by Anne, daughter of Edward Barrett of Belhouse, Essex. (Visitat. Norfolk, 1611, MSS. Harl. 1177, fol. 105; MSS. Add., 5524, fol. 132. And see Blomf. *Norfolk*, viii. 188; x. 459.) Bishop Corbet does not appear to have been of this family. The biographical dictionaries say that his father was a Surrey man.

CHARLES SPENCER PERCEVAL.

VIOLIN: RUGGIERI (3rd S. ii. 491.)—There were several makers of violins, &c., of the family of Ruggeri, but there seems to be a little difference of opinion as to their numbers. The eldest appears to have been Francesco, who worked at Cremona from 1640 to 1684, or somewhat later. He was a pupil of Antonius Amati, and made some good instruments, after the model of his master. He was frequently called *il Per*, as in the following ticket:—"Francesco Ruger, detto *il per*. in Cremona dell anno, 1645." He had a son called Giacinto, who worked at Brescia in the latter part of the century, who was sometimes called *Il*

buono. There was also a Pietro Giacomo Ruggeri at Brescia, in the beginning of the eighteenth century, said to have been a pupil of Nicolaus Amati, some of whose instruments are good. The distinguished performer, Piatti, has, or had, a fine violoncello of his make.

WM. S.

JOHN HALL, BISHOP OF BRISTOL (3rd S. ii. 389, 415, 497.)—Bishop Hall's gift of Bibles is still distributed at Kidderminster; the books are stamped with an inscription in gilt letters, and also a coat of arms. Information on this point could be obtained by addressing a letter to Mr. W. Fawcett, Wolverley, Kidderminster. Bishop Hall also bequeathed 800*l.* to the poor of his native town of Bromsgrove, directing the proceeds to be distributed in money and Bibles. An estate at Elmbridge was purchased with the money; and it would appear, that for some time, the charity was a great loser through falling into the hands of a Presbyterian trustee. A handsome carved chair, formerly the property of Bishop Hall, is preserved in the vestry of the New Meeting Chapel, Kidderminster, side by side with Baxter's pulpit, and is represented in my etching of Baxter's Pulpit, published in the *Gentleman's Magazine*, January, 1854; a copy of which etching is very much at your correspondent's service. CUTHBERT BEDE.

NOTICEABLE ENTRIES IN THE REGISTERS OF ALLHALLOWS BARKING (3rd S. ii. 497.)—In reply to E. S. C. may I state that I have no further information respecting Sir James Bouchier.

There is no entry of Snaith's burial; the Register for the year 1651 is defective for reasons described in the last paper. George Snaith's tomb remains on the floor of the north aisle, a brass plate describing him as a "native of Durham, and auditor to Wm. Laud, Archp. of Canterbury." He seems to have been a favourite servant, and received a legacy of 50*l.* out of the small sum saved by Laud from the rapacity of his persecutors. He was buried in May, 1651.

Col. Ashton's name is not in this Registry.

Many thanks for E. S. C.'s notes.

JUXTA TURRIM.

THOMAS CAMPBELL (3rd S. ii. 475).—Will SHOLTO MACDUFF give me, either in "N. & Q." or privately, the date of the notice referred to? As to the lines "On Linden," &c., I doubt the accuracy of the last sentence, for many of Campbell's poems did first appear in the *Greenock Advertiser*. Your correspondent is altogether wrong in his reference to the then editor. The lady he alludes to was not the wife of an Irish but of a Scotch gentleman.

M.

"O BOLD AND TRUE" (3rd S. ii. 491.)—OXONIENSIS will find the lines "O bold and true, in bonnet blue," with a stanza in addition to that he quotes, in Sir Walter Scott's *Fair Maid of Perth*, chap. xv.

Cs.

HEIRESS'S SON (3rd S. ii. 430, 515.)—If, as I take it, the proper marshalling of coat armour is an index of *descent*, it appears to me an "heraldic anomaly" that the law advanced by F. L. B. D. (in which, however, I find he is supported by some writers) should be enforced. I can see that an impropriety and inconvenience would arise by a child quartering the maternal coat if, as is popularly believed, the right to do so were heirship to money, and not to representation or co-representation; but as an heiress (heraldically speaking) need have nothing but her arms either to throw round the neck or put in the pockets of her husband, I do not think that there could be or has been any objection to the children marking their descent by quartering the coat, as well before as after the mother's death.

On the other point, also, I differ from F. L. B. D. I believe that the children of an heiress would be entitled to bear her arms solely, as representing her family, if there were no paternal coat to quarter them with.

S. T.

ST. CECILIA, THE PATRONESS OF MUSIC (3rd S. ii. 370, 433, 509.)—Only a few final words on this subject. The main question is set at rest; and it is clear that there is no foundation in the Acts of St. Cecily for her being chosen the Patroness of Music. Whether her Acts are authentic is quite foreign to the inquiry. I am by no means convinced that they are worthy of credit. (I shall never adopt the new, ill-formed, and odious word *reliable*.) But this is neither the place nor occasion to discuss the authenticity of the Acts. I am astonished, however, that CANON DALTON should think me inclined to the belief that they were first compiled by Metaphrastes, in the tenth century, when I had just before mentioned the observation of Fleury, that they were believed early in the ninth. Metaphrastes gave them in the form in which we now have them; but whether he did not embellish them, as he did so many others, is open to inquiry.

F. C. H.

ROOD COAT (3rd S. ii. 491.)—The rood coat was probably the purple cloth for the cross, with which it is covered on Passion Sunday, and which remains upon it till Good Friday. MR. T. NORTH appears to confound the *loft* with the *rood*, which was the large crucifix which stood in the centre of the loft.

F. C. H.

POLVARTIST (3rd S. ii. 491.)—Your correspondent MR. N. MACKIE has misread the sign-board over Mr. Howell's house, the word being *Poly*-artist (*i. e.* an artist in many departments), not *Polv*artist, which is of course unintelligible. The *y* in the sign-board has some resemblance to a *v*, which has led to the mistake; but it seems strange that Mr. Mackie, who states he had an interview with Mr. Howell, did not think of asking the latter for an explanation,

Let me add that Mr. Howell, though an old man, cannot be much over seventy, so that he can hardly be described as of "great age." He wrote and published some years ago an *Essay on the War Gallies of the Ancients*—a production of some merit. G.
Edinburgh.

Miscellaneous.

NOTES ON BOOKS, ETC.

Black's General Atlas of the World. A Series of Fifty-six Maps. New Edition, containing the New Boundaries, and numerous Additions and Improvements; accompanied by an Alphabetical Index of 65,000 Names. (A. & C. Black.)

The reputation which *Black's General Atlas of the World* has already acquired for its clearness, comprehensiveness, accuracy, and cheapness, will be well sustained by the present issue, which contains all the new boundaries and latest discoveries; the kingdom of Italy, with its new divisions; a new Map of China, which is of course of peculiar interest at the present moment, when all are looking anxiously to the important results which it is hoped will flow from the expedition which is about to proceed thither under the command of Captain Sheard Osborne; and lastly, a new sketch Map of the Federal and Confederate States of America—a map which many will examine still more curiously after the late eventful battle before Fredericksburg. Of the various merits claimed for this *Atlas*, two are difficult to bring home to our readers without the test of personal inspection, namely, its accuracy and clearness. The other two are readily shown. Its cheapness is manifest; that it contains fifty-seven imperial folio maps, which are sold half-bound in morocco for 60s. Its comprehensiveness is equally shown by its Index, which contains no less than 65,000 names of places which are to be found in those maps.

Vicissitudes of Families. Third Series. By Sir Bernard Burke, LL.D. Ulster King of Arms. (Longman.)

Sir Bernard Burke has, in this third volume, brought to a close the amusing work, in which, while treating of the Vicissitudes of Families and Titles, he has preached most eloquently on the text that "All is vanity." Sir Bernard indulges the hope that the book will not be deemed unworthy of a place in the student's library, as illustrating a peculiar and not uninteresting *endroit* in history. And the hope is one which will doubtless be realized; but if the work was written with such a purpose, Ulster should have ensured such a result by giving us—and no man knows better than Ulster their value—both his precise authorities and a copious Index.

Through Algeria. By the Author of "Life in Tuscany." (Bentley.)

The fair writer of this amusing volume protests, in a preliminary "Plea for Lady Tourists," against being identified with the "Unprotected Female" and "Strong-minded Woman" of our wittlings; and *manfully* defends the right of English ladies of independent means, and without domestic ties, to travel through foreign countries in search of health, amusement, and information. We need not enter into that question; but may well content ourselves with leaving her defence of her practice in her own hands, and give her the praise she deserves for the amusing little volume in which she describes Algeria and Algerine life.

Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland; forming an Extensive Ordinary of British Armorial bearings upon an entirely new Plan. By John W. Papworth. Part X. (Published by the Editor.)

We congratulate Mr. Papworth and the subscribers to this work on the announcement by the Editor that, having carefully examined the MS., he has no doubt that more than one-half of the work is now issued. This ought to secure him new subscribers, and to induce the old subscribers to pay up at once all arrears of their subscriptions.

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THE PICTORIAL TIMES for the 8th November, 1845; and for the 24th June, 1843.

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Notices to Correspondents.

BETA. We have a letter for this correspondent. How shall we address it?

QUERIST. We can only repeat what we have frequently, and we had hoped distinctly explained, that "N. & Q." while intended to assist the Literary Man in his studies, is equally intended to assist the GENERAL PUBLIC in obtaining solution to those inquiries which suggest themselves to all classes of readers, whether those inquiries refer to allusions, quotations, forgotten anecdotes, obscure phrases, or any other of those many *Queries*, which the careful perusal of our Book worth reading necessarily gives rise to. Let us also repeat, that there is no charge for the insertion of such *Queries*.

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LONDON, SATURDAY, JANUARY 10, 1863.

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Notes.

THE COMPLUTENSIAN POLYGLOT.

THE PRINTER AND SCHOLARS EMPLOYED BY CARDINAL XIMENES IN ITS PUBLICATION AND COMPILATION.

The printer of this celebrated Polyglot was a person named John Brocar, son of Arnold William Brocar, belonging to a family that became illustrious in the annals of Castilian printing. Gomez mentions the names of both father and son: "Audivi Joannem Brocarium Compl. excussorem, Arnoldi Gulielmi Brocarii filium," &c. (*De Rebus gestis Francisci Ximenii*, ed. Alcalá, 1569, fol. 38.) The family seem to have been resident in Alcalá de Henares; but whether the father was a Spaniard by birth, or had been invited into Spain from Germany by Ximenes, I am unable to determine. Can any of your readers give me some information on the subject? The name "Brocar" seems to be of German origin, though Mr. Prescott, in his *History of Ferdinand and Isabella*, gives the name as if it were Italian—"Broccario."

The names of the illustrious scholars connected with the Polyglot are thus given by Gomez:—

"Accersivit (Ximenius) continuò ad se homines utriusque literaturæ peritissimos, Demetrium Cretensem, natione Græcum; Antonium Nebrissensem; Lopeidem Astunigam et Fernandum Pincianum, Græcarum literarum et latinarum professores; Alphonsum, medicum Complutensem; Paulum Coronellum; et Alphonsum Zamoram, hebræarum rerum consultissimos." (Folio 37.)

Dr. Hefe, in his *German Life of Cardinal Ximenes* (ed. Tübingen, 1851), gives the list a little different from that of Gomez:—

"Die Männer, welchen er diese Arbeit anvertraute, waren der berühmte oben genannte Aelius Antonius von Lebrija; der Grieche Demetrius Dukas aus Creta, von Ximenes zum Professor der griechischen Sprache nach Alcalá berufen; der durch seine Streitigkeiten mit Erasmus bekannte Lopez de Zuñiga (Stunica oder Astunica), und der hoch-adelige Nuñez de Guzman (Pintianus), Professor zu Alcalá und Verfasser vieler Commentare über die Classiker. Diesen gesellte Ximenes drei gelehrte, zum Christenthum übergetretene Juden bei, den Arzt Alphons von Alcalá; den Paul Coronell aus Segovia; und den Alphons von Zamora, welcher insbesondere das hebräische Wörterbuch und die Grammatik für das grosse Bibelwerk verfasste." (P. 116, xii. Hauptstück.)

It would be very interesting to know the history of these illustrious scholars. Where can it be found? I am aware that Mr. Prescott has given a few short notices of some of them in his *History of Ferdinand and Isabella*. In Spain, Clemencin and Muñoz have, I believe, published valuable "illustrations" in the *Memoirs of the Royal Academy of History*, of the reign of Queen Isabella the Catholic, but I am unable to say whether the subject referred to is mentioned by them. Prescott also frequently refers to Nicolas Antonio's *Bibliotheca Velus*, and also to his *Bibliotheca Hispana Nova* (Matriti, 1783); but unfortunately I have not these works by me.

JOHN DALTON.

Norwich.

THE SUPPOSED LOST MANUSCRIPTS, USED BY THE EDITORS OF THE COMPLUTENSIAN POLYGLOT.

The following letter addressed to the Rev. William Green* by the great Catholic *rationalist* critic, Alexander Geddes, LL.D., as it bears upon this interesting subject, is worth reproducing in "N. & Q." Although it has been already printed in the *Gentleman's Magazine*,† it is probably unknown to many of your readers.

If the story of the burning of the "membranas inutiles" be true, it is singular that Dr. Geddes's correspondent did not mention it to him. If Geddes had heard of it when he wrote the following letter, he would certainly have mentioned it:—

"London, July 26, 1787.

"Rev. Sir,

"Your Letter of the 23^d I received yesterday inclosed in one from Mr Cubit of Norwich; to whose care I shall direct this and a copy of my Appendix.

"There is little doubt but that there are many valuable MSS. in the East, especially in Upper Egypt: but the great difficulty is to get free access to them; and even if that could be easily obtained, where is the man

* Rector of Hardingham, co. Norfolk, late Fellow of Clare-Hall, Cambridge, B.A. 1737, M.A. 1741. Died October 1794, *Gent's Mag.* vol. lxxiv. pt. ii. p. 1060.

† Vol. xcii. pt. i. p. 128.

with abilities and resolution sufficient to undertake the expedition?

"A collation of the Greek MSS. of the O. T. in Europe, is the first of my earthly wishes. Why are not men of letters men of fortune? Or why are not men of fortune men of letters? I have lately procured an exact catalogue of the MSS. at Vienna, which are 26 in number, and I daily expect one of those at Madrid. My friend there, has, at my request, been to explore the libraries at Alcalá; but could find none of the MSS. used by Ximenes in his Polyglott edition, except one Latin one of the 9th century, which I mean to have collated in particular passages. The same gentleman (a Canon of the Canaries) is now on a tour through the northern provinces of Spain, for the purpose of procuring me further information of the same kind.

"Dr. Hales, from Dublin, assures me that Bp. Newcome's Ezekiel is nearly completed; and will soon appear. Dr. Gooding at Leeds has been for some years labouring on the Pentateuch, and purposes to publish, in a short time, the first book.

"Although Michaëlis's version reads well in German, it would not at all do in an English dress. It would appear by far too free a paraphrase to ears so long accustomed to a servile literal version.

"I shall be happy to hear from you when you have read the Appendix, and am ever, Dear Sir,

"Your most obedient servant,

"A. GEDDES."

K. P. D. E.

HIGHLAND LEGENDS UNPUBLISHED.

[I have endeavoured to give the following beautiful legend in a simple and appropriate metrical form—J. L.]

THE VISION AT THE SHEEPFOLD;

A LEGEND OF THE HIGHLANDS.

The night fell gloomy in the west;—

Alone, alone, how sad to be!

For snow clouds swept athwart the wold,
As the Shepherd hied to the distant fold,
To fetch a Lamb for the lykewake feast—

Dear Saviour, Jesus, pity me!

Slowly the rustic gate swung wide,—

Alone, alone, how sad to be!

When a Stranger of majestic mien,
In vesture clad of a dazzling sheen,
The wondering Shepherd stood beside—

Dear Saviour, Jesus, pity me!

Serene his eyes, like stars of Night,—

Alone, alone, how sad to be!

Dwelt on the Soul—and a voice was heard
Sweet, as when tinkling leaves are stirred
By breath of Summer, ere prime of light—

Dear Saviour, Jesus, pity me!

"On the desolate moor, what dost thou here?"—

Alone, alone, how sad to be!

"From the vigil of the Dead I come,
Ere I lay my loved one in the tomb,
To fetch a Lamb for the funeral cheer"—

Dear Saviour, Jesus, pity me!

"Twelve moons ago, the Mother mild,"—

Alone, alone, how sad to be!

"Kissed four sweet Bairns, with locks of gold;
And now the last lies stark and cold,
Yet smiling, as her dead Mother smiled"—

Dear Saviour, Jesus, pity me!

"And are there murmurs and wild alarms,"—

Alone, alone, how sad to be!

"When the Lamb is snatched from the mother's side?"

"Oh, the Sheep resist not," he replied;

"And the Lamb lies passive in my arms,"—

Dear Saviour, Jesus, pity me!

"How different, when a Lamb I bear,"—

Alone, alone, how sad to be!

"From mine own fold to a home of rest;
The Sheep, impatient, and sore distrest,
Fill mine ears with murmurings there,"—

Dear Saviour, Jesus, pity me!

Softly closed, without hand, the gate,—

Alone, alone, how sad to be!

The Vision was gone; but the Shepherd heard,
And felt in his Soul it was the Lord;
Bidding him trust, and love, and wait—

Dear Saviour, Jesus, pity me!

Long years that lykewake feast is o'er,—

Alone, alone, how sad to be!

The grass is tall on the last-made grave;
But the hand that smites will also save,
And He who taketh will restore,—

Dear Saviour, Jesus, pity me!

In the pleasant Land, where sorrows cease,—

Alone, alone, no more to be!

By crystal streams, along flowery meads,
His Flock the heavenly Shepherd leads,
To dwell for ever in joy and peace,—

Dear Saviour, Thou wilt pity me!

J. L.

Dublin.

WENTWORTH LETTERS.

I send you transcripts of two original letters, in my possession, from Sir William Wentworth to John Wentworth, Esq., of Woolley Park, in 1678, which I thought might be worthy of a place in "N. & Q." Sir William was of the Stainborough branch of Wentworths; lived at North Gate Head, in Wakefield; was a privy councillor in Ireland; was sheriff of Yorkshire in 24 Charles II.; died in July, 1693. The letters relate to business about the Alburgh election, of which Mr. John was possessor.

"29 June, '78.

"Deare Sr,

"I just now spooke with Sr John, who telled me that Mr Simpson spooke with him from Mr Wortley, to tel him that he had persuaded him that great men did oppose him, and that he nether should be elected nor returned euer, nor should Mr Wentworth: so that he bid him tel Sr John he did decline it. I wish I had spooke

with Sr John before, for now he doth not absolutely say that Adams shall be absent, but that he will endeavour to perswade him, and hopes to doe it; and saith he said noe more to Sr Philip, now y^a are sure that my Cosen shall be returned and not the other. He saith my Lord Treasurer hath writ to y^w also; now the Sherife wil lose noe fauor, and all will goe well, that you shall and doe every thing y^r owne way: haue as many Electors as you please, only he must haue y^r letter before this be done; and, therfor, write to me by the first post, that he shall not be molested; and as soon as he seeth y^r letter he wil desist, as he designed this day senit. Now he goes downe upon Fryday, he designes Thursday senit for the day; but if he gites y^r answer then before, I hope to receive it on Fryday. I feare the post; may be we shall heare sooner,

"Y^r most affectionate

"Cosen and seruant,

"W. WENTWORTH.

(Seal in red wax, with the
Wentworth arms.)

"For John Wentworth, Esq.,
of Wolley.

"Let this goe to Mr Whealley of Wakefield, to goe to
Ferrybridge, Yorkshire. Frank."

"14 June, '78.

"Sr,—Because I am resolu'd not to mention one word of this business when I see y^w to-morrow evening, I thinke I ought here to vindicate this my acting; and to show my intentions was only to serue y^w, I doe here assure yo^a againe that the cause can not be tryed the next weake; for as ther is 2 causes and actes same to be tryed before, yett one of w^{ch} causes was 14 dayes, from the first day to the last, before ended, and Shresbury cause: so that if my cosen would not haue payed the charges of the coach I would; but his next letters wil cleare this, at least y^w wil find it, or else I shall not looke y^w in the face. The next and chief reason they should not haue gone up is, that since our maney doe concerne themselves, as it is a good cause, so if Sr John had not one voyce, and all the bribery in the world proued against him, he would carry it this session, and so wil the Moonday letters tel y^w: for as all this 179 will be to a man against y^w, if so, of the 166 ther wil not be left in towne 140 by to-morrow sennit; so that I made this hast that, having such good excuses of the writt upon Sr Solomons being outed, might cause them to stay the attending of it; and ther has time and quickness, and the litle ther the next session, the cause would be tryed between my Cosen and Sr Tho^a Mal', and Sr Thomases Peticion coming to be tryed first, y^e leases being good and the princes not concerned, y^e cause would come easily; then this Peticion being deliuered the day after, would come to hearing, after ayd, be assuredly carried. This being so prudent and rationell, I dare appeal to all the world, nay y^rselfe when out of passion, if y^w had bene a nere parent I could haue advised better, and kept up a good right from perishing by rashness. This did chiefly put me to the Charges of this Journey by the Advice of good friends, and I would not faile (to the best of my skill) to haue preserved y^r right; w^{ch}, if not the best, I cal God to Witness so thought by him, who is, alls-ought not yet understood,

"Y^r most faithfull,

"And humble seruant,

"W. WENTWORTH.

"I sent Harmon to Yorke last night to see y^r wittenesses, and to see my cosen, Wood. My humble seruite to my Cozen and the ladys. It is this Ruissel Wentworth that hath prepossed us. God forgive him all his ill

offices to me; but I shall beare the point to y^w in short time. Til then I do not blame y^w, by noe meanes.

"For John Wentworth, Esq.,
of Wolley."

(Seal in black wax, with the
Wentworth arms.)

GEORGE WENTWORTH.

Woolley Park.

CRINOLINE AT PARIS, 1728.

In the writings of the last century we meet with frequent allusions to the fashion then, as now, prevalent among the ladies, of wearing hoops. But in no passage, I think, is the said fashion placed in a more ridiculous light than in the following:—

"On ne croirait jamais que le Cardinal a été embarrassé par rapport aux paniers que les femmes portent sous leurs jupes pour les rendre larges et évasées. Ils sont si amples qu'en s'asseyant cela pousse les baleines, et fait un écart étonnant, en sorte qu'on a été obligé de faire faire des fauteuils exprès. Il ne peut pas tenir plus de trois femmes dans les loges des spectacles, pour qu'elles y soient un peu à leur aise. Cette mode est devenue extravagante, comme tout qui est extrême, de manière que les princesses étant assises à côté de la reine, leurs jupes, qui remontaient, cachaient celle de la reine. Cela a paru impertinent; mais le remède était difficile, et à force de rêver, le Cardinal a trouvé qu'il y aurait toujours un fauteuil vide de chaque côté de la reine, ce qui l'empêcherait d'être incommodée. On a pris pour prétexte que ces fauteuils étaient pour Mesdames de France."

A little farther on:—

"L'histoire des paniers a eu des suites. Comme il y a eu de la distinction entre la reine et les princesses du sang, celles-ci ont voulu en avoir avec les duchesses, et de fait elles ont obtenu un tabouret vide entre elles. Cela a fort piqué les ducs, et il a couru, en cour, un écrit très-vif et très-injurieux contre les princes du sang, qui a été brûlé par la main du bourreau," etc.—Barbier, *Journal du Règne de Louis XV.*, i. 272-4.

The men of the last century pleased themselves with the notion that these hooped petticoats served to protect the virtue of their wives and daughters; but the husbands and fathers of the present age might exclaim, on the contrary,—

"Oft have we known that sevenfold fence to fail;

Though stiff with hoops, and armed with ribs of
whale."—Pope.

It is recorded of crinoline, that it once saved the life or honour (perhaps both) of a youthful empress, who sought refuge, within its circumference, from the violence of an insurgent mob. (Kelly's *History of Russia*, i. 198, chap. xvi.)

W. D.

Minor Notes.

MATHEW REM, ENGRAVER.—In Bryan's *Dictionnaire of Painters and Engravers*, Stanley's edition, 1858 (p. 625), there appears the following short notice:—

"Mathew Rem, a German engraver, who flourished about the year 1635. According to Professor Christ, he engraved the plates for *L'Architecture de Furtenbach*. He usually marked his prints with the initials of his name."

The engraver's name is, in reality, Rembold. "Campan" pinxit, Mathæ' Rembold' æri incidit," forms part of an inscription at the foot of the frontispiece, containing a portrait of the author, prefixed to the Ulm edition of Furtenbach's *Architecture*, 1635. Other plates in the same book are signed "M. Rem." and "M. Remb.," as well as "M. R."

Having carefully examined the copy (in our Public Library), which has led to the present Note, and the authority being so unimpeachable, I think it worth while to draw attention to this error in Bryan's useful compilation; possessors of copies of which may easily rectify the incorrectness, and add the engraver's name in full, as it should be, according to the particulars now furnished.

SIGMA-TAU.

Cape Town, S. Africa.

LOCK INSCRIPTION.—Inscription on a lock of the seventeenth century:—

"If had y^e gift of tongue,
I would declare, and do no wrong,
Who they are y^t com by stealth,
To impare my Lady's wealth.

"JOHN WILKES,
"De Birmingham, fecit."
Athenæum, 1847, p. 863.
K. P. D. E.

WICKLIFFE.—In 1861, at a meeting of the Leicester Architectural and Archæological Society, Mr. M. H. Bloxam, to the distress of many, read a paper showing that all the supposed relics of this eminent preacher were spurious, and of a much later date. The following extract completely justifies his anticipations. In the course of the observations, he said: "This church (of Lutterworth) contains a variety of articles, which for years past, I know not how many, have been regarded as relics of Wycliffe." The following extract will decide the year since which the articles must have been introduced:—

"1684, May 27. Over the hills by Daventry, a large market-town, to Lutterworth, where the famous Wickliff was parson, anno Dom. 1384, whose picture we see in the town, but no memorial in the church."—*Diary of Ralph Thoresby*, 8vo, London, 1830, ii. 430.

WYATT PAPWORTH.

THE TEMPLARS AND THEIR CHRISTMAS REVELS IN 1627.—The author of the *Reign of King Charles* (London, 1655), has the following short Christmas tale about "a fray in Fleet Street," in which the Templars were interested. Under date of 1627, the said writer says:—

"That Christmas the Temple Sparks had entailed a Lieutenant, a thing we country folk call a Lord of Misrule.

This Lieutenant had on Twelfth Eve, late in the night, sent out to collect his rents in Ramme Alley and Fleet Street, limiting five shillings to every house. At every door they winded their Temple-horn; and if it procured not entrance at the second blast or summons, the word of command was then 'Give fire, Gunner.' This gunner was a robustious Vulcan, and his engine a mighty smith's hammer. The next morning, the Lord Mayor of London was made acquainted therewith, and promised to be with them the next night; commanding all that ward, and also the watch, to attend him with their Halberds. At the hour prefixt, the Lord Mayor with his train marched up in martial equipage to Ramme Alley. Out came the Lieutenant with his suit of Gallants, all armed *in cuerpo*. One of the Halberdiers bad the Lieutenant come to my Lord Mayor. 'No,' said the Lieutenant, 'let the Lord Mayor come to me.' But this controversy was soon ended, they advancing each to other till they met half-way; then one of the Halberdiers reproved the Lieutenant for standing covered before the Lord Mayor. The Lieutenant gave so crosse an answer, as it begat as crosse a blow; which the Gentlemen not brooking, began to lay about them: but, in fine, the Lieutenant was knocked down and sore wounded, and the Halberdiers had the better of the swords. The Lord Mayor being thus master of the field, took the Lieutenant and haled rather than led him to the Counter, and with indignation thrust him in at the prison gate; where he lay till the Attorney-General mediated for his enlargement, which the Lord Mayor granted, upon condition he should submit and acknowledge his fault. The Lieutenant readily embraced the motion; and the next day, performing the condition, so ended this Christmas Game."

B. H. C.

EARLY MENTION OF OIL WELLS.—The remarkable oil wells which have been lately discovered in America, are not, we may presume, the only ones in existence. Strabo, in his *Geography* (book ii. part ii.), thus refers to one in Northern Asia:—

"It is said that in digging near the river Ochus, a spring of oil was discovered. It is probable that as certain nitrous, astringent, and sulphurous fluids permeate the earth, greasy fluids may (also) be found; but the rarity of their occurrence makes their existence almost doubtful."

R. F.

VALUE OF FOREIGN DEGREES.—Have the holders of foreign degrees any kind of legal right to use such titles in this country, when granted, as they usually are, *dignitatis causâ*. I extract the following from an original letter of Dr. Adam Smith to Dr. Cullen, and dated London, Sept. 20th, 1774, in consequence (as it appears to me) of its extremely striking adaptation to existing circumstances, apposite, more especially, perhaps, to the noble and god-like profession of medicine, heterodoxy and orthodoxy being, in a medical sense, charmingly well fitted:—

"All Universities were ecclesiastical establishments, and under the immediate protection of the Pope; a Doctor's degree from any one of them gave, *all over Christendom*, the same privileges, or nearly so, which a degree from any other could have given; and the respect which is at this day paid to foreign degrees, even in Protestant countries, must be entirely regarded as a relic of homage to the sovereign author of titles—the supreme head of the Catholic Church, the pontific Bishop of Rome! This

facility of obtaining a Doctor's degree is useful; and I deny that it is hurtful in any way to the public. It serves as a corrective for what would otherwise speedily grow up to be a most intolerable nuisance; viz. *the bigoted and exclusive corporation spirit!* Real honour is most effectually supported by resting upon liberal principles, good sense and sound discretion being those desirable qualities, for which no examination can give any—the slightest security at all; and when a man has learned his lesson of life well, it surely can be of small moment *where*, or from whom, he has learned it."

Quite so! Who cares a rap for mere conventional location, or desires to have his feet for ever ensnared in the wily and restrictive fetters of a corporation cunning?—nay, rather, is not the art of healing a pure and intuitive *Dei donum*, alike independent of time or place, and alone to be practised as it should be PRO AMORE DEI?

Queries.

THE ENGLISH APE, 1588.—In 1588 appeared a pamphlet, by W. R., called *The English Ape*, of which the full title will be found in the new edition of Lowndes, under the initials of the author. It seems to have been rather popular for a time, and two editions were printed in the same year. One of these purports to be "printed by Robert Robinson for Richard Jones, and are to be sold," &c.; a copy is among Malone's books at Oxford. The second, or, indeed, it may be the first (as it is impossible to ascertain the priority), has at the foot of the titlepage, "At London. Printed by Robert Robinson, dwelling in Feter Lane, neere Holborne." Of this impression or issue (as it may, perhaps, be), a copy is in private hands; and the title page is among Bagford's singular collections (Harl. MS., 5019). What I wish to point out is, that in Mr. COLLIER's very interesting "Extracts from the Registers of the Stationers' Company" ("N. & Q.", 2nd S. xii. 3, *et seq.*), there is no mention of any license of the *English Ape*, either to Robinson or Jones, and I should therefore like to know whether the book was really entered, or whether it is allowable to presume that it was printed without the knowledge and sanction of the company? Perhaps, at his leisure, Mr. Collier will oblige me with this piece of information. W. CAREW HAZLITT.

NAMES OF ANGLO-SAXON GODS.—At p. 124 of the late Earl of Ellesmere's *Guide to Northern Archaeology*, I find it stated that the volume for 1846 of the *Transactions of the Society of Northern Antiquaries*, contains, *inter alia*,

"A fragment of an alliterative Anglo-Saxon homily, in which are named some of the heathen deities of the North, taken from a Codex in the British Museum."

Has this fragment been published in England? If so, in what publication? What are the names of the gods so given in it? C.

BEST FAMILY.—Can any of your readers inform me who is the present representative of the Bests of Allington Castle, in the county of Kent? According to the Visitation of Kent [by Philipott] in 1619, John Best, of Allington Castle, the son of Richard Best of Bibbrook, by Dorothy his wife, daughter and co-heiress of John Barrow of Hinxhill, in the county of Kent, had numerous issue by his two wives, Anne, daughter of Laurence Brooke of Horton Monachorum, and Anne, daughter of Reginald Knatchbull of Saltwood Castle. His eldest son John was of the age of seventeen years at the time of Philipott's Visitation.

The arms of Best and Barrow, quarterly, are tricked at the commencement of the pedigree. I am unable to ascertain when, and by whom, the Best and Barrow arms were granted.

A copy of these grants *in extenso* would be much esteemed. J. J. H.

THE CANONS OF 1640.—I have a copy of the original edition of these Canons, which, it is well known, were authorised by the king, and soon after abolished by the parliament. A publication so curious must have some bibliographical history, and my object in writing this Note is to ask where I can find any account of subsequent editions. I have looked in Watt, and only trace an edition of 1641. B. H. C.

"CLARA CHESTER," ETC.—There was published at Edinburgh in 1823, by Oliver and Boyd, *Clara Chester*; a poem, by the author of *Rome*, and *The Vale of Chamouni*. I gather from the poet's lively introduction, that he was a rambling soldier and engaged in the disastrous expedition to Buenos Ayres in 1807. Is his name known to any correspondent? J. O.

CROWLE AND LOWTHER.—George Crowle of Hull is said to have married a Lowther of Swilington. I should be glad of more definite information. C. J. R.

ORIGIN OF CROCKETS.—In Sir Christopher Wren's report to the Bishop of Rochester on the state of Westminster Abbey, printed in the *Parentalia*, p. 296, &c., he describes the spire he intended to have placed on the central tower, and says:—

"The angles of pyramids [*i. e.* spires] in Gothic architecture were usually enriched with the flower the botanists call *calceolus*, which is a proper form to help workmen to ascend on the outside to amend any defects, without raising large scaffolds upon every slight occasion."

Is there any ground for these statements? Sir Christopher was not a man to make assertions without sound reasons; and it is said, particularly by the Freemasons, that he carefully preserved all the traditions of the old builders. The early

crockets certainly have no resemblance to this flower, though those of later date, which bulge so much, are not unlike to one cut in half when just breaking open. If the latter assertion be true, it will afford another proof of the desire of the Gothic architects to make all their detail and even their ornaments *useful*. I think I have heard of a man at Newcastle who used to ascend spires by the help of the crockets, to put the weather-cocks in order. Can any of your readers give me an account of the fact? A. A.

Poets' Corner.

DIMINUTIVE CROSS-LEGGED FIGURES.—In Dr. Stukeley's *Itinerary*, vol. i. p. 74, on his visit to Tenbury, in Worcestershire, he describes—

"A niche in the chancel there, containing a figure a yard long, of a child of Lord Arundel of Sutton, as they say, dressed like a knight and cross-legged."

Nash gives a fuller description:—

"Under an arch in the north wall of the chancel, somewhat raised from the ground, is the figure of a child in compleat armour and a surcoat; between his hands, which are raised on the breast, a large heart; his legs crossed, and at his feet a talbot."

The church at Tenbury has suffered much from modern innovations. Several of its ancient monuments are literally incased in pews, and mutilated to accommodate their size to these erections of later times; but happily this beautiful little figure remains nearly perfect under its canopied niche. Except the conjecture mentioned by Stukeley, no record of its history has reached us. In a late number of the *Archæolog. Journal*, there is an account of a diminutive figure at Abbey Dore, which the writer supposes to have been erected over the heart of Bishop Bruton. Nash alludes to a similar monument he had heard of at Maypowder in Dorset.

What is the supposed history of this remarkable class of tombs? They cannot, in the Abbey Dore case, represent children; and the armour forbids the supposition in this beautiful example at Tenbury.

Are there many other instances of these diminutive figures in England? The church at Tenbury is about to be restored, and I trust this, its far most interesting feature, will receive the careful attention of the architect.

THOS. E. WINNINGTON.

SIR FRANCIS DRAKE.—Can any of your readers furnish a list of *authentic* portraits of this great naval commander? I am desirous of knowing where existed the original which De Leu engraved, and which has this inscription encircling it:—

"*Franciscus Drake nobilissimus eques Angliæ An^o æt. sue 43.*"

Underneath the following lines:—

"*Habes lector candide fortiss. ac invictis. Ducis Draeck ad vivum imaginem, qui isto terrarum orbe duorum annorum et mensium decem spatio zephyris faventibus circumducto, Angliam sedes proprias 4 Cal. Octobris, anno a partu virginis 1580, revisit, cum antea portu solvisset Id. Decemb. anno 1577.*"

"Le vrai portrait du cappitaine Draeck, lequel a circuit toute la terre en trois années, moins deux mois et 17 jours. Il partit du royaume d'Angleterre le 13 de Decembre, 1577, et fist son retour audict royaume le 26 jour de Sept. 1580. Ad amplissimum et illust. virum D.D. Edoardum Staffart apud Henr. 3 Christ. Franc. Regem legatum D.S. observantiss. Jo. Rabel pinxit; Thomas de Leu sculpsit, et excudit a Paris."

In this portrait Drake is represented with deeply furrowed lines on the forehead, having curling hair, but very thin at the temples, with a mouth evincing much determination, giving the idea of a weather-beaten sea-captain.

A very similar portrait, at least as to the costume, is prefixed to the expedition of 1585, printed at Leyden, 1588; the engraver is marked there as "Paulus de la Houue excudit."

So much doubt has been thrown upon portraits engraved by Dutch artists, who are known in many instances to have made a plate serve for likenesses of more than one individual by some slight alterations, that I feel desirous of ascertaining how far reliance may be placed upon this identical portrait, which is among the Rawlinson MSS. at Oxford. ABRACADABRA.

"**THE FRETFUL LADY.**"—I have in my possession an unfinished miniature by Cooper, on the back of which is written, in a contemporary hand, "The Fretful Lady." I have not been able to find, in any memoirs of the time, mention made of a person with this sobriquet.

Could any of your readers inform me who "The Fretful Lady" might be? C. S.

KELD.—In the North Riding of Yorkshire the word *Keld*, meaning a well, is commonly found in the name of a spring of water, but always followed by *well*. Thus in Manfield parish, is *Lady-held-well*; in Scorton, *Cuddy-* (i. e. Cuthbert) *keld-well*; and at the south-west corner of Middleham Moor, *Wray-held-well*. When did the word *keld* become obsolete, or (in other words) what is the latest period at which *keld* is found without the adjunct *well*? G. O. W.

BISHOP KEN.—Ken's *Manual of Prayers for the Use of the Winchester Scholars, with the Three Hymns*. Can any of your correspondents kindly inform me whether there were any editions of the above published between 1705 and 1712? And if so, the different dates? There is a considerable variation in the text of the Morning, Evening, and Midnight Hymns in the edition of 1712, as compared with the editions of 1697, 1700, and 1705, which are all alike; and as Ken died in 1710 [1711], the writer is wishful to know when the

alterations were made? If they were not made in Ken's lifetime, by whom was the text altered? In *The Life of Bishop Ken*, by a Layman, 1854, the "Three Hymns" are given exactly as in the earlier editions of the *Manual*, 1697, 1700, and 1705; but other modern editions print the hymns from the 1712 and later editions.* G. W. N.

ESCUTCHEON OF LOUIS XIV. — Mr. Mathew Lumsden's editor, in his entertaining introduction to the *Genealogy of the House of Forbes*, says, *apropos* of people not being too vain of their descent, "Even Louis XIV. in all his glory had a blank, or, as heralds call it, a window, in his scutcheon." Was this the case? and through what line of his descent did the window come?

Σ. Θ.

LEICESTER FIELDS. — Your correspondent DR. RIMBAULT, who appears to have the works on this locality at hand, can perhaps readily inform me where the house was, or is, situate, that was built for Sir Philip Parker Long about 1730.

W. P.

MENANDER'S WIT. —

"The Roman imitation, combined with the numerous and sometimes considerable fragments, are sufficient to give us a clear conception of a comedy of Menander, in its general plan and in its details. A person who possessed the peculiar talents requisite for such a task, and had acquired by study the acquaintance with the Greek language, and the Attic subtlety of expression necessary for the execution of it, might without much difficulty restore a piece of Menander's so as to replace the lost original." — Müller's *History of the Literature of Ancient Greece*, p. 439. London, 1847.

"Did the Greeks, and, above all, the unsteady and impulsive Athenians, permit the decorum which art demands to quench, or even unduly to damp, the genuine fire of passion? We think not; and among our reasons for questioning the grounds of this assertion are the entire play of the *Bacchantes*, the rapid movements and almost modern variety of the *Rhesus*, the intense interest attendant on the evolutions of *King Œdipus*, the passion of *Medea* — a fable suited to every stage and to every nation — and, lastly, those transcendent scenes in the second half of the *Agamemnon*, from the moment when the King of Men is drawn on in his chariot to that in which the Chorus and the guilty pair, *Ægisthus* and *Clytemnestra*, hurl defiance at each other. The scholar requires not any reminiscence of these scenes, or of the suspense and solemn agony of *Electra*, of *Antigone*, of the opening and the closing acts of the *Eumenides*, or of the superhuman woe

and endurance of *Prometheus*. If, after these instances have been fairly weighed and adjudicated upon, without reference to the very different genius of the modern drama, they shall be pronounced wanting in passion, there will then be room and pretext for asking whether Aristophanes possessed humour or Menander wit?" — *Saturday Review*, Sept. 6, 1862, p. 282.

Public admiration, and the testimony of sound judges, who had read his works, forbid us to dispute Menander's excellence. What evidence have we of his wit?

FITZHOPE.

Garrick Club.

PAMMENT-BRICK. — This word occurs in several old books on building. What is its meaning?

A. R. I. B. A.

PITCAIRNEY LAWSUIT. — A Mr. Grant, a Scotch lawyer, managed this "famous lawsuit" during the last century. What was the case, and who was Mr. Grant?

Σ. Θ.

RIGHT OF CREATING BARONETS. — The first Earl of Stirling had peculiar privileges conferred upon him by James and Charles in connection with the colony of Nova Scotia, which he established and governed. The late claimant of the earldom created Thos. Christopher Banks, the genealogical writer, a Baronet of Nova Scotia. I desire to know whether the power to do so was ever extended to the first earl; or whether similar power has at any time been exercised by a subject? Where is Banks's patent? its date, &c.? And is his the only known instance?

S. T.

STAMINA. — How came this word to be used to denote healthy vigour, or strength of constitution? Always, too, as a *singular* noun? One chiefly hears the word, I think, from people of a certain age, and it seems to be rather going out of fashion. I had often observed that one never found the term used by medical writers; but — no rule without an exception — and in the *British and Foreign Medico-Chirurgical Review* for October of this year (p. 286), the English are said to be superior to the Russians in *stamina*. A botanist may truly describe one flower as having more stamina than another; but how can this be asserted of a human being?

JAYDEE.

[* We may as well state that since the second edition of *The Life of Bishop Ken*, by a Layman, 1854, was published, the British Museum has been presented with a copy of the first edition of Ken's *Manual*, 12mo, 1674, which does not appear to have been seen by Mr. Anderson when he wrote his admirable work. The reading of the title-page varies from the entry as quoted by him (at p. 107, edit. 1854), from Robert Clavel's *Catalogue*. It reads as follows: *A Manual of Prayers for the Use of the Scholars of Winchester Colledge* [arms of William of Wykeham]. London, Printed for John Martyn, 1674. Pp. 69. The Three Hymns are found for the first time in the seventh edition, 1700. — ED.]

JUDGE STREET. — Nash, the historian of Worcestershire, states that Sir Thomas Street, to whom there is a marble monument, with eulogistic inscription, in Worcester Cathedral, erected by Edward Combe, had a granddaughter living about the year 1749. Sir Thomas Street married Penelope, daughter and co-heiress of Sir Rowland Berkeley of Cotheridge, but by her had no family. Can any of your readers inform me if he had a wife before this marriage; and if so, who the lady was?

M. N.

"AND SHALL TRELAWNY DIE?"—Would C. J. P. be so good as to give, per "N. & Q.," a copy of the nursery version of "Shall Trelawny die" which he says still exists at Bristol? C.

TAKING TIME BY THE FORELOCK.—Having been requested, by the Rev. J. Erskine Clarke, to design a drawing wherewith to illustrate an editorial paper on the above subject in *The Parish Magazine* for January, 1863; and also being asked, "What was the origin of this proverbial saying?" and being unable to reply thereto, except to plead ignorance, I very naturally turned to that invaluable repertory of knowledge, "N. & Q.," feeling sure that it would enlighten our ignorance. But, although receiving the valuable aid of the two General Indices to the two series, I cannot find the slightest reference to, or mention of, the above saying; and nothing nearer to it (by way of illustration) than the discussion on the hexameter verse, "Fronte capillatâ," &c. (1st S. i. 427; iii. 8, 43, 92, 124, 140, 286; 2nd S. vi. 290.) Neither is it given in Kelly's *Proverbs of all Nations* (2nd ed., 1861). Nor can I find it mentioned in such books as Hone's *Every-day and Table Books*, Chambers's *Book of Days*, Taylor's *Old Sayings*, Martindale's *Calendar of Popular Customs*, &c. I therefore now beg to ask, in these pages, the following questions:—What was the origin of the above saying? by what early writers has it been used? CUTHBERT BEDE.

SIR CHRISTOPHER WREN AND THE LADIES.—In the *Parentalia* (p. 211) is a letter from France, in which Wren complains,—

"The women, as they make here the language and the fashions, and meddle with politics and philosophy, so they sway also in architecture. Works of filgrand and little trinkets are in great vogue, but buildings ought certainly to have the attribute of eternal."

In a letter to the Commissioners for building St. Paul's, who had desired to have an ornamented balustrade at the top, he says:—

"I take leave first to declare I never designed a balustrade. Ladies think nothing well without an edging. I should have gladly complied with the vulgar taste, but I suspended for the reasons following."

Are these merely general remarks, or are they pointed at any person in particular? The tone of the last document would lead us to suppose the latter. By "filgrand" probably what we call "filagree" is meant. Is this word to be found in any other author? A. A.

Queries with Answers.

ANCIENT LAND-TENURE.—Some years ago circumstances brought me acquainted with the constitution of a parish in Cambridgeshire, that of

Over, near St. Ives, the character of which—as I was no antiquary—appeared to me not a little remarkable. I have since met with a somewhat similar example in the *Archæological Journal*; but whether the case of Over deserves further inquiry, I leave to your readers to determine. To enable them to judge, I will state as much of it as remains in my memory.

The parish or manor mainly consisted of three large tracts, all unenclosed. The first, arable, was required, by custom, to be cultivated in each year in one stated kind of crop. The second, also arable, might be cropped according to the various owners' pleasure. The third, a vast open pasture, owned in various and rather small portions, which were cut yearly by each owner for hay; but the whole grazed as common of pasture by the cattle of all the commoners between appointed days.

There were besides ancient homesteads, or sites of such, each conferring a right of common. The number I forget; it was some multiple of 4,—say 48,—and there were also just as many ancient enclosures, 4 acres each of old pasture, as there were common rights; that is, on this supposition, 48 of such enclosures, apparently indicating an ancient allocation of 4 enclosed acres to each family of original settlers. If so, a proportionate allotment to each in the arable fields also might be presumed; but changes of ownership may well have prevented its detection at the present day.

A remarkable peculiarity existed in some of the unenclosed pasture ownerships: a defined portion would interchange yearly with another portion; that is, the property in each, of each of the two owners (being in fact the right to cut hay) would shift from one owner to the other in yearly alternations. Thus, if A. mowed Whiteacre this year, and B. Blackacre; next year A. would cut Blackacre, and B. Whiteacre, the interchange being always between the same two portions; and this singular ownership being of a freehold, or at least, a heritable nature.

There was as usual a Lord of the Manor, and a number of officers were appointed yearly in the Manor Court, such as a pinner, a hay-ward, &c. An enclosure act swept away this state of things some years back, and all evidence of it is on the point of perishing; but if any of your readers resident near Over would desire to investigate and record the facts more exactly, I could direct them to certain quarters where the materials might be found. H. G.

[In the thirteenth, fourteenth, and fifteenth centuries, the system of "Common Field" very generally prevailed. The lands, exclusive of the demesne lands, were frequently divided into three portions: "Trinity Fields," one fallow, and the other two in succession crops. These were apportioned respectively among the tenants of the manor, presenting the appearance of one open field divided into three strips; sometimes the division was into two strips only.]

Mr. Morgan in his *England under the Norman Occupation*, p. 87, observes:—

"The system of common field is so nearly obsolete, that it may be well to insert a few descriptions of unclosed parishes from the Reports to the Board of Agriculture. It may seem a long step to pass from the reign of Henry III. to the reign of George III., and yet Mr. Delisle assures us that there was little advance or change of any kind in Norman agriculture in the course of eight centuries, and I fear that as much might be said of England During the last years of the last century, the parish of Stewkley afforded the best example in Buckinghamshire of the open field system of cultivation. Stewkley was then a village of farmers and labourers upon an eminence, environed by three extended fields; the one fallow, the second wheat, and the third beans; and the main roads running through the fields could not be readily distinguished by a stranger from the driftways leading to the different properties."

Nothing is more common in feoffments of the thirteenth, fourteenth, and fifteenth centuries, than to find the land the subject of the feoffment, described as lying in "campo" (*i. e.* the "common field") or "campis," &c., A. or B. (naming the parish) with its particular abutments, as separating the portion of one owner from that of another, specifically set out.]

OLDE'S "ACQUITAL OR PURGATION OF EDWARDE THE VI." ETC. — In Mr. James D. Haig's *List of Books printed in England, prior to the Year MDC.*, in the *Library of the King's Inns, Dublin* (1858), p. 14, I find the following entry:—

"Olde (John). The acquital or purgation of the moost catholyke christen prince, Edwarde the VI. Kyng of Englande, Fraunce, and Irelande, &c., and of the Churche of England reformed and gouerned vnder hym, agaynst al suche as blasphemously and traitorously infame hym or the sayd church, of heresie or sedicion. [By John Olde.] Emprinted at Waterford, the 7 daye of Nouembre, 1555. 8o."

Will you oblige me with a few particulars of this volume, which, as stated in Lowndes' *Bibliographer's Manual* (Bohn's ed.), p. 1721, is the work of John Bale, and is "supposed to be the second book printed in Ireland?" I have never seen a copy. May I likewise ask what is the title, and what the date, of the first book printed in Ireland?

ABHBA.

[*The Acquital or Purgation of the moost Catholyke Christen Prince, Edwarde the VI.* by John Olde, may be considered as a defence of the Reformed Catholic Faith, and the writing of this work was occasioned from the preachers of England in Queen Mary's time, in their sermons at St. Paul's Cross, and in other pulpits, "spewing out," as the author expresseth it, "with scolding, roaring, and railing, the poison of antichrist's traditions, and infaming the order, form, and use of preaching, prayers, and administration of the holy sacraments, set forth and exercised by common authority in the Church of England, reformed under the government of Edward VI. and vilely slandering of his father King Henry VIII. for banishing the violent usurped power and supremacy of the Romish ancient antichrist for his brother's known wife, and for taking justly upon him the title and estate of supremacy, incident and appertaining, by the undoubted ordinance of God, to his regal office and imperial crown." John Olde was presented by the Duchess of Somerset to the vicarage of Cubington, co. Warwick, and was a prebendary of

Lichfield. In the reign of Queen Mary he became an exile for religion. For notices of him consult Strype's *Works* (see Index), and Becon's *Works*, published by the Parker Society. Dr. Cotton (*Typog. Gazetteer*, p. 321, ed. 1831) doubts if printing was exercised at Waterford so early as 1555. — The earliest work printed in Ireland was *The Boke of Common Prayer*, imprinted by Humfrey Powell, 1551. See "N. & Q." 2nd S. vii. 48.]

LICH-GATES. — Why called *Trim-Trams* in some parts of Devon and Cornwall, in which English counties, and in Wales, they mostly prevail? (See *Church Builder*, No. 2.) The terms would appear to have more significance than a nickname, as there suggested. Did the bearers, halting at the "church style," change places or give place to another set, by which the corpse was carried into church and to the grave? Such supposition agrees with the meaning of the first part of the compound word. But what of the second, which I can find neither in Bosworth, Bailey, Johnson, nor Walker (the only dictionaries I have at command). With tram-ways, *i. e.* the primitive railways of the iron and coal districts, I am of course acquainted. R. L.—x—m.

[We quite agree with our correspondent in thinking that the term Trim-Tram, as applied to a Lich-gate, is not to be taken as a mere nickname. *Tram*, as an old word, bore several meanings. It was a *train*. Trim-Tram, therefore, may have been Trim-Train, *i. e.* the halting place at the entrance of the churchyard where the train, that is, not only the pall, but the whole funeral party, might be trimmed, or duly adjusted and brought into proper order, so as to be in a state of preparation for the officiating minister, on his coming forth to meet them there, and commence the burial service. *Tram*, also, was and is a car mounted on wheels; so that if the bier or feretrum were so mounted, this idea might also be comprehended in the term Trim-Tram.]

FATHER MANSFIELD. — I want information concerning the family and birthplace of Father Mansfield, Doctor of the College of English Jesuits at Rome, A.D. 1699. He is mentioned in the edition of Pepys's *Diary*, published by Colburn in 1854, in a letter from J. Jackson to Samuel Pepys, dated Dec. 25th, 1699. Also, whether Father Mansfield's work on St. Peter's, alluded to by Pepys in a letter to Jackson, dated Feb. 8th, 1699–1700, were ever published? If published, where is it to be seen? R. M.

[In Dr. Oliver's *Biography of the Scotch, English, and Irish Members of the Society of Jesus*, 8vo, 1845, the name is spelt *Manfield*. It is there stated that "Robert Manfield was son of Count Manfield; aggregated himself to the English Province 24 October, 1669; was Rector of the English College at Rome from 1699 to 1704. He died at Nanci, 21 Sept. 1708, aged fifty-six." We have not been able to trace the work noticed by Pepys.]

"HISTORY OF THE SIEGE OF LATHOM HOUSE," ETC. — Is there any evidence to show who wrote the Histories of the Sieges of Lathom House, of Bolton, and of Liverpool, in the year 1644, printed in Seacombe's *History of the House of Stanley*

(4to, 1741, Knowsley Library), and are the original manuscripts known to exist? F. R. R.

["The Siege of Lathom House" in Seacome's *History* is attributed to Samuel Rutter, consecrated Bishop of Sodor and Man, March 24, 1661. See the *Gentleman's Magazine* for April, 1823, p. 299, which also contains some notices of the MS. of Capt. Edward Halsall's Account of the Siege in the Ashmolean Museum, A. Wood MSS. D. 16, printed separately in 8vo, 1823, and in the *European Magazine*, vol. xxiii., and, lastly, as an Appendix to Lady Hutchinson's *Memoirs of Col. Hutchinson* in Bohn's Standard Library, 1846.]

"THE MIRROUR OF STATE AND ELOQUENCE, OR BACON'S REMAINES:" quoted in a note to the English Dedication of the Rev. Evan Evans's Welsh Sermons, 1776. — Is *The Mirrour of State and Eloquence* a separate and distinct work from Bacon's *Remaines*, or are there some editions of Bacon's *Remaines* which bear the above title? My copy, which is dated 1648, has its title as follows, viz. *The Remaines of the Right Honorable Francis, &c.* LLALLAWG.

[*The Mirrour of State and Eloquence* (Lond. 1656, 4to), according to Lowndes, contains pp. 103, with title and contents three leaves. The running title, however, is Bacon's *Remaines*.]

"HOGLANDIÆ DESCRIPTIO." — Has the Latin poem, entitled *Χορηχωρογραφία: sive, Hoglandiæ Descriptio*, printed in 1742, been translated into English verse or prose, and printed? If so, by whom and when, and where was it printed?

LLALLAWG.

[*Hoglandiæ descriptio*, by Maredydius Caduganus Pymmonensis [who was he?] was first published in 1709, in retaliation of Edward Holdsworth's *Muscipula*. In 1711, it was "Imitated in English," London, 8vo. A copy of the translation is in the Bodleian.]

Replies.

PRINTED WILLS.

(3rd S. ii. 341, 403, 434.)

The wills of the following persons have been printed: — Grandisson, Bp. of Exeter; Rob. de Vere (1369); Baldwin de Vere (1424); Ric. Beauchamp, Earl of Warwick and Aumarle; Joh. Stafford, Earl of Wiltshire; Sir Oliver Mannyngham; Roger Drury, Esq. (1483-4); Rob. Wulcy, of Ipswich (father of the Cardinal); Abp. Rotherham; Edward Stafford, Earl of Wiltshire; Sir Hen. Vere, of Addington; Sir Will. Carewe; Nic. Bohun (1504); Sir Joh. Mordaunt; Joh. Gardener, of Bury St. Edmunds (father of the Bishop); Everard Digby, of Stoke Dry (1508-9); Joh. Bohun (1511); Will. Grocyn, the great Greek scholar; Sir Roger Drury; Joh. Rooper, of Eltham; Sir Mat. Cradock; Erasmus; Lady Kath. Gordon; Piers Butler, Earl of Ormond and Osory; Sir Tho. Pope; Sir Will. Drury (1557);

John, first Lord Mordaunt; Sir Tho. Rowe, Alderman of London; John, second Lord Mordaunt; Anth. Forster, of Cumnor (Tony Fire-the-Fag-got); Joh. Caius, M.D.; Sir Tho. Gresham; Geste, Bishop of Sarum; Tho. Tusser, the poet; Tho. Bassandyne, of Edinburgh, printer; Mrs. Joyce Frankland; Sir Joh. Perrot; Lewis, Lord Mordaunt; Leon. Pilkington, D.D.; Gabr. Goodman, D.D.; Mat. Hutton, Archbishop of York; Secretary Davison; Henry, Lord Mordaunt; Sir Will. Romney, Alderman of London; Joh. Johnston, principal of St. Andrew's; Tho. Sutton, founder of Charterhouse; Will. Barlow, Bishop of Lincoln; Sir Nic. Mosley, Alderman of London; Sir Hen. Warner, of Mildenhall, Suffolk; Sir Alex. Barlow (1617); Sir Tho. Knyvet; Nic. Ferrar, Citizen and Skinner of London; Geo. Ruggle, M.A.; Dame Eliz. Mosley; Tho. White, D.D., founder of Sion Coll.; Joh. Kendrick, citizen of London; Bp. Andrewes; Sir Tim. Hutton; Tho. Hobson, of Cambridge, carrier; Sir Alex. Barlow (1631); Ric. Sibbs, D.D.; Tho. Goad, D.D., Rector of Hadleigh; Tho. Jackson, D.D., President of Corp. Chr. Coll., Oxon; Joh. Boise, Canon of Ely; Sir Tho. Rowe, Chancellor of the Order of the Garter; Mary, Princess Dowager of Orange; Archbp. Bramhall; Humphr. Bohun (1670); Herb. Thorndike, Canon of Westminster; Joh. Oxenbridge, sometime Fellow of Eton; Isaac Basire, D.D.; Bp. Gunning; Rev. Mat. Robinson; Izaak Walton; Ralph Widdrington, D.D.; Will. Hulme, Esq., the great benefactor to Brasenose Coll.; Anth. à Wood; Ralph Bathurst, M.D.; Dame Mary Sadleir; Bp. Ken; Sam. Cripps, D.D.; Tho. Baker, B.D., the Cambridge antiquary; William Broome, LL.D.; Ric. Walker, D.D.; Tho. Gray, the poet; Will. Hayes, Mus. Doct.; Will. Hunter, M.D.; Mat. Greg. Lewis; Shute Barrington, Bishop of Durham.

The foregoing persons were more or less eminent. I have also notes of above a thousand printed wills in addition to the above, and exclusively of those which have been noted in your columns.

If Mr. NICHOLS will undertake to prepare a list of printed wills for *The Herald and Genealogist*, I will gladly communicate my notes to him. I believe such a list would occupy above ten pages of "N. & Q.," and I consider that your miscellany may be more usefully occupied.

A few of the wills mentioned in "N. & Q." have been printed in other publications, besides those pointed out by your correspondents.

In at least two instances, Sir Harris Nicolas gave only abstracts of wills in *Testamenta Vetusta*, being obviously unaware that the wills had been previously printed *in extenso*. C. H. COOPER.*

Cambridge.

[* Mr. Cooper's additions reached us too late for insertion in the present Number.—ED.]

The following may be inserted in the list of published wills :—

1486. William Waynflete, Bishop of Winchester. Chandler's *Life of Waynflete*, p. 379.
 1523. William Pope, of Dedington, father of Sir Thomas Pope, founder of Trin. Coll., Oxon. Warton's *Life of Pope*, p. 265.
 1556. Sir Thomas Pope (summary only). Warton's *Life of Pope*, p. 158.
 1607. Sir John Croke, of Chilton, Bucks. Sir Alex. Croke's *Genealogical History of the Croke family*, vol. ii. Appendix, p. 826.
 1653. Henry King, Bishop of Chichester. Poems and Psalms, by Hen. King, edited by Rev. John Hannab, 1843, p. cviii.
 1662. Robert Sanderson, Bishop of Lincoln. Sanderson's Works, edit. Jacobson, 1854, vol. vi. pp. 342—345, 404.
 1669. Anne, widow of Bishop Sanderson. Sanderson's Works, vol. vi. p. 413.
 1683. Izaak Walton. *Complete Angler*, 1808, p. 57.
 1695. Anthony à Wood. Ecclesiastical History Society's *Life of Wood*, edited by Ph. Bliss, 1848, p. 334.
 1729. Thomas Hearne, antiquary. *Lives of Leland, Hearne and Wood*, 1772, vol. i. p. 125.
 1741. John Hough, Bishop of Worcester. Wilmot's *Life of Hough*, p. 98.

C. F. W.

The following may be added to the lists of wills which have already appeared in print :—

1441. John Carpenter, Town Clerk of London. (Translation.) Brewer's *Life of Carpenter*, 131.
 1456. Katherine Carpenter, wife of the preceding. *Ibid.* 145.
 1457. Ditto. Another will. *Ibid.* 152.
 1520. William Pope, father of Sir Thomas Pope, founder of Trinity College, Oxford. Warton's *Life of Sir Thomas Pope*, 2nd edition, 265.
 1550. Robert Parret (or Perrot), Organist of Magdalen College, Oxford. Bloxam's *Magdalen College Register*, ii. 184.
 1683. Izaak Walton. *Complete Angler*, 8th edition, 60.
 1687. Ellen Gwynne. Preface to first edition of Douglas Jerrold's comedy of *Nell Gwynne*, v.
 1720. Rev. Stephen Nicoles, Clerk of Magdalen College, Oxford. Bloxam's *Magdalen College Register*, ii. 80.
 1723. Rev. Samuel Cripps, D.D., Rector of Appleton, co. Berks. *Ibid.* i. 99.
 1734. Thomas Hetchet, Organist of Magdalen College, Oxford. *Ibid.* ii. 208.
 1759. George Frederick Handel. Schœlcher's *Life of Handel*.
 1776. William Hayes, Mus. Doc. Professor of Music in the University of Oxford. Bloxam's *Magdalen College Register*, ii. 215.
 1803. Joseph Ritson. Sir Harris Nicolas's *Life of him*.
 1818-23. Joseph Nollekens, Sculptor. J. T. Smith's *Nollekens and his Times*, ii.

W. H. HUSK.

In *An Excursion down the Wye from Ross to Chepstow*, there is printed the will of Wm. Jones, haberdasher, of London, and founder of great charities at Monmouth, dated 1614. R. I. F.

BELLS AT PISA.

(3rd S. ii. 387, 496.)

Through the kindness of a friend I am able to give the inscriptions on these celebrated bells. On the largest, in Roman capitals, "Assumpta est Maria in Cœlum, Gaudent Angeli laudantes, Benedicamus Dominum, A.D. M.D.C.L.I.V. Joan Petrus de Orlandis."

There are also a Madonna, a shield with the arms of the Medici, a large embossed cross, and two bands with foliage.

On the second, in Lombardic characters, "Lotterinus Pepisis me fecit, Cerādus (probably Geradus) Hospitalarius solvit, A.D. M.C.C.L.X.II." There are some small rosettes round the bell, some small circles containing a bull and a swan, and two small angels, all in bas-relief. On each side "Ave Maria G. P."

On the third, the inscription is written backwards, "Francesco Ourantotto Ædile A.S. M.D.C.C.XXXV. More Pis." Above this, "Religioni modo, ac Divo Raynerio Patrono Juri Prætoris Olim." Below, read forwards, "Petrus. Franc. Bertt. Lucensis Fudit." In different parts of the bell, "O. R. Æ.," shields with the Medici arms, with a cross flory, with a cross between two animals, with a band between four estoiles, and some bands with masks and fruit.

On the third bell in Roman capitals, on one side the monogram of Constantine, ; below which is, "Servatoris Honori et Gloria et Patriæ Incolumitate restituta Comite Francesco Alexandro del Testa De Tiniosa De Gambaccortis Ædituo ANNO D. CIO-IO-CCC-XVIII.;" and below "Santo Gualandio, Pratensi, Æri, Flando, Feriundo."

On the fourth bell —

"Santi Gualandio	Domiciliato in Prato
Oriundi . di . Treppio	O. P. Æ.
	Fuso e l'anno 1818."

with some running ornaments.

On the fifth, in Roman characters —

"Fusum Hoc Æs
 Deoque Addictū
 Nicolao Castello
 Ædituo
 A.D. M.D.C.VI."

A shield of arms underneath rather indistinct, but they appear to be quarterly, an eagle and a castle. On another part of the same bell, "Serenissimo Ferd. Elmriæ (qy.) Magno. Duce III. et Carlo Ant. Puteo: Pis: Archiep:"

There are also escutcheons with a castle, a cross flory, the arms of the Medici, and a Madonna.

A. A.

Poets' Corner.

THE WALKINSHAWS OF BARROWFIELD.

(3rd S. ii. 117, 457.)

I beg to thank G. J. for his obliging information regarding the deaths of Barbara and Elizabeth Walkinshaw, and the name and position of their sister Katherine in the household of the Princess of Wales, mother of George III. I am satisfied that G. J. is correct in stating that this last-named lady was not one of the Maids of Honour, and that she was one of the Barrowfield Walkinshaws. This latter point is pretty conclusively settled by Dr. Carlyle in his *Autobiography* (p. 518), wherein he states that he saw Miss Walkinshaw in 1770, when in London that year; and he adds, that "she was sister to the lady, said to be mistress to Prince Charles." It would appear, therefore, that this Katherine Walkinshaw held the situation at least twenty-five years: for, according to Dr. King, she was there in 1745; but how much earlier, or what ultimately became of her, I have not been able to trace.

In my former communication I stated that one of the Misses Walkinshaw was named Eleonora, who married Alexander Grant of Arndilly; and I quoted her name, instead of Katherine above referred to. The authority on which I rested, will be found in the Appendix to *The Cochran Correspondence* (p. 111), one of the Maitland Club books. But I have since had reason to doubt that any of the Misses Walkinshaw bore the name of Eleonora; while, on the other hand, I am now certain that one of them was called Katherine. My reasons are these. Having lately had access to old deeds, dated in 1730, signed by the parents of the Misses Walkinshaw, as well as by these ladies themselves, I find that, for family purposes therein explained, it became necessary to mention the names of all the members of the family; that this was accordingly done, and the following names appear, viz. 1. Barbara; 2. Margaret; 3. Katherine; 4. Anna; 5. Elizabeth; 6. Mary; 7. Jean; 8. Helen; 9. Lyonella; 10. Clementina. The name of Eleonora is not even alluded to, which would not have been the case if *she* had been one of the sisters; and, like the other ten, entitled to share the provisions in the family settlements. I, therefore, drop Eleonora out my list, and substitute Katherine, on the authority of these antique papers, subscribed, as they are, by the whole members of the Walkinshaw family.

My object is to ascertain, with all possible respect, what became of the ten Misses Walkinshaw above enumerated? They were the representatives of the old Lanarkshire family of Walkinshaw of Barrowfield: the last male owner of that estate having been their father, who died about one hundred and thirty years ago; after which, the family disappeared out of the district; the estate having been sold, and the clue to the ladies

lost. Some of them were married, and their paternal name became absorbed in that of their husbands, while others died unmarried. It would be interesting to know, at the distance of one hundred and thirty years, who are now the representatives of the married Walkinshaw ladies.

With this view, I beg to summarise the information which I have procured from different sources; and if wrong, I shall be obliged by having errors pointed out:—

1. Barbara, died unmarried, April 26, 1780.
2. Margaret married her cousin James, son of John Hynd of Glasgow; whose wife was a daughter of James Walkinshaw of Walkinshaw.
3. Katherine, housekeeper, from at least 1745 till at least 1770, to the Princess of Wales.
4. Anna, fate unascertained.
5. Elizabeth, died at Edinburgh, February 27, 1787.
6. Mary, married James, son and heir of Colin Campbell of Blythswood; and died, childless, on September 24, 1771.
7. Jean, fate unascertained.
8. Helen, married William Murray of Jamaica, whose descendant, Sarah Murray, espoused the Hon. Charles Ashburnham, third son of the Earl of Ashburnham. Another descendant of Helen Walkinshaw, named Mary, married Major-General Sir Henry Floyd, Bart.
9. Lyonella, married her cousin William, son of James Walkinshaw of Walkinshaw.
10. Clementina, whose tie to Prince Charles is well known. [Vide Brown's *Highlands and Clans*, vol. iii. pp. 401-2.]

Thus only two, viz. Anna and Jean, are unaccounted for. Perhaps some of your correspondents can supply the void. I may mention, that throughout the old deeds alluded to, the ladies' names constantly appear in the above order; from which I infer that they stand in the order of their ages, especially as the last, Clementina, is described as the youngest.

John Walkinshaw, the father, died some time between April 1730, and January 1731. His widow, Mrs. Katherine Paterson, who was a daughter of Sir Hugh Paterson of Bannockburn, survived Mr. Walkinshaw about fifty years; and died at Edinburgh, in November, 1780, at the great age of ninety-seven.

J. B.

PORTLANDERS.

(3rd S. ii. 411, 480.)

In consequence of the question as to the correctness of the statement respecting the Portlanders, I asked my brother, the Rector of Weymouth, about them, and he told me that they were a very remarkable race; and peculiar for their size, the beauty of their dark eyes, and their loud voices; but more especially for the great readiness with which they can turn their hands to anything they undertake; and he referred me to the Rev. D. Hogarth, the Rector of Portland, for

further information; and, through his great courtesy, I am enabled to make the following statement:—Twenty-four years ago, the population of Portland was 2,850; and at that time a man died there at the age of ninety, who was said to have been the one-thousandth person in the island when he was born. Though there was a continued intermarriage among the families of the island, and rarely beyond its limits, yet Mr. Hogarth thinks that with such a population it was very different from a continued family or blood intermarriage: so that the same effects are not to be looked for in so marked a form; but one disease of a terrible character is more prevalent there than in any place in Scotland or England with which Mr. Hogarth is acquainted. Cancer occurs in the breast, throat, tongue, lips, and stomach; and Mr. Hogarth has been in the habit of attributing it to the intermarriages, but perhaps erroneously.

There are four great families—Stone, Atwooll, Pearce, and Comber; but there are also many Lanos, Whites, and Sansons old Portlanders, besides many interlopers.

The stature is exaggerated. There are many men above six feet high, but by no means approaching an average. When the Portland Volunteers lately met those around Weymouth, the remark was that they were half a head taller, and that there was a step of some inches up where the line of Portlanders joined in.

They are a fine strong healthy race, greatly superior to the ordinary agriculturists, both in person and intelligence; but Mr. Hogarth thinks that the former must be partly attributed to fine air and comparatively good living; their wages averaging a pound a-week, instead of ten shillings.

Mr. Hogarth feels clear, from his own observation during the twenty-four years he has been in the island, that they have diminished in stature as a race. He doubts their being of Saxon origin; for they have the law of gavelkind, which tradition says was given to them by the Conqueror when he landed, in gratitude for their having joined him in a body against their Saxon oppressors; and Mr. Hogarth thinks them more likely to be of Danish extraction, like the noble men still to be found at Pakefield, near Lowestoff; Spital, near Berwick-on-Tweed; Dundee, and Montrose.

As a great change has taken place in the inhabitants of Portland in the last few years in consequence of the government works there, Mr. Hogarth's information seems peculiarly valuable. I may however add, that gavelkind was a Saxon tenure, which was continued in Kent through the importunity of the Kentish men; and this rather leads to the inference, that Saxons inhabited the island at the Conquest. On the other hand, Lewis (*Topog. Dict.*) states, that "a party of

Danish marauders landed here in 787, and, having killed the governor, obtained possession of the place;" but no authority is referred to in support of this statement.

C. S. GREAVES.

The following abstract of a long note may further elucidate the question of the fine race of the inhabitants. It is from Smeaton's *Account of the Building of Eddystone Lighthouse*, second edit. fol. 1793, p. 65:—

"Having observed that by far the greatest number of the quarrymen were of a very robust, hardy form... they are all born upon the island; many of them have never been farther upon the main land than to Weymouth... The air, though very sharp, from our elevated situation, is certainly very healthy to working men... all our marriages here are productive of children... They intermarry with one another, very rarely going to the main land to seek a wife; and it has been the custom of the island from time immemorial, that they never marry till the woman is pregnant."

This arrangement is thus described:—Some of the men sent from London at that time (17—) were obliged to marry some of the Portland ladies: "Since then, matters have gone on according to the ancient custom."

W. P.

OWEN FITZ-PEN, *alias* PHIPPEN, A MELCOMBE MAN.

(3rd S. ii. 409, 515.)

During a tour in Cornwall a few years since, I was examining the church at Truro, and the epitaph in question—"Melcombe in Dorset was his place of birth," &c. was pointed out to me by the sexton on a marble tablet in the chancel. I read the lines with much interest, being myself a native of that county, and well acquainted with nearly every parish in Dorsetshire. I remember there was no doubt in my mind as to the whereabouts of this Melcombe Man. It was certainly not at Melcombe-Regis, which two hundred years ago was only a hamlet, with a few scattered fishermen's huts in the village of Radipole. Dr. Willis, the royal physician, recommended George III., on recovering from his mental affliction, to sojourn in this quiet retreat, and after that it soon became a celebrated watering-place. The whole of that made ground, now called the Park, was in the sixteenth century a swamp covered with rushes, extending up to the village Reedy-Pool. There was a ferry across the water to the ancient port and harbour of Weymouth, always a place of considerable trade. Owen Fitzpen, *alias* Phippen, was a cadet of the Norman Fitzpaines, a family which (see Hutchins's *Dorset*) had manors and lands in no less than twenty parishes. The historian gives their pedigree under the head of "Ockford Fitzpaine," a parish on the banks of the Stour, no great distance from Melcombe, the

birthplace of Fitzpen the subject of this inquiry. The attempt to trace his lineal descent, and unravel the mystery of his exploits, would occupy too much space in your columns; and, at best, would be but a prosy narrative to most of your readers. I shall, therefore, only briefly explain the original derivation of the name.

Pagan-Paynim-Payne-Penn, the noted Quaker of Pennsylvania; Fitz is Norman-French, from the Latin *filius*, a son. The corruptions and contractions in all tongues are dreadfully puzzling to the uninitiated. Frequently even the antiquary can only make a doubtful guess at the original word. Take, for instance, Fip-penny Ockford, Sixpenny Hanley, and Shilling (*i. e.* twelve-penny) Ockford. So the illiterate vulgar pronounce the names of these places. Who would ever guess that Fitzpen and Saxpen, and Schilling were lords of the manor in these three parishes? And the mediæval literati, who could sign their names, and not simply put a X, were no great orthographers. Happily a new Roll of Domesday Book lately published will be a better guide for the unknown tongue of Norman spelling. In the numberless passages of his *History*, where Hutchins mentions Fitzpaine, the name is never spelt twice the same. It is much like the riddle of a wig, sometimes with a head, sometimes without a head; sometimes with a tail, sometimes without a tail; and sometimes without either. So diversely were the letters placed to compose this word. The "haughty English" of mediævalism was somewhat improved after the Reformation. Henry VIII. wrote Payne. Penn came in at the Restoration with Charles II. The Augustan Age in England varied the letters again. A courtly wit, writing to a fair lady of this name, who had sent to inquire for his health, answered—

"'Tis true I am ill, but I must not complain,

For he never knew pleasure that never knew *Pain*."

This was in the reign of Queen Anne. The first two Georges were poor scribes, and their German text was illegible. With third George came the French Revolution, and *The Age of Reason* of that notorious radical, Tom Paine. So he spelt his name, and here I lay down my—*pen*.

QUEEN'S GARDENS.

SIR THOMAS PRENDERGAST (1st S. xi. 12, 89, 172.)—My attention having been called to one of the earlier volumes of "N. & Q.," where the account of Sir Thomas Prendergast's dream given in Boswell's *Johnson*, is reproduced (vol. xi. p. 89), I send you the words entered in Prendergast's pocket-book, as copied by me many years ago from a MS. collection of family notes, which had belonged to his grandson.

I fancy General Oglethorpe or Colonel Cecil indulged in the frequent license of storytellers,

filling up from their own imaginations such details in the story as they could not call to mind.

The tradition in Prendergast's family is, that the pocket-book was taken possession of, not by Colonel Cecil, whom I have been unable to identify, but by Lord Cadogan, who was a general in the army where Prendergast was serving as brigadier. This is very probable; and in this case the book may still exist in the possession of his representative, the Duke of Richmond.

General Oglethorpe's version connects the dream with the death of Sir John Friend; but I know of no evidence that Prendergast ever saw him; and his conscience must have felt at ease as regarded him. Friend was tried and condemned at the same time as those implicated in the Assassination Plot, but it was for a different offence; namely, for accepting a commission to raise a regiment for King James II., and it is believed that he in no way sanctioned the assassination. Prendergast was not a witness against him, nor concerned in his trial. The story, therefore, related by Mr. D'ALTON ("N. & Q." xi. 172) can have no connection with him, but appears to refer to Captain Blair, to whom Friend had been a benefactor, and who then betrayed him.

The manly and honourable conduct of Sir Thomas Prendergast throughout these affairs will be well understood by referring to Macaulay's description of it, vol. iv. chap. xxi. pp. 662, 664; a chapter written in a tone (see p. 660), which satisfies me that he would not have praised an Irishman if he could have helped it.

The extract I copied is as follows:—

"Being in bed with my wife last night in this my house in the city of London, I dreamt that James Cranwell, a native of Clonmell in Ireland, and who died in my service three years ago, appeared in my livery, and told me to prepare for death, for that I should die this day year. Though having no superstition on the subject, I note this as a curious memorandum, if such an event should happen me.

"THOS. PRENDERGAST.

"7ber 11, 1708."

S. P. V.

JENNER PEDIGREE (3rd S. iii. 10.)—In answer to your correspondent R. J. F., there is a pedigree of the Jenner family to face p. 220 in Fosbrooke's *Biographical Anecdotes of Dr. Jenner*, commencing with the Doctor's great-great-grandfather Stephen Jenner, of Standish Court, Gloucestershire, who died 1667, æt. fifty-six. There is also an account of the family in Fosbrooke's *History of Gloucestershire*, ii. 44, 45, 46.

SAMUEL LYSONS.

CAPT. RICHARD PEIRCE (3rd S. iii. 9.)—I have a gold mourning ring enamelled, black on one side, white on the other. It has this inscription: "Capt: R. Peirce, æ. 46, shipwreck'd with his dau^{rs} El: æ. 16, & Ma: æ. 14, 6 Jan: 1786."

I send this because it corrects the orthography

of the unfortunate officer's name, and gives the names and ages of his two children, which are incorrectly stated, p. 9 *antè*. I believe in consequence of this catastrophe, an admiralty order was issued forbidding captains of ships to have their families on board.

Q. D.

GHERARD MERMAN'S "BOATMAN'S DIALOGUES" (3rd S. ii. 229, 457).—The author's name and the title of his book are given inaccurately; but sufficiently to show who and what are intended. "The Boatswain's Yarn" is, I think, a fair equivalent of *Bootsmans-Praetje*, which was written by Willem Meerman, son of Geeraert Meerman, the burgo-master and high bailiff (*hoofdschout*) of Delft. All which I can find about William is, that he was a sailor: that he produced the work in question in 1612, and that he went out in search of the north-west passage, and did not return. I have not seen the first edition. The second has a preface and notes, by George van Zonhoven. Its title is *Comœdia vetus of Bootsmans Praetje*, Amsterdam, 1732. It also contains the second part, which appeared soon after the first: *Malle-Waegen zynde een vervolg en Verantwoording van de Comœdia vetus of Bootsmans-Praetje*.

Some of the *Bootsman's Praetje* may be understood with the help of the notes: the *Malle-Waegen* is nearly unintelligible. The editor says that Meerman intentionally obscured his meaning with sea-phrasology, and allusions to matters which, though generally known in his time, were forgotten in 1732. What was difficult to a Dutchman then, may be held impossible to an Englishman now. Zonhoven says, in the preface:—

"De Schryver leefde in die droevige tyden, daer in de verschillen en twisten tussen de Remonstranten en contraremonstranten over de vyf bekende Artikelen d'gelyks toenamen, en door heet gebakerde Geestelyken dermaten wierden opgewakkert, dat ze daerna tot hartzeer der vredelievenden in openbaere scheuringen en vervolgelingen zyn uitgeborsten: Hy zag dit spel an, en vondt goedit het quaet der kerkelyke twisten, en hare heillooze gevolgen in geschrift openlyk ten toon te stellen zonder yemant te verschoonen; zeggende den Remonstranten, aen welker zyde hy meest scheen te hellen, so wel als den contraremonstranten het haere."

Meerman is especially intolerant towards the Papists, and concludes his "yarn" with:—

"En bid, Verlost aus Heer van God-geleerden haet,
D'ouwe bryg van den Paus tot Ziel en Land-verraet."

To which the editor adds—

"Libera nos Domine ab odio theologico. Amen."—

A prayer which was much needed then, and is not wholly inappropriate now.

In the *Biographie Générale* (tom. xxxiv. p. 711), the editor is called "Van den Hoven;" and he is said to have reprinted the *Comœdia Vetus* at Amsterdam, 1718, 1732, 12mo. My copy is 8vo, 1732,

"de tweede druk;" and as it does not mention any other edition, I doubt the existence of that of 1718.

No one who had seen both books could have supposed that one was the translation of the other. *Les Entretiens des Voyageurs sur la Mer*, à la Haye, 1740, 4 tom., 12mo, is readable now; and must have been pleasant when books of easy theology were scarce, and controversy had not been worked up for railway editions.

H. B. C.

U. U. Club.

REV. BENJAMIN WAY (3rd S. ii. 343).—As this gentleman was pastor of an Independent church in this city, from 1675-6 until his death in November, 1680, and I take a deep interest in all that relates to Bristol history, I am by no means satisfied with the remarks regarding him which have appeared in your columns; and would suggest to your correspondent that it is quite possible the All Hallows Barking does not refer at all to the Essex parish, but to one of the same name, "situated on the north and east sides of Tower Street and Seething Lane, in the ward of Tower Street," London. I would, therefore, request your correspondent to search among the records of the latter parish, and at once decide the question; as I believe his name will be found to be associated with it, and that it was from thence he was ejected.

It is also said that John Knowles was ejected from Bristol Cathedral in 1660, meaning perhaps 1662. Can any of your readers give me any account of this individual, as I believe there is no record of him in the archives of our local ecclesiastical corporation?

GEORGE PRYCE.

Bristol City Library.

QUOTATION (3rd S. ii. 491).—

"Earth could not hold us both, nor can one heaven
Contain my deadliest enemy and me."

From Robert Southey's magnificent tragic poem, *Roderick, the Last of the Goths*, book xxi. See 1 vol. edition of the *Poetical Works*, p. 704.

EDWARD PEACOCK.

ROMAN AND SAXON ANTIQUITIES (3rd S. ii. 491).—To prevent the efflorescence and exfoliation complained of, dry the object carefully, and then cover it with hot carpenter's glue laid on with a brush; not too thickly, but in sufficient quantity to leave a slight varnish after the first coat has been absorbed. This will consolidate the oxide, and prevent future flaking off. This plan, which is adopted by J. Y. Akerman, Esq., is better than the use of boiled linseed oil, employed by some collectors.

Should any portion of an iron acus adhere to a bronze fibula, by all means preserve it, and treat the fragment as above.

W. J. BERNHARD SMITH.

Temple.

HOLYROOD HOUSE (3rd S. ii. 490).—In "N. & Q." a reference is made to verses called "Holyrood House." Does the writer mean "Thoughts occasioned by the Funeral of the Earl and Countess of Sutherland at the Abbey of Holyrood House?" If so, I refer her to the *Scots Magazine*, and to *Stenhouse*, for the same. The lines I refer to were supposed to have been written by Sir Gilbert Elliot of Minto (third baronet): a man of true literary faculty, and a capital poet. He also wrote verses on the brave and pious Capt. Gardiner, who fell at Preston Pans, and a pastoral called "My sheep I've forsaken." Sir Gilbert, who died in 1777, was the father of the first Earl of Minto. Sir Gilbert Elliot, of *Stobs*, father of the gallant Lord Heathfield of Gibraltar fame, died in 1764. And if the latter Sir Gilbert was also a poet, I shall be glad to be informed by your correspondent. W. RIDDELL CARRE.

"IL FAUT VIVRE" (3rd S. ii. 504).—It strikes me that the "Il faut vivre" anecdote is much older than the time of Voltaire's going to live at Ferney. When Orator Henley was being examined before Lord Chesterfield, he pleaded the necessity of earning a livelihood; and was answered by Lord C. that *he* did not see the necessity. But the orator retorted: "That is a clever thing, my lord, but it has been said before." So that the anecdote must date from a yet earlier period than when Orator Henley was preaching in Clare Market. W. H.

BAPTISM OF CHURCH BELLS: SHOCHTMADONY (3rd S. ii. 496).—The bell called "Shochtmadony" having been presented to the church of St. Mary, there can be no reason for questioning the accuracy of your correspondent's conclusion, that *-madony* stands for Madonna. To *schog*, or *shog*, is in Old English, "to shake from side to side;" and in Scotch, "to move backwards and forwards"—Qu. To *swing*? The bell had probably impressed upon it an image of Our Lady, or, at any rate, her name. This would of course be swung backwards and forwards, in the swinging of the bell; and hence, I would submit, the name of "Shochtmadony," i. e. "The swung or swinging Madonna." VEDETTE.

DR. JOHN ASKEW (3rd S. ii. 348, 514).—I feel specially obliged to your correspondent INA for the full and authentic particulars contained in his communication, and I beg to say that I shall take the liberty of sending a few notes to his signature, to be left at Wells Post Office, as a mode of explaining the great wish I entertain of discovering the doctor's parentage: though such notes would be uninteresting to the general readers of "N. & Q."

I would suggest the possibility of an error in calling John Askew *D.D.*, upon the monument of

a wife who died 1789, when, according to the 1823 edition of *Graduati Cantabrigienses*, he did not proceed to his D.D. degree till 1794.

Mr. Phelps may have printed "D.D." for B.D., unless the monument were erected the year before the doctor's second marriage, which took place in 1795. See *Gent's Magazine*, 1795:—

"Dr. John Askew, Rector of North Cadbury, Somerset, to Miss Mary Sunderland, 2nd daughter of the late Thomas Sunderland, Esq., of Bigland Hall, Lancaster."

She died 1805, and was buried at North Cadbury.

INA seems to possess family papers which have fully confirmed all the information I have been collecting, with no other view than to settle a question of genealogy. I shall be glad to communicate to him the result of my future inquiries, should success attend the search I am making with some expectation and hope. E. W.

ITINERARY OF EDWARD I. AND II., ETC. (3rd S. i. 466).—Referring to your number for June 14th, 1862, I see MR. KELLY of Leicester makes inquiry for the itineraries of Edward I. and II., stated by the late Mr. Joseph Hunter to have been made for the Record Commission. An itinerary of Edward II. compiled most carefully by the Rev. C. H. Hartshorne, M.A., has been printed by the British Archaeological Association in vol. i. of their *Collectanea Archaeologica* published by Longman & Co., and the itinerary of Edward I. by the same authority will appear in the forthcoming vol. ii. of the same work.

T. J. PETTIGREW.

Onslow Crescent, Brompton.

MOCK SUN (3rd S. ii. 505).—The appearance of a parhelion, or mock sun, mentioned by your correspondent, is not of unusual occurrence. In former ages it was considered as a prodigy, and many of your readers will recollect the account of the appearance of one before the battle of Mortimer's Cross in 1461. It is thus alluded to by Shakspeare:—

"Three glorious suns, each one a perfect sun:
Not separated by the racking clouds,
But sever'd in a pale, clear, shining sky.
See! see! they join, embrace, and seem to kiss,
As if they vow'd some league inviolable:
Now are they but one lamp, one light, one sun."
Henry VI. Part III., Act II. Sc. 1.

Edward, Earl of March, who there commanded the Yorkists, subsequently King Edward IV., in consequence of this, assumed as his cognisance or badge "the sun in his splendour"—

"Whate'er it bodes, henceforward will I bear,
Upon my target, three fair shining suns."
Henry VI.

Mortimer's Cross is in the parish of Kingsland and county of Hereford, at no great distance from the picturesque ruin of Wigmore Castle, once the

abode of the Mortimers, Earls of March. Wigmore became subsequently the property of the Harleys, Earls of Oxford and Mortimer, and gave to them the inferior title of baron.

OXONIENSIS.

NAME OF THE ROYAL FAMILY OF ENGLAND (3rd S. i. 258.)—I am really much obliged to Mr. CLINTON for quoting a case which furnishes a very opportune illustration of my "notions." He says: "The family [of the Emperor of Austria] can only be the House of Austria, or of Lorraine Austria." Mr. CLINTON has apparently forgotten that this family derives its name of Austria from females!

Was your correspondent ever distressed in his childhood by the puzzling fact, that Anne of Austria was the daughter of the King of Spain? When I was "juvenile and curly," this most absurd nomenclature once caused me some hours' fruitless hunting through pedigrees; and to this day, it appears to me a title calculated to mislead rather than conduct.

If we pursue Mr. CLINTON's theory, and apply it to other reigning houses, it will be found that the Emperor of Austria is not a Romanoff, for he descends from Peter the Great through that monarch's eldest daughter, Anna, Duchess of Holstein Gottorp. And the King of Portugal is not a member of the House of Bragança, but has founded a new House of Saxe-Coburg—a remark which conveys the idea that the elder House has become extinct.

Plantagenet, Mortimer, and Tudor, are names which do not belong to the reigning House at all. The first is not a surname; the second was an assumed name; the last is that of an English princess who never came to the throne herself, and who married a foreign sovereign—entirely a different question, it appears to me, from the title of the children of an English sovereign who has married a foreign prince.

HERMENTRUDE.

ELDEST SONS OF BARONETS AND THEIR KNIGHTHOOD (3rd S. ii. 397.)—There are two articles in the *Gentleman's Magazine* for April and June, 1847; which may explain why knighthood was refused in 1836 to the applicant named.

ALARIC.

TOADS IN ROCKS (3rd S. i. 389, 478; ii. 55, 97.) Besides these words, it is customary to say there was a *frog in the hole*. A hole being found large enough to contain a frog or toad in the middle of a block of stone has always appeared to me to be the first curious half of the doubtful story; the second half, which I never believed, was finding the frog or toad in it. Could the statement have arisen thus? The hollow of the foot of a horse is called the "frog." The hollow or sinking, on one face of a brick, is, in some places in England, also called a "frog." When a hole

or hollow was found in a stone, might not the country workman have said, "There's a frog in the stone"? Most probably the next person would declare, that "the stone had been cut and a frog found in the hole," and so on. Do the geologists consider that it is probable that a hollow of the kind would be found in any apparently solid block of nature's make? WYATT PAPWORTH.

MONUMENT IN WESTMINSTER ABBEY (3rd S. ii. 126, 173.)—The one in question, that of Lady Eliz. Russel pointing to her finger, is thus referred to in a description of the Abbey:—

"Your guides say, that she died with a prick of her finger; but this story has no other foundation than a misapprehension of the statuary's design; for having represented her asleep, and pointing with her finger to a death's head under her right foot, it has been supposed, by the position of her finger pointing downwards, that it was bleeding, and that this had closed her eyes in death; though the artist's design seems rather to allude to the composed situation of her mind at the approach of death, which she considered only as a profound sleep, from which she was again to wake to a joyful resurrection, of which the motto under her feet is an evident illustration, *Dormit, non mortua est*: "She is not dead, but sleepeth." The Latin inscription on the scroll beneath, only tells that this monument was erected to her memory by her afflicted sister Anne."—*London and its Environs described*, 8vo, 1761, vol. i. p. 39.

I find also that Ackermann's *History of the Abbey*, published in 1812, refers to the story as "an idle fancy." The left hand is stated by JAYDEE to be now broken away. Should not some compiler give us a work entitled "The Tales of my Guide"? W. P.

WESTMINSTER HALL (2nd S. ix. 463, 513; x. 58.)—There has been great uncertainty as to the correct dimensions of this grand work of architecture. The dimensions, 239 feet long, 68 feet wide, and 90 feet high, to the ridge, as given, from Sir Charles Barry's measurements, in the second of the above references, are no doubt correct. Many years since, I read of a presumed order from William Rufus, directing the size that the hall was to be built. It was so peculiarly worded that I have always regretted not having made a note of it. The following extract coincides with what I remember of it:—

"The breadth of Westminster Hall is such as seems likely to have been determined by directions transmitted from a distance, and in rude times. This breadth is that which is still familiarly called in many parts of England *acre breadth*, that is, four perches or poles, of five yards and a half each, or twenty-two yards; *acre length* being forty such perches, or the measure we now call a *furlong*, a word abbreviated for *forty long*."—Communication to Mr. Smith, p. 259 of his *Antiq. of Westminster*, 4to, 1807.

Calculating the first of these lengths, we shall find that the width of the hall is 4 poles or 66 feet (68 actually) wide, and $14\frac{1}{2}$ poles, or 238 feet 4 ins. (239 as above; yet Pugin gives the width

as 238 feet, 8 ins.) These results are not very accurate, but we must remember that the walls have been repaired at various times. It is interesting to notice that three and-a-half times the width (viz. $68 \times \frac{3}{4}$) gives 238, equal to the length.

Are the dimensions of any other building noticeable for the probable use of the perch, as thus detailed? The length given by Sir C. Barry are of course exclusive of his addition at the southern end of the building. WYATT PAPWORTH.

MODERN WRITER ALLUDED TO BY BOILEAU (3rd S. ii. 490.)—Doubtless this must be Dante, *Inferno*, canto xvii. 49—51, where he says:—

“Non altrimenti fan di state i cani,
Or col ceffo, or col piè, quando son morsi
O da pulci, o da mosche, o da tafani.”

In English—

“Not otherwise do dogs in summer-time,
With muzzle now, and now with claw, when fleas,
Or flies, or gad-flies bite them.”

I confess that, to my uncritical ear, this humble simile does not damage the grand simplicity of Dante's poem; and I suspect it would not be impossible to find a parallel for it in Homer. I have no copy of Boileau's works at hand; but the passage may probably be in his *Art Poétique*.

C. W. BINGHAM.

VITRUVIUS (2nd S. vi. 287.)—If your correspondent AN ARCHITECT be still a reader of your periodical, he will find in the first part of the first volume of the *Transactions* of the Royal Institute of British Architects, published in 1836, at p. 120, a notice that the MS. of Vitruvius, now in the Library of St. John's College, Oxford, formerly belonged to St. Augustine's Abbey at Canterbury, and was written in 1316. WYATT PAPWORTH.

CASHMERE, ETC. (3rd S. ii. 505.)—S. will find a full account of the native chronicles of Cashmere in a paper by Prof. H. H. Wilson, in the fifteenth volume of *Asiatic Researches*.

Prinsep's translation of the Lât inscriptions is in No. 67 (p. 566) of *Journal of Asiatic Society* (1837).

Prof. Wilson's rendering of the same occurs in the *Journal of the Royal Asiatic Society*, vol. xii. p. 153.

Hastings.

G. MOORE.

MINUTIUS FELIX (3rd S. ii. 445.)—Your correspondent has directed my attention to Minutius Felix, by his conjectural amendment of the text. The only edition I possess is printed at Leyden, 1672, and is, according to Watt, the best. The passage in the text quoted stands *uberibus*, and I am inclined to think it more likely to be the true reading than *turribus*. In a note on another passage of the *Octavius* a commentator thus expresses himself:—“Amat Minutius plures voces ejusdem ignificationis copulare.” The easy transposition

of the cognate letters *b* and *v*, and the similarity of *u* and *v* would account for *veribus*, which I agree with your correspondent must be corrupt.

THOMAS E. WINNINGTON.

PEERAGE FORFEITED (3rd S. iii. 8.)—George Nevill, created Duke of Bedford Jan. 5, 1469, being ruined by the death and attainder of his father, John Nevill, Marquess of Montagu, in 1471, and having therefore no means to support his dignity, was degraded by parliament in 1477.

Robert Stafford, the heir of the illustrious House of Stafford, Dukes of Buckingham, was compelled to surrender the Barony of Stafford, “having no part of the inheritance of the said Lord Stafford (Henry, only son of the last Duke,) nor any other lands or means whatsoever.” See Burke's *Extinct Peerage*. S. P. V.

TO “SPEAK BY THE CARD” (3rd S. ii. 503.)—In an interesting little book in my possession, published in 1797, *The History and Antiquities of the Incorporated Town and Parishes of Gravesend and Milton, in the County of Kent*, there is a list of the monumental inscriptions in Saint George's Church (or Chapel) in Gravesend, as they existed in 1727, extracted from Thorpe's *Antiquities*, to which book I have not the means of referring.

The following may be worth notice in reference to the meaning of the “shipman's card,” as it must have been written very near the date of the first appearance of *Hamlet*:—

“On the south wall, on a monument of black and white marble, are the effigies of a man, his wife, five sons, and five daughters, and these arms, viz., argent, a bear rampant, sable, armed and langued, and a canton gules. Crest, on a garb prostate, or, a cornish chough, proper. The inscription is on two compartments. On the first is only legible James Bere, 1609. On the second these verses:—

“After much wery sayling, worthie Bere,
Arryved this quiet port, and harbours here.
As skilfully in honestie he brought,
His humaine vessel home, as he was thought
Equal with any that by *card* or *starr*,
Took out and brought again his barke from far.
So let him rest in quiet till he hear
The trumpet sound, when all must rise with Bere.
And for his fame and honest memorie,
This is his frail and breief eternity.”

Does not “card” here evidently refer to the compass? The “shipman's card,” in the Witch's speech in *Macbeth*, may be either a chart with the prevalent winds noted on it; or the card of the mariner's needle, which having all the points of the compass might be said to have every possible wind in it.

I incline to the opinion that Hamlet does not refer to the “shipman's card” at all, but to one of those “cards or calendars of gentry,” several of which were published in his time.

J. HENRY SHORTHOUSE.

Edgbaston.

ORDER OF ST. JOHN OF JERUSALEM (3rd S. iii. 8.) This Order is now a part of the Order of Knights Templars, whose head quarters are at Freemasons' Hall, London. The Grand Master for England is William Stuart, Esq., and his deputy, Colonel G. A. Vernon. H. FISHWICK.

HAZEL EYES (2nd S. xii. 270, 337; 3rd S. iii. 18.) MR. BUCKTON has dealt so pleasantly and conclusively with this subject (2nd S. xii. 337), that I am somewhat diffident in giving an opinion that hazel *may* be derived from *azul*, Spanish and Portuguese, and mean *blue* after all. U. O. N.

EXTRAORDINARY CHRISTMAS CAROL (3rd S. iii. 6.)—It is curious, but true, that I was thinking of 'sending a scrap of a carol similar to the one contributed by A. A. I hesitated, on account of remembering only two verses, which I thought hardly worth sending. But as the subject has been so agreeably opened, I think my two short verses may be acceptable, and their insertion will at least go to show that the carol, with variations, is known in other counties besides Kent. It was many years ago that I heard an old man in Staffordshire sing a Christmas Carol, of which I regret to be unable to repeat more than the first two verses, which ran thus:—

"As I sot on a Sunday bonk (*sunny bank*)
A Sunday bonk, a Sunday bonk,
As I sot on a Sunday bonk,
Three ships cam sailing by.

"And who should be in these three ships,
In these three ships, in these three ships,
And who should be in these three ships,
But Joseph and his Leady" (*Lady*).

How these *two* holy persons could sail in *three* ships, the carol singer, of course, never thought of being called upon to explain. F. C. H.

"A BRIEF DESCRIPTION OF THE WHOLE WORLD" (3rd S. ii. 231.)—In the question put by LLAL-LAWG, and in the Editorial answer, mention is made of various editions; amongst others, the 5th edition of 1664, and the 9th edition of 1617. I have before me "The sixth edition," printed for John Marriott, 1624; and I cannot help remarking how queerly these editions run: the 9th was put forth in 1617; the 6th in 1624; and the 5th in 1664; apparently a crab-like method. The peculiarity, however, may be explained (I wish it would be) by some correspondent conversant with the practice of the old printers and publishers. I shall be glad to learn what rule obtained as to consecutive editions. SIGMA-TAU.

Cape Town, S. Africa.

"ST. GEORGE FOR ENGLAND" (3rd S. ii. 229.)—I remember reading, I fancy either in Fuller or Peter Heylin, an apology for the English cry of "St. George," on the ground that it was not an invocation of a saint; but an appeal to the *Γεωργός*, or, Great Husbandman. Can anyone tell me where it was?

Was there not a question in "N. & Q." some time back, about Paul Scarron? I cannot find it.* J. HENRY SHORTHOUSE.

PURKISS FAMILY (3rd S. iii. 8.)—There are persons of this name claiming such a descent; but during the lapse of so many centuries, and the humble condition of the family or families in question, together with the absence of documentary proof, such claims may afford subjects for speculation, but are generally, to use Macbeth's expression, "full of sound and fury, signifying nothing." The name itself is curious; and in such a time immemorial *pork*-loving locality, may have been common to numerous families in the same sphere of life. A portion of the original cart, in which were conveyed to Winchester the remains of Rufus, is said, only a few years since—during a severe winter—to have been used as fuel. Such heir-looms at best, however, are very questionable as we all know; and if we were to believe that so much attaches to a *name*, we might find *many Richmonds in the field*, besides numerous Lords Lovat, Earls Crawford, &c.—quite sufficient to swamp the humbler peerage of modern days! SPAL.

If M. N. consults Sir B. Burke's third series of *Vicissitudes*, p. 8, he will see the following:—

"In a speech to a Hampshire audience, at the opening of a local railway, his lordship (Viscount Palmerston) observed, that there was a small estate in the New Forest, which had belonged to the lime-burner, Purkis, who picked up the body of Rufus, and carried the royal corpse in his humble cart to Winchester, and which had come down through an uninterrupted male line of ancestry, to a worthy yeoman of the same name, now resident on the exact same farm, near Stoney Cross, on the Ringwood Road, eight miles from Romsey."

SID. YOUNG.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of Dates, relating to all Ages and Nations, for Universal Reference; comprehending Remarkable Occurrences, Ancient and Modern, &c. By Joseph Haydn. Eleventh Edition, revised and greatly enlarged by Benjamin Vincent. (Moxon & Co.)

He must be a most exacting critic who, with respect to a book like this now before us, containing as it does some thousands of names and dates, and professing to furnish information upon all questions which can arise touching the civil, political, military, or religious history, the laws, government, arts and sciences of the world generally—but of the British Empire more particularly—should expect that it would—

"Spring like Minerva from the head of Jove,
All perfect and complete."

But every reader of the *Dictionary of Dates* has a right to expect that, as the patronage of the public calls for new editions, such new editions should be not only professedly but really *enlarged and improved*. This right on the part of the public has, we are bound to say, been

fully recognised and acted upon by Mr. Vincent. Having noted on the fly-leaf of our own copy of the ninth edition articles which we had sought for in vain, but which we considered ought to have been included in a *Dictionary of Dates*, we have used those articles as tests of Mr. Vincent's improvements and enlargements, and we are bound to say that, with two or three trifling exceptions, those omissions are supplied in this new and greatly improved edition. Not only is the *Dictionary* itself enlarged, but, which is equally important and valuable, the Index is much more full; and we think Mr. Vincent has in the *eleventh* edition gone far to realise the object he has proposed to himself, namely, to "make his book not a mere *Dictionary of Dates*, but a *Dated Encyclopædia*—a digested summary of the History of the World brought down to the very eve of its publication."

Lamps of the Church; or Rays of Faith, Hope, and Charity, from the Lives and Deaths of some Eminent Christians of the Nineteenth Century. By the Rev. Henry Clissold, M.A. (Rivingtons.)

There is one admirable characteristic of this volume by the author of *Last Hours of Eminent Christian Men*, which must recommend it to all readers, namely, the Catholic spirit which breathes through the biographical sketches, and has also governed the selection of those whose Christian lives and deaths are here commemorated; for the editor has included in his book as "in the vast dome-circle of our glorious National Church the lamps of all in her communion, who have shone as lights before men, and adorned the doctrine of God our Saviour."

Fish Culture: a Practical Guide to the Modern System of Breeding and Rearing Fish. By Francis Francis. With numerous Illustrations. (Routledge.)

Mr. Francis's design in the present volume is to show his readers not only how they may hatch the eggs of fish, but how they can best bestow their energies, and direct their studies and experiments, as a means towards increasing the supply of wholesome fish-food: to review the various freshwater fish found in Great Britain, and point out how those which are most valuable may best be distributed, cultivated, and increased; to consider what fish it may be most advisable to acclimatise; and, in short, to indicate how our vast deserts of lake and stream, which are now comparatively valueless, may, by judicious fish-culture, be converted into mines of wealth. The subject is a most important one in many points of view. Mr. Francis is an enthusiastic writer, who carries his readers with him, because it is clear that he combines with his enthusiasm a thorough knowledge of the subject on which he is treating.

The Songs of Scotland prior to Burns. With the Tunes. Edited by Robert Chambers. (W. & R. Chambers.)

Beautifully printed both as regards the words and the music; and, with pleasant literary introductions to each song, this little volume embodies the whole of the pre-Burnsian Songs of Scotland that are presentable and possess merit. It is meant as historical in its general scope and arrangement, and we agree with the editor in thinking it quite sufficient to satisfy all ordinary inquirers into the subject as a Department of National Literature. It will be a welcome little volume, not only to all Scotchmen, but to all lovers of National Music—for national the music is, be it the music of England or of Scotland.

THE MAGAZINES.—The old favourites of the Magazine-loving public commence the year well, showing as much anxiety to retain their hold on the good will of their readers as if there were numerous rivals starting against them. *Fraser* intermingles, as usual, the real and the imaginative most successfully: papers on "India," "Fe-

male Convicts," and "Naval Architecture," ballasting the clever fictions, "A First Friendship," and "Adrian." In like manner, *Blackwood* amuses with "Caxtoniana" and "The Chronicles of Carlingford," and instructs by his "Month's Visit to the Confederate Head Quarters;" a paper on "Belligerent Rights at Sea," and a very interesting article, "Progress in China," which details the origin of the important expedition about to set forth under the command of Capt. Sherard Osborne. In *Macmillan* we have speculative papers, side by side with the "Water Babies" and "Vincenzo," and the semi-serious articles on "Whist" and the "History of Almanacks." *The Cornhill*, again, amuses us with "Romola," "The Story of Elizabeth," "The Round-about Papers," and "The Small House at Allington;" and frightens us with a most professional and illustrated article "On the Science of Garotting and Housebreaking." Lastly, *The Intellectual Observer*, rich in scientific papers suited to lovers of science in all its various branches, furnishes a most interesting paper for general readers in Mr. Shirley Hibberd's "Experiences of Haschisch."

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10. Marie Adélaïde of Savoy, wife of Louis Duke of Burgundy (grandson of Louis XIV.) (Died 1712.)
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Notices to Correspondents.

THE INDEX TO SECOND VOLUME OF OUR THIRD SERIES will be issued with "N. & Q." of Saturday next.

BENJAMIN EASY. We shall be glad to see the proposed Paper.

T. S. (Forest Hill) is referred to our 1st S. III. 40, 93, 170; v. 196; vii. 634; viii. 62; ix. 137, for articles on the subject of Booty's Case.

ERRATA.—3rd S. III. p. 5, col. i. lines 29 and 32, for "Moon" read "Moore;" and line 39, for "have" read "leave."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPER COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, JANUARY 17, 1863.

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Notes.

JOHN HAMPDEN.

The papers, within the last few weeks, have teemed with the conflicting accounts* of the exhumation of the supposed body of this celebrated patriot, said to have been buried in Great Hampden church. Upon the propriety and results of this proceeding it is not my intention to make any comment; but as everything connected with John Hampden, the church of his parish, and his residence, is invested with interest, I wish to offer a few remarks upon the latter subject. Having been instructed during the past year by the trustees of the present proprietor, George Hampden Cameron, Esq. (a minor), to make a survey and report upon the general condition of the ancient mansion, I had a good opportunity of thoroughly examining the building and its contents; and I can fully endorse all that has been said in a very well written article in *Once a Week*, describing the pictures and other curious objects enshrined in the rambling old house; but I shall be glad to

know from any of your readers upon what authority the assertion is made, that—

"The house of the Hampdens has occupied its present site since the days of King John; he visited the master who owned the inheritance in his reign, and a north-east chamber is named after that unworthy Plantagenet. The guest of Griffith Hampden has left here traces in the venerable pile: for the state bed-room is yet called Queen Elizabeth's, and some of its antique hangings may have sheltered the Virgin Majesty of England."

Now I would just remark, that there is not a vestige of the present building which can be referred to the age of King John, although it would be rash to say that a building of that date never occupied the site. The present mansion has undergone such extensive modifications and enlargements in modern times, that its genuine ancient character is concealed. The original house of Hampden's time was probably not much altered from its first design, and had the usual arrangements common to baronial houses of the fifteenth century. There was the south porch, from which you entered under the minstrel gallery into the great hall; to the west were the approaches to the offices, and adjoining the hall were the presence chamber, parlor, and other apartments, usual to mediæval houses—such are yet to be found intact at Lytes Cary, Somerset, Admiston in Dorchester, and elsewhere. They form a class of residences suited for squires of moderate fortune, and are not on the large scale of Penshurst Place, Knowle, Beddington Hall, and others of that extensive character.

Hampden House (proper) can still be distinctly traced under the metamorphosed exterior. The south porch is now converted into a servant's pantry, the mullioned windows, deeply moulded doorway, with label and carved terminals of the Edwardian age, are yet preserved. The Great Hall and screen also remain, though the ancient timber roof has given place to a more modern construction, and the whole apartment has undergone considerable alteration. The entrance is now from the west, and a very stately wing, of comparatively recent date, has been added to the east, containing some good reception rooms, with chamber and library over. It is the extreme north chamber on the ground floor of this wing which is known as Queen Elizabeth's Room, evidently a mistake; neither the apartment nor any of its furniture are of that date; much less can the room in the older part of the house have been occupied by King John. Probably the great respect in which John Hampden and his wife Elizabeth were held gave rise to these complimentary designations. There is a very beautiful house at South Petherton, in Somersetshire, known as King Ina's Palace, whereas not a fragment of the building is earlier than the fifteenth century. These misapplied titles are calculated to mislead people and make confusion in dates.

[* Which has in a great measure arisen from the correspondents of *The Times* having overlooked the fact, that the account quoted in that journal was only an extract from the very interesting narrative which Mr. SMITH published in "N. & Q." of the 3rd inst., ante, p. 11.—Ed. "N. & Q."]

Externally there is nothing to recall the ancient form of Hampden House, with the exception of some well proportioned octangular brick chimney shafts. All is changed; stuccoed ornaments, sham machicolations and battlements, have taken the place of the features of a mediæval mansion; still the grouping of the several parts is very picturesque, and has an interest apart from its historical renown. Inside there is nothing architecturally to be admired; but there are two or three old oak doors well worthy of remark. They are of massive timber framing, having the narrowest possible panels with the germ of the napkin pattern, and one of them is fitted with a most beautifully ornamented iron lock. The contents, however, of this remarkable house might form the subject of a most interesting paper; and it is to be hoped that a well-qualified antiquary will at some opportunity undertake the task.

BENJ. FERREY.

SHAKSPEARIANA.

EMENDATIONS OF SHAKSPEARE (3rd S. ii. 502.)—DR. LEO has just given in "N. & Q." the best attempt yet made at extracting sense from —

"The dram of eale

Doth all the noble substance of a doubt,

To his own scandal."—*Hamlet*, Act I. Sc. 2.

For *eale*, he reads *vile*; and for *doubt*, *draught*, and he has, it is evident, though he has not so pointed it, seen that the sentence is incomplete; being interrupted by the appearance of the Ghost.

Some years ago, in my *Life of Milton* (p. 305), I had examined this passage. I saw clearly—though the editors seem not to have been aware of it—that the sentence was unfinished, and I marked it so. Observing that the 4to (1604), in which it occurs, reads elsewhere (Act II. Sc. 1), "a *deale*" for "a *devil*," I read *evil* for *eale*; and for "of a doubt," I conjectured *out of doubt*. But I saw afterwards that *doubt* should be the name of some person or thing to which "substance" belonged. I conjectured *courtier*, as *Hamlet* had been only speaking of persons, and I supposed, the final letters might have been effaced. Conjecture, however, is idle, as we have only part of a context. I would read thus:—

"The dram of *evil*

Doth all the noble substance of a doubt,

To his own scandal . . ."

Hor. Look, my Lord! it comes."—

as *doubt* is most certainly wrong, and there is so little chance of our ever hitting on the right word, that I should be almost tempted to put an asterisk for it.

The following passage in *The Tempest* has never been satisfactorily explained:—

"Thy banks with pioned and twilled brims,
Which spongy April at thy hest betrimms,
To make cold nymphs chaste crowns."

Act IV. Sc. 1.

Omitting the various conjectures that have been made—such as rendering "pioned" *dug*, and "twilled" *ridged*, or ribbed like calico, &c., so inapplicable to the brink of a stream,—I will only say that it appears almost certain to me that the poet wrote —

"Thy banks with pioned and *willow'd* brims."

From *pioneer* Spenser had made *pioning*, defence-work of pioneers:—

"Which to outbar, with painful *pionings*

From sea to sea he heapt a mighty mound."

F. Q., ii. 10, 63.

And Shakspeare, following his example, made a verb: *pion*, to fence, to secure. His idea was the bank of a stream, raised so as to confine the water, and its edge planted with willows; while it was covered with primroses, violets, and other spring-flowers—for "April showers bring forth May flowers."

And is so generally pronounced without the *d*, that that letter might easily in the printer's mind have gone over to *willow'd*, and so have formed *twilled*; and the change would have been still easier if the word was *willied*, for the willow is in some places—Wiltshire, for example—still called *willy*. Finally, I doubt if we should not read "chaste nymphs" and "cold crowns."

"You moonlight revellers, and shades of night,
You orphan-heirs of fixed destiny."

Merry Wives, Act V. Sc. 5.

Here no one has ever explained "orphan-heirs." Warburton proposed *ouphen*, which came near the truth. I read, "You *ouphes* and heirs." The *d* of *and* not being usually pronounced, even before vowels, the printer might easily make the mistake. I cannot tell what "heirs of destiny" may be; perhaps eldest, or favourite children, of destiny,—for Shakspeare uses words with great latitude.

In "airy toys," a line or two after, we should pronounce "toyes," as it rimes with "o-yes:" and though Mr. Collier excels in the correction of his unlucky folio, and other critics adopt it, it is perfectly needless, as "shall you leap" and "hearths unswept" are perfectly right: only, "unswept" should be pronounced, and perhaps written, *unsweep*. There is not a housemaid in London that would not say *sweep*, and, moreover, it is perfectly correct; for it is merely an apocopated participle, of which we have so many. In *King John*, for example, we have in one scene (Act IV. Sc. 1) *create* for *created*, and *heat* for *heated*. In the same play (Act V. Sc. 2), in the line,—

"This *unheard* sauciness and boyish troops,"—

I, therefore, read *unbeard*, i. e. unbearded, beardedless.
THOS. KEIGHTLEY.

INSUIT: "ALL'S WELL THAT ENDS WELL,"

ACT V. SC. II.—In the Elizabethan times there was a tendency, among the more learned and refined, to prefer the Latin negative prefix "in" to the English "un." The change was sometimes made as giving a more unusual and (supposedly) euphonic and literate form; but in other cases, "in" was used in the always allowed privilege of forming new negatives: as, for instance, in "inaudible" and "intenable" in this same play, and in "inexecutable" in the *Merchant of Venice*—a word which, though it has fallen, I know not why, under the censure of commentators, clearly means, not able to be sufficiently executed. Another euphuistic and learned fancy was, not merely to coin new words and compounds, but to use old, or coin similar sounding words, according to an etymology, and in a sense different to the word in ordinary use: and this not only for the sake of an alliterative conceit, but also for use in courtly conversation. Among such changes, those of words beginning with "in" or "en," or "im," were easy; and we have accordingly such words as to "inhabit" as a Latinised negative, and "indurance" as imprisonment. So also, in *All's Well that Ends Well*, the euphuistic court-gallant, Bertram, tells how a noble lady threw him a ring from a window, thinking he stood *engaged*, i. e. not gaged, or not engaged, but free to marry: the intended meaning being plain when the mind recovers from the similarity of sound with engaged; and when we are told that he having informed her of his state, and inability to answer her honourably, she then desisted from her suit.

These considerations, and the remembrance of Shakspeare's remarkably frequent and facile use of legal terms, will, I think, render one more ready to allow that in the pleading, which ends with the well-known lines—

in fine,
Her *insuit* cunning and her modern grace
Subdued me to her rate,"—

the context demands that "insuit" should be taken as the adjectival form of "nonsuit;" and that "insuit cunning" means, the cunning which did not grant the suit. In other words, that while "suit" is that which the agent sues for, Diana's "insuit cunning" is not as it otherwise would be, the cunning which did not make suit; but, in strict accordance with legal phraseology, the cunning which nonsuited the cause pleaded before her. Driven through fear of a second forced marriage to slander Diana, Bertram is put to it to explain away the fact that he gave a heirloom as a present, and, as it were, as a betrothal

present to a common courtesan; and his plea is as follows:—

"I liked her, and she knowing it kept at a tempting distance; seeing me a youth, and a prize worth playing for, she *angled for me*, threw herself in my way; and when she saw me tempted by the bait, drew off, maddening my eagerness and my important blood by her restraint: for you know, my Lord, that all lets to the enjoyment of a fancy are incentives which increase that fancy; in fine, and as a summing up of the whole argument, her cunning that denied my suit, and that moderate share of good looks which as you see she possesses" (for he artfully mingles a fact with his fiction, but pretends to underestimate that which really took him, that he may magnify her art and cunning and enforce his argument,) "these brought me to her terms—she got the ring."

"Coming," the old reading, might perhaps be taken as part of Bertram's affected phraseology, which would make "insuit" a substantive; but in the absence of a parallel use of "coming with," Walker seems to have given sufficient evidence of the frequency of the interchange of "coming" and "cunning" in the older editions. BENJ. EASY.

SHAKSPEARE ILLUSTRATION (1st S. vi. 313, 393; vii. 44, 178.)—"Happy low lie down," *Hen. IV. Part II. Act. III. S. 1.* This phrase sometimes since engaged the attention of several learned correspondents, who, however, all failed to perceive that "lowlie down" is a proverbial phrase for the person of humble station, as Coleridge suggested. This is proved by a sonnet of W. Browne, a contemporary of Shakspeare, in which occurs the following lines:—

"The humble violet, that *lowlie down*,
Salutes the gay nymphs as they trimly pass."

The sonnet will be found in a *Collection of W. Browne's Sonnets* printed at the Egerton Press, and of which there is a copy in the British Museum.

EDEN WARWICK.

MONUMENTAL INSCRIPTIONS OF THE DIXON FAMILY, IN BEESTON CHAPEL YARD, PARISH OF LEEDS.

Perhaps the Editor of "N. & Q." will allow the underwritten to be preserved in his pages, than which none better can be for the purpose. It was transcribed a few months ago for my brother, Mr. James Henry Dixon, by a friend whose brief notes as to the state of the tombs had better accompany the transcription.

No. 1. Here lyeth the body of ABRAH	Here lyeth the body of Elizabeth, late wife of ABRA . . . Dixon that was bvyryd April the 8 th day, 1671. 1670.
--	--

[Illegible. Persons apparently walk over this stone diagonally.]

No. 2. Here lyeth the body of Elizabeth, daughter of Raphe Dixon, bvyryd the 3rd of October, 1678.

Rachel, y^e Daughter of Raphe Dixon, was bvyred here November 6th, 1682.

No. 3. Mariah y^e daughter of Raphe Dixon, was bvyred in this place May 28th, 1683.

No. 4. Abraham, the son of Raphe Dixon, was buried here the 18th day of August, 1683.

Also here are deposited the remains of Thomas, son of Samuel Dixon, Gentleman, of Beeston, who departed this life November 26th, 1823, aged 49 years.

No. 5. Here lyeth the Body of Rob. Dixon who dyed y^e 25th day of March, 1709.

[Nearly illegible.]

No. 6. Here lieth the body of John, the son of John Dixon, who departed this life August 13th, 1731, aged 7 years.

Also John, the son of Samuel Dixon, who died Feb. 9th, 17-4, aged 3 years. Also Ralph, the son of the above said Samuel Dixon, who died Aug^t 23rd, 1768, in the 2nd year of his age.

[This stone was nearly overgrown with grass, which had to be pulled up to get the inscription. No. 1. to 6 are stones laid flat on the ground and unbroken.]

No. 7. Here lieth interred the body of Rebekah, the wife of Mr John Dixon of Beeston, who departed her life April 23rd, 1764, aged 75 years. Also the above said Mr John Dixon, who departed this life May 11th, 1764, aged 80 years.

[An altar tomb about $\frac{1}{2}$ yd out of the ground.]

No. 8. Sacred to the Memory of Samuel Dixon, of Beeston, Merchant, who died Oct^r 22nd, 1809, aged 80 years. Also of Margaret Dixon, wife of the above, who died June 6th, 1806, aged 73 years.

Here also lie the remains of their daughters Elizabeth Dixon, who died in 1793, aged 32 years. Sarah Dixon, who died in 1795, aged 30 years. Martha Dixon, who died in Febr, 1813, aged 50 years. Mary Dixon, who died May 26th, 1837, aged 78 years. Also Frances Dixon, daughter of the above, who died April 2nd, 1840, aged 21 years.

Also Harriet Gassiot, widow, youngest daughter of the above Samuel and Margaret Dixon, who died 2nd December, 1848, aged 78 years.

[An altar tomb in good condition and well cut. I did not find any of the "Wrights'" tombs or any other collateral branches of the family. The stones are unbroken, but those laid flat would be better raised up and the ground levelled &c., and laid down again.]

R. W. DIXON.

Seaton-Carew, co. Durham.

"SPIRITUAL SONGS."

Most of the readers of "N. & Q." who take interest in such things are aware of the existence of a curious volume, entitled—

"Ane Compendious Booke of Godly and Spirituall Songs, collectit out of sundrie partes of the Scripture; with sundrie of other Ballates changed out of prophaine Sanges, for avoyding of sinne and harlotrie."

This little book, which was first printed at Edinburgh in the year 1597, was reprinted in the same city in 1600 and 1621; and lastly, as a

literary curiosity, in 1801. The above title is copied from the edition of 1621.

In some of these spiritual songs, the intention of the author was evidently to endeavour to substitute them for the profane songs in vogue among his countrymen, by adapting the words of the former to the tunes of the latter. Sometimes, indeed, the very words of the profane songs are used, in order, no doubt, to render the change less distasteful. The seventy-eighth song, for instance, commences thus:—

"Johne, cum kis me now,
Johne, cum kis me now:
Johne, cum kis me by and by,
And make no more adow.
The Lord thy God I am,
That John dois thee call,
John represents man
By grace Celestial," &c.

At Song 102, we have the following:—

"The Paip that Pagane, full of pryd,
Hee has us blinded lang:
For where the blind the blind doe gyde,
No wonder both goe wrang,
Of all inquitie,
Like Prince and King hee led the ring:
Hay trix, trim goe trix, under the greenewood tree," &c.

My present object, however, is to call attention to another little volume of a similar character, which I have lately met with, and respecting which I can obtain no information but what is supplied by the book itself. This is the more surprising, as it was published so recently as the year 1823. The full title is as follows:—

"A Collection of Spiritual Songs. [The following Songs, written at different periods, during this and the last two centuries, being now in few hands, and having suffered much from the carelessness of transcribers, it was thought proper to publish them in this corrected form for preservation, as a specimen of the genius of the times]. 1823."

There is no name of place, editor, or publisher. Although it is stated to be a Collection of Songs "written at different periods," the style is so similar throughout that I cannot help suspecting it to be the work of a single author. It is intended for the use of Roman Catholics; and the hymns, or songs, which are adapted to popular tunes, are frequently very successful imitations of the style of the profane or secular songs which they aim at supplanting, as the following examples will show:—

"SONG XV.

"THE HAPPY MAN.

"Tune 'Mill, Mill, O.'

"What tho' my station is but low?
My soul is full as great—O,
As theirs who highest places fill,
And live in pomp and state—O.

One God creates both them and me,
From equal nothing draws—O :
I can enjoy as well as they,
That great eternal Cause—O.” &c.

“SONG XVII.

“THE ORIGIN OF RANTS.

“*Tune, ‘Killycranky.’*”

“When Satan, once upon a day,
Was seated on his throne—man,
Consulting with his fellow fiends,
What means he should fall on—man ;
In order to delude poor souls,
And get them in his power—man,
That he might them torment, and for
Eternity devour—man.

“Some gave for counsel this or that,
As did seem best to them—man,
And of their counsel some he took,
And some he did condemn—man.
At last a merry de’il came in,
Whose pleasure was in dancing,
And thus he spoke, as to the throne
He was with haste advancing :—

“Quoth he, ‘My Lord, I do conceive,
That we may make sure game—Sir ;
And bring fast numbers to our claws,
Of poor deluded men—Sir :
We must invent some pleasant means
To lead them on to sin—Sir ;
And fill their minds with mirth and glee,
And then we’ll hook them in—Sir.

“‘Suppose we should have here and there,
In every country side—Sir,
A house belonging to ourselves,
Where we might safely bide—Sir.
Whose master often would invite,
Both lads and lasses fine—Sir ;
As if to pass a winter night,
And pass their idle time—Sir,’ ” &c.

“SONG XXXI.

“ON TRANSUBSTANTIATION.

“*Tune ‘Black Laddie.’*”

“Our Laddies pretending true faith to annoy,
And make truth a liar, on sense they rely,
But substance by senses no man can descry,
Sense reaches but symptoms, my Laddies.

“All our human reason true faith still must guide,
And senses to reason, as servants abide ;
When reason superior is once laid aside,
Can sense be a rule to our Laddies ?

“The bread which we eat in our bodies we see
Substantially changed, so we must agree,
The bread that Christ eat, behoved to be
Chang’d into his body, my Laddies,” &c.

Can any of your readers inform me where, and under what circumstances this extraordinary book was published, and who was the author or editor ? There is no indication of any license or permission to print, as is, I believe, usually the case with Roman Catholic books of devotion.

HENRY HUTH.

GUTTA PERCHA COPIES OF SEALS.

In my search after examples of mediæval seals, I have often been foiled by the inability of willing correspondents to take copies of impressions by means of gutta percha. Nothing can be more easy, pleasant, or safe : so much so, that a lady or a child may practise it for mere amusement. The seal, more especially if it be soiled and dusty, is actually improved by the process, since the gutta percha removes every particle of dust without injury to the wax of the seal ; and when a mould is once obtained it is imperishable, and capable of producing any number of fac-similes. If you consider the following instructions suited to the pages of “N. & Q.,” I think that they would go far to assist this rapidly advancing pursuit ; and where I prove to be obscure I shall be most happy, if asked, to explain myself more clearly.

Take one or two pieces of the *best* gutta percha of about half an ounce each, and allow them to stand in a covered pan of warm water by the fire, until they are softened throughout. A temperature of about 170° is sufficient ; for above this, the gutta percha is less easy to manage by a beginner. Remove one of the pieces when soft, and dab it lightly with a *silk* handkerchief to dry it. Knead it well with the fingers, and roll it in the hand into the form of a polished round ball. Then pinch it flat, and pull it as nearly as possible to the size and shape of the seal to be copied. With a large camel’s-hair pencil one side is now to be brushed over with bronze-powder, until it is well covered ; and this surface is to be applied to the seal, laid flat on the table, or, what is better, on a small plate of tin or glass. If careful pressure be now applied to the gutta percha, it insinuates itself into every depression of the seal ; and in a few minutes is ready for removal, presenting a perfect mould or cast of the impression. This mould may be used to produce any number of fac-similes of the original seal, by the same process which has just been gone through ; for cold gutta percha does not adhere to the same material in a moderately warm and soft state, more especially if the bronze-powder be used. Where the seal is thick, having perhaps both an obverse and reverse, it is better to place the gutta percha undermost, having first covered it with the bronze-powder ; which may be bought at B. Smith’s, 107, Fleet Street,—of course, not far from the office of “N. & Q.”

The bronze-powder which I prefer, and chiefly use, is known as “copper bronze ;” and is finer, and less liable to tarnish than most others. The superfluous gutta percha, pressed out at the edge of the seal, may afterwards be removed by a sharp knife or left on, as thought best. M. D.

Minor Notes.

SALE OF VENISON.—The following is extracted from Prior's *Life of Malone*:—

"The origin of venison being sold by fishmongers was this. Many noblemen having more bucks than they had occasion for, wished to dispose of them, but were ashamed to take money. They, therefore, sent them to their fishmongers and received fish in return. This practice commenced about forty years ago; and the fishmongers still continue to sell venison, though they do not obtain it in the same way: for the owners of Parks now feel no reluctance in receiving cash for a certain number of bucks every season, at a stipulated price."

I have letters, bills, and receipts, which prove that "owners of Parks" "contracted" to supply "a certain number of bucks" at a fixed price, more than one hundred and forty years ago—that is, from 1718 to 1730; that there was a good deal of haggling before a price was agreed on; references made to prices obtained by certain noblemen and gentlemen to prices given by dealers in London and Epsom—which latter place appears to have been a large consumer; and some angry discussion, after delivery, about the quality and condition of the buck; in brief, that the sale was conducted much as it is now: when some exchange with fishmongers, some sell in the market, and some will not sell at all.

S. O. V.

A STORY OF A WOLF.—In the *Philosopher's Banquet*, 1614, 8°, W. B., the author tells, at p. 201, the following story:—

"It was credibly informed me by a friend of mine long resident in Ireland, of one that, travelling in an Evening betwixt two townes in that country, some three miles distant, was three several times set upon by a wolfe, from whose jawes by his sword he so oft delivered himselfe; approaching neare the towne where he was bent, he encountered a friend of his travayling all unarmed towards the towne fro whence he came, unto whom (advising him of his peril and assault, accounting himselfe secure so neare the towne) he lent his sword. Now, having parted and divided themselves some little distance, this olde wolfe sets upon his new guest, who finding him armed with the other's weapon, presently leaves him, making after the other with all speede he might: overtooke him, before he came to the towne, assaulted, and slew him."

A similar story is related, I believe, by Christopher Farewell, in his *Indian Colation*, 1633, p. 17; but as I have not the book at hand, I cannot ascertain just now whether the two tales are identical. If such be the case, there can be little or no doubt, more especially as there was an edition of the *Philosopher's Banquet* in 1632, that Farewell was indebted for his narrative to W. B., who had printed it nineteen years before.

W. CAREW HAZLITT.

FEMININE NAMES GIVEN TO MEN.—Maria and Anne are frequently conferred upon male infants, especially in France and Spain; but the name of the infant son of Don Sebastian of Spain

is the first instance I have seen of Isabel as a masculine name. The new *Almanach de Gotha* gives the little Prince as "Don François Marie Isabel Gabriel Pierre, né 20 Août, 1861."

HERMENTRUDE.

INSCRIPTION ON THE TOWN HOUSE, WITTENBERG.—

"Ist's Gottes werk, so wird's bestehen;
Ist's Menschens, so wird's untergehen."

"If God's work, it will aye endure,
If man's, 'tis not a moment sure."

The Athenæum, Nov. 10, 1838, p. 808.

GRIME.

LATCH-STRING PROVERB.—A young lady once declared, in my presence, that she never would marry; and was immediately checked by her old grandmamma saying: "It's no use holding the latch, when nobody pulls at the string." This old proverb undoubtedly dates back to the days of Little Red Riding-Hood, whose grandmother called to the wolf: "Pull at the string, my dear, and the door will open." In my own case, I have no doubt that grandmamma's retort greatly shortened my courtship of the young lady, who is now my wife.

M. D.

Queries.

THE ALE-YARD.—I have lately been presented by a tavern-keeper, in whose bar-parlour it had hung from time immemorial, with a specimen of the *Ale-Yard*, being the first which I have seen. I would describe it as a trumpet-shaped glass vessel, exactly a yard in length, the narrow end being closed, and expanded into a large ball. Its internal capacity is a little more than a pint, and when filled with ale many a thirsty tyro has been challenged to empty it without taking away his mouth. This is no easy task. So long as the tube contains fluid it flows out smoothly, but when air reaches the bulb it displaces the liquor with a splash, startling the toper, and compelling him, involuntarily, to withdraw his mouth, by the rush of the cold fluid over his face and dress. I shall feel obliged by any further information upon the *Ale-Yard* and its history.

M. D.

ANDERSON OF TUSHIELAW, ROXBURGHSHIRE.—Wanted, some account of this family; more particularly, of one of the family who married a Miss Pringle about the end of last century: his wife, and their issue, if any.

Æ. Ø.

BOSCobel ACORNS IN HYDE PARK.—The enclosed cutting, from *The Times*, appeared in that paper on the 18th of December, 1862. The words which I have underlined, in order that they may be reprinted in italics, need no other remark than the obvious one, that the "local historian"

of *The Times* needs a little more education on the subject of "Relics of the Past." The mistakes in *The Times* throw an air of so much absurdity upon the whole statement, that any reader of "N. & Q.," who possesses the information, would be gratifying many persons probably besides myself, if he would say whether the tree is really standing, and in what condition.

"RELIC OF THE PAST IN HYDE PARK.—Perhaps few of the many who visit this Park are aware that on the right-hand side of the carriage-drive, between the Receiving-house and the bridge, there still remains an interesting relic of the Stuart period. It is a tree, one of two planted by Charles II. from acorns taken from the *Boscobel oak*, in *Somersetshire*, in which his father successfully sought refuge, and were planted here to commemorate the event. They have both been dead some years; and one, much decayed, was removed in 1854; the other, beautifully clothed with ivy, which gives it the appearance of life, still remains. In common with all the other old trees in the Park, it is protected by a fence of iron hurdles; but surely a relic like this deserves a handsome and appropriate railing, with a descriptive brass plate affixed to point out to strangers this historical antiquity, now known only to local historians."—*Times*, Dec. 18, 1862.

D. P.

DEACON BRODIE AND "THE DROP."—This unfortunate individual, who invented our present instrument of execution, and who was the first to suffer by it for robbing the Bank in Edinburgh, was, report says, a man of good family and well connected. I have seen most of the printed accounts of his trial and execution, but still lack information as to his birth and connections. Any such will be thankfully received. Z. O.

FOWKES OF —, Co. Bucks, married Anne, another daughter of Roger Duncombe, of Litlington Park, Bedfordshire. Information respecting him is wanted. JAMES KNOWLES.

HALLIWELL'S "NURSERY RHYMES OF ENGLAND."—Can any correspondent supply answers to those rhymes in the "Seventh Class—Riddles," to which Mr. Halliwell has, by his silence, confessed himself unable to play the *Œdipus*? I allude to those numbered in the *sixth edition*, 191, 199, 200, 229, 234–236. There are other rhymes in this little book which, *ni fallor*, ought to have been classed with the riddles: for example, No. 50, "Robbin the Bobbin," means *the sea*; No. 652, *a pair of longs*.

I may take this opportunity of saying, that Mr. REYNOLDS (3rd S. iii. 10) will find in "Nursery Rhymes" a better version of "There was an old woman toss'd up in a blanket" than "the two young ladies" supplied him with, and one, I believe, oftener heard in the nursery than Mr. Chappell's quoted by the Editor. DAVUS SUM.

HEATHCOTE.—Can any one tell me who was the father of Michael Heathcote, of Buxton and Hartington, co. Derby, who in 1750 married

Rachael Edensor of Hartington? (See Ward's *History of Stoke-upon-Trent*, p. 562, and *Cysons's Derbyshire*, 175.) C. S. P.

"JOURNAL OF A PERSIAN PRINCE."—A writer in the current number of the *National Review* (xxxi. p. 10), refers to the "Journal of a Persian Prince Najeef Koolee Meerza," written twenty-six years ago, as illustrative of that inexactness of the Oriental mind in respect of numbers, and of rhetorical exaggeration, which appears to some people the simplest solution of the numerical difficulties in the *Pentateuch*. The *Review*, however, gives no exact reference to any particular passage, nor does it state whether or under what title this Journal was published, or what evidence there is of its genuineness. Perhaps some of your readers can supply information on these points.

X. X.

LEAD INLAIN IN TOMBSTONES.—At the close of a visit to Dunfermline Abbey, I observed some fragments of a tombstone, the inscription of which appeared to have been incised, and the lines filled with lead. I was struck with this, as I do not remember ever to have seen or heard of such a thing; but time did not then allow me to decipher, much less to copy, the inscription. Is such a mode of inlaying common, and when did it prevail? J. SAN.

Natal, South Africa.

LOWNDES' BRITISH LIBRARIAN.—It has often seemed strange to me that Lowndes' *Bibliographer's Manual*, while it abounds in books that are utterly worthless, or of merely factitious value, is so meagre and defective as regards theological literature. It appears, however, that Mr. Lowndes intended publishing a separate manual of theological works. Some time ago I saw in the library of a friend in Scotland a fair-sized 8vo. vol. entitled (as well as I remember) Lowndes' *British Librarian, containing Works relating to Religion*. My friend told me that he had bought it in numbers about twenty years ago, but that the publisher failed, and the work did not get beyond the letter B or C. Mr. Bohn, in his reprint of Lowndes, makes no mention of this, so far as I can find. Will you kindly give me some more information about this work, and let me know if Mr. Lowndes left the work complete and ready for the press? I have got the following cutting from some bookseller's catalogue:—

"Lowndes—Biographical and Bibliographical Notes of Authors and their Works, accompanied by critical and illustrative Remarks, intended for publication as a Supplement to Lowndes' *Bibl. Manual*. Several thousand MS. slips, arranged in alphabetical order, in a neatly-made vainscot case, with four sliding trays, lock and key, 5l. 5s."

EIRIONNACH.

PETRUS LUDOVICUS MILL.—The following inscription is to be found on a gravestone in the Catholic chapel at Brigg, co. Lincoln. Who was Mr. Mill, and from what country an exile?

"Hic situs est Petrus Ludovicus Mill sacerdos, ob catholicam professionem actus in exilium; vixit annos 88. Decessit 9 Maii, 1822. R. I. P."

GRIME.

MIXED STYLES IN ARCHITECTURE.—Can your readers direct me to a passage in an author who says, mixed styles in music cause as uneasy a sensation as viewing mixed styles in architecture?

A. R. I. B. A.

HENRY MAKEPEACE, of Somersetshire, married Luce, daughter of Roger Duncombe of Litlington Park, Bedfordshire, shortly before or after 1600. I shall be glad to be informed as to his family and himself.

JAMES KNOWLES.

OCTANGULAR CHURCHES.—These, I imagine, are rare. In my knowledge of some hundreds of specimens, I do not remember one of this shape, strictly ancient. Indeed, the only examples I can call to mind are Stoney-Middleton, Derbyshire, and St. Dunstan's (W.), London. One, however, which I have not seen, Ayott St. Peter's, Herts, has been lately demolished to make way for something more to the taste of this church-restoring age. Is any reader of "N. & Q." able to say what it was like. "A curiosity in its way," says *The Guardian* paper, "but the interior was ill-arranged; and the rector has erected in its stead a building with more pretensions to be styled an ecclesiastical edifice."

R. L—X—M.

PRÆTERNATURAL DAY.—Can any of your readers refer me to an account of a præternatural day recorded in the Chinese Chronicles? W. M.

QUOTATIONS WANTED.—From whom are the following lines quoted? They are given in *First Steps to Botany*, by James L. Drummond, M.D., 8vo, 1831, from "an American poet":—

"The floor is of sand, like the mountain drift,
And the pearl shells spangle the flinty snow;
From coral rocks the sea-plants lift
Their boughs where the tides and billows flow:
The water is calm and still below,
For the winds and the waves are absent there,
And the sands are as bright as the stars that glow
In the motionless fields of upper air."

LUCY PEACOCK.

"Quand on a tout perdu
Et qu'on n'a plus d'espoir,
La vie est un opprobre
Et la mort un devoir."

H.

"The fortunate have whole years,
In those they choose;
The unfortunate have only days,
And those they lose."

F. R. R.

The words to a MS. glee, by an eminent composer, begin and end thus:—

"Flow limpid stream, as on thy wave
I cast this wither'd votive flow'r.

.....
No rock, no storm so pitiless is there,
As my obdurate and adored fair."

The intermediate lines are wanting. Could the name of the poet be supplied? If the verses are not a modern imitation of Ben Jonson, they would seem at least to belong to the period in which he wrote.

P. S. H.

RIGHT OF CONFERRING KNIGHTHOOD.—A list of those persons (other than viceroys) to whom this power has been ceded by the sovereign, and of the instances in which they exercised it, would be very desirable.

William Cavendish, Duke of Newcastle, in enumerating his honours and privileges on the title-page of his well-known work on *Horsemanship*, refers to his "power to make knights." Mr. Howard, in his *Memorials*, p. 10, says that Sir Thomas Wyndham (son of Sir John W. of Felbrigg, by Margaret, fourth d. of John, first D. of Norfolk), "was with Sir Edward Howard, and knighted by him."

Sir Edward, who thus knighted his first cousin, was Standard Bearer to Hen. VIII., High Admiral and K.G. elect.

S. T.

FAMILY OF STANYSBY OF DERNETON IN THE BISHOPRIC OF DURHAM.—I have in my possession a grant of arms, bearing date 1543, from Christopher Barker, Principal-King-of-Arms, to "Roberte Stanysby, Esq., of Derneton in the Bishoppricke of Durham."

Is anything known of this family? Should there be any member of it now living, and interested in his pedigree, I should be happy to send him the deed.

H. M. RICE.

South Hill Rectory.

JANET TAYLOR, ELGINSHIRE.—I have heard an Elginshire proverb, "Ye may wipe your mouth after Janet Taylor," implying, as far as I understand, that no matter how much one tries, one can't do so well as the aforesaid Janet. Who was Janet Taylor?

Σ. Θ.

"**VEGETIUS DE RE MILITARI.**" Paris: Christian Wechel, A.D. 1532.—This work contains a number of quaint illustrations of military machines and contrivances; at pages 106-7 and 180-181 are representations of divers under water, and the apparatus used. Opposite page 1 a whole page illustration of a halbardier (repeated at p. 182), very much in the style of Burgkmair's *Triumphs of Maximilian*. Any information respecting the artists who executed these woodcuts will be much appreciated by SIGMA-TAU.
Cape Town, S. Africa.

Queries with Answers.

SIZERGH HALL.—At Sizergh Hall, in the county of Westmoreland, the seat of the ancient family of Strickland, is a room called the Queen's Chamber, traditionally said to be haunted by the spectre of one of the English Queens. Can any correspondent of "N. & Q." inform me by which? Unless my memory plays me false, it is by one of the consorts of King Henry VIII. What connection had either he or any of his wives with Sizergh?

The Queen's Chamber has been a subject for both pen and pencil. Some few of the lines I can recollect, which were written I think by Mrs. Howitt, but most have been forgotten, nor do I know the source to refer to:—

"By the mirror of silver a pale lady stands,
And braids her dark tresses, and wrings her white hands."

OXONIENSIS.

[There is a tradition that Queen Katherine Parr resided for some time at Sizergh Hall after the death of Henry VIII., and that the principal bed-room there was occupied by her. "This perhaps may be true," says Dr. Burn, "that the said Queen might be admitted to retire to this place after the King's death; but it did not then belong to the crown, but to the Strickland family. Nor could the Queen reside here long, for she married again so soon after the King's death, that had she then proved pregnant it was said that it would be doubtful to what husband the child should belong." (*History of Westmoreland*, i. 103, ed. 1777.) The King died in London in January, 1547; and Queen Katherine departed this life in September, 1548, at Sudeley in Gloucestershire. Mr. C. Nicholson, in his *Annals of Kendal*, p. 104, ed. 1861, states that "another error occurs in the appropriation of this room to the Queen, from the belief that the arms of England and France, which are carved in oak, and placed over the fire-place, are designed to commemorate Queen Katherine: whereas, they are really those of Queen Elizabeth, with the red dragon and lion as supporters, and as motto Vivat Regina, 1569.]"

ROBERT SMITH: SPRAT'S ACCOUNT.—I have a reference, I think from Macaulay's *History* [vol. i. p. 534, ed. 1856], to "Robert Smith's Information in the Appendix to 'Sprat's Account.'" As I am far from books here, will any one who has access to Sprat inform me what this "Information" is about? Am I right in supposing it has something to do with the Campbells of Cessnock, implicated in the Rye House Plot? Is there any information about Robert Smith, who he was, where he came from, &c.? Z. O.

[The document is entitled "The Information of Robert Smith, formerly of the parish of Dunscore, in the Sherifdom of Dumfries, in the Kingdom of Scotland," and is dated "Whitehall, 24 Feb. 1683-4." It contains a circumstantial account of his connection with the rising of the Covenanters in 1679; of his flight to Holland in 1682 to join the other refugees, who suspecting him to be a spy, requested him "to take the Covenant and the Sacrament with a solemn protestation that he was still (as he had been in former times) an enemy to the king and the present government. All which he refused to

do; and was then debarred for ever from their meetings and company." In the course of his narrative he states that when the rebels reached Cessnock they "received four hundred lances, which we were told were the free and voluntary gift of Sir Hugh Campbell, the father, and Sir George, the son.]"

"ROGERS'S THREE YEARS' TRAVELS OVER ENGLAND AND WALES."—Is there any account extant of the author of a small work bearing this title? During what years were the travels performed? In my copy of the work, which is the second edition, and is dated 1697, no years are specified, though the days of the months are in some instances given, nor can I discover any allusion to any events which might enable me to fix the precise dates of the travels. LLALLAWG.

[The first edition of this work appeared in 1694. Mr. Rogers is a myth, as we learn from the Preface of the enlarged edition of 1707, stated on the title-page to be "The Second Edition," and which also has the name of the real author, viz. the Rev. James Brome, M.A. Rector of Cheriton in Kent, Vicar of the adjoining parish of Newington, and Chaplain to the Five Ports. He also published Somner's *Treatise of the Roman Ports*. He died in 1719. With unaffected simplicity, no doubt, he complains that "some false copies had stolen clandestinely into the world under the specious title of Mr. Rogers's Three Years' Travels over England and Wales, which are indeed so unadvisedly patched together, so wretchedly curtailed, so horribly imperfect, and abominably erroneous, that the right author was obliged in his own vindication to publish from his own true manuscript a more authentick copy." In this edition the date of the year is not stated.]

SALE BY THE CANDLE.—Will you or some of your enlightened correspondents inform me what "sale by the candle" means? How were sales effected, and when did this mode of sale obtain and cease? W. A. P.

[The origin of the expression "sale by the candle," or "by the inch of the candle," arose from the employment of candles as the means of measuring time, it being declared that no one lot of goods should continue to be offered to the biddings of the persons who were present for a longer time than would suffice for the burning of one inch of candle. The method of it is thus: Notice is usually given in writing or by advertisement when the sale is to begin; against which time the goods are divided into lots, and the Conditions of Sale circulated. During the time of the bidding a small piece, of about an inch, of wax candle is burning; and the last bidder, when the candle goes out, has the lot or parcel exposed to sale. Some consider this custom to have been borrowed from the Church of Rome, where there is an excommunication by inch of candle, and the sinner is allowed to come to repentance before final excommunication, while yet the candle burns.]

THE PRINCESS ALEXANDRA.—Is the Princess Alexandra of Denmark descended from the Princess Caroline Matilda of England, sister of George III.? And if so, through which of her children? Queen Caroline Matilda left a son and a daughter. A. C.

[The Princess Alexandra descends from George II., not through his granddaughter Caroline Matilda of

England, who was married to Christian VII. of Denmark, but through his daughter, the Princess Louisa, married to Frederick V. of Denmark. Their daughter Louisa became the wife of the Landgrave Charles of Hesse-Cassel, whose daughter Louisa Caroline married the Duke of Glucksberg, by whom she had Christian, Prince of Denmark, the father of the Princess Alexandra.]

SINGLET: CINGLET. — In some parts of Yorkshire (e. g. at Leeds) an underwaistcoat or "Jersey" is called a "singlet." Is this term the correlative of "doublet," or should it rather be spelt "cinglet," and be referred to a classical origin? Is there any authority for the word? J. B. W.

[Both Wright and Halliwell, though without citing any authority, say "Cinglet: a waistcoat. *North*." And we are disposed on the whole to consider this the proper orthography, viewing *cinglet* as belonging to the same family as *cingle* and *surcingle*. Cinglet, as a diminutive, may be viewed in connection with the rare Italian word *cingoletto*, diminutive of *cingolo*. It is also worthy of observation that the *cingulum* was for men, the *cingula* for horses, according to the line cited by Du Cange—

"Cingula sunt hominum, cingula stringit equum."

Still it is by no means impossible that the word in question, if we may suppose it to have been originally *cinglet*, may have passed in common acceptance into the meaning of *singlet*, as opposed to *doublet*, in accordance with our correspondent's suggestion. Of similar transitions, our vernacular has many choice specimens.]

PRIORY OF THE HOLY TRINITY. — Where can I find the fullest account of the Priors of the Holy Trinity, Aldermen of London, and of their Manor of Braughin in Herts? INQUIRER.

[The longest account of the Priory of Christ Church, or the Holy Trinity within Aldgate, London, will be found in Dugdale's *Monasticon Anglicanum*, vol. vi. pp. 150-165, edit. 1830. Consult also Tanner's *Notitia Monastica*, edit. 1787, art. "London;" Clutterbuck's *History of Hertfordshire*, iii. 149, 150; and Maitland's *London*, Index, art. "Trinity."]

Replies.

PATRICK RUTHVEN.

(3rd S. iii. 3.)

All interested in the historical problem of the Gowrie Conspiracy, and the undeservedly persecuted Ruthven family, must feel greatly obliged to the Noble Lord who enabled MR. WILLIAM J. THOMS to publish, in "N. & Q." of the 3rd inst., the petition from the designated Lord and Lady Ruthven to His Highness Oliver, the Lord Protector.

In this I will, however, venture to remark a curious inaccuracy; and will then further venture to put some Queries to the readers of "N. & Q.," in the hopes of getting Replies to them.

The petitioners are "Patrick, Lord Ruthven, and Sarah his wife." The petitioner says in this

document, that "he is the grandsonne to John, Earle of Gowrie;" and that "the Petitioner's Father suffered 19 years' imprisonment in the Tower of London, till the late King (Charles I.) was pleased to enlarge him with 500 li. per ann. out of the Exchequer; and that in the Parliament of Scotland, 1641, H. Majesty restored him to the Barony of Ruthven." (?)

The petitioner, Patrick Ruthven, was son of the youngest surviving brother of John, third and last Earl of Gowrie, slain at his house in Perth by James VI., at the so-called Gowrie Conspiracy. The father of the said petitioner, also Patrick Ruthven, was confined a prisoner in the Tower for nineteen years, as stated, without either proof or trial, at the will of the king. He and his brother William were children of from fourteen to sixteen years of age, living with their mother at Dirleton; when his brothers, the Earl of Gowrie and Alexander Ruthven, were slain at Perth. The king sent the Earl of Mar to seize these innocent children, but they escaped.

The petitioner, therefore, is not "the Grandsonne," as he calls himself, but nephew to John, Earl of Gowrie; who died unmarried at twenty-three years of age.

The petitioner's grandfather was William, Earl of Gowrie ("Old Grey Steel!"), beheaded at Stirling by the said King James VI. of Scotland.

It is singular that this petitioner should not have known who his grandfather was.

With regard to the restoration of the Barony by Charles I., who, with his mother Anne of Denmark, disbelieved in this so-called Conspiracy, there is an old Scotch pedigree in the British Museum in which a baron's coronet is placed over the name of Patrick Ruthven, the petitioner's father, with the word "restored" under it. And a curious letter, from Gustavus Adolphus, King of Sweden, to Charles I., was published in "N. & Q.;" begging his majesty to restore Patrick Ruthven, the petitioner's father, to the honours of his ancient family; assigning as one reason, that family's relationship to Charles himself.

Can any of your readers or correspondents find any notice of this spoken-of restoration of the Ruthvens to the Barony as alluded to, in the year 1641 at Edinburgh?

The petitioner to Cromwell administered to his father's effects as Patrick, Lord Ruthven, of Scotland. His father, Patrick Ruthven, is named in his burial register by the same title of Baron Lord Ruthven. And although this is no further authenticated, there seems strong presumption that something of this kind really took place. The loss of the Scotch archives from Edinburgh, sunk in the vessels conveying them to London from Scotland in 1745, accounts for many missing documents of value.

Another remarkable circumstance in the petition of the Ruthvens to Cromwell, when he alludes to his father (Patrick) being cast into prison for debt, "where he died, leaving the Petitioner and another Sonne in very poore and lamentable condition," is, that the petitioner, although married to Sarah his wife, should not when petitioning, *in formâ pauperis*, mention having had children. Instead of which, he names his brother as equally in distress with himself and wife—a presumption that really he had no children, or he would probably have named them as a cause for consideration. It is probable, therefore, that they had no heirs, that they were wretchedly off, and that their sister, Lady Vandyke—frequently called Lady Maria Ruthven—was transmitter, as generally supposed, of the blood of the Earls of Gowrie and of their dormant female honours, viz. the Baronies of Ruthven and Dirleton in Scotland.

AN INQUIRER.

BISHOPS IN WAITING.

(3rd S. ii. 510.)

I thank your correspondent J. A. P.N. for his reply admitting that he has not in fact any *declared* authority for his statement as to the precedence of *Colonial Bishops*. His present argument from *analogy* may have weight with many persons, but I humbly think is not quite so conclusive, as he seems to imagine.

I do not put the question what ought to be the *precedence* (since it can hardly be supposed that there are any sensible persons who for a moment entertain the idea alluded to by your correspondent, that there is any inferior quality in the Colonial Bishops as compared with those of the mother country; as far as the consecrated Bishop is concerned, there is no distinction); but what according to the *law* is their precedence, having no seat in Parliament, nor being *eligible* to a seat? Upon what ground can they take rank above *Barons of the Realm*, Lords of Parliament?

The cases of the Scotch and Irish *Peers* have no analogy, for they are *Peers* of Scotland and Ireland independently of any election as representatives to sit in Parliament, which is regulated and determined by acts of the legislature consequent on the union of the respective kingdoms, which preserve and provide for their precedence. The Colonial Bishops can under no circumstances sit in the House of Lords as the law stands, and their style and appellation of *Lord Bishop* will give no stronger claim to precedence as Barons, than the style of Lord Chief Justice does to the Chief Judges of the Courts of Law.

The precedence given to the Bishops in the House of Lords over Barons is as Lords Spiritual

in *Parliament*, and declared by the Act 31 Henry VIII.

In regard to the ordinary usage of the Government Officers to which your correspondent refers, there is no doubt that they observe, in addressing the Colonial Bishops, every due regard to the courtesies and usages of society in regard to *style*. Admitting fully that the King, as the Fountain of all Honour, can confer style, title, and rank as he pleases, nevertheless that must be conferred and declared by some public act or instrument; a mere style in conversation will not confer any dignity or precedence over persons who have an assigned rank by Letters Patent under the Great Seal and Acts of Parliament.

I am not aware that the *style* of Lord Bishop ever occurs in any patent under the Great Seal; but were it so, it could not be any authority for a precedence over Barons; and however particular his Majesty King William IV. may have been known to be, as stated by your correspondent, it is very certain the so styling the Bishops had no reference to *precedence*, for I have before me a copy of his *Royal Warrant for Colonial precedence* in the East Indies, wherein the Bishop of Calcutta is placed and ranked *below* the Lord Chief Justice.

J. R.

SMITH OF BRACO AND STEWARTS OF BRUGH AND OF BURRAY.

(3rd S. ii. 274, 316.)

The name of Smith of Braco appears frequently in the Orkney Records during the seventeenth century. Patrick Smith was son-in-law of George Graham, Bishop of Orkney, and a proprietor of various lands scattered over the country. On 10th April, 1640, was recorded in Register of Sasines for Orkney,—Sasine for George Graham, of Wyrie, last Episcop. of Orkney, of the lands of Skaill, &c., on disposition by Patrick Smith of Braco. These lands form a part of the estate of Breckness, presently possessed by descendants of Bishop Graham, in the female line. Reference as to Smith of Braco to Peterkin's *Orkney Rentals*, No. III.; Documents relative to the Bishoprick of Orkney, 1627, *et seq.*

The Stewarts of Brugh are descended from Robert Stewart, Earl of Orkney, son, by the sinister bend, of King James V. of Scotland and Euphan, daughter of Lord Elphinston. The first was Edward Stewart, of Brugh, an illegitimate son of Earl Robert; the second was Robert Stewart, and the third was John Stewart. This Edward Stewart of Brugh was served heir of provision of George Stewart, illegitimate son of Robert, Earl of Orkney, his brother, in the Island of Enballow, on February 18, 1634.

On 29th July, 1639, is recorded, Orkney Sasine

Record, Sasine of Clet, in Westray, on Disposition to Edward Stewart of Brugh, in which are mentioned Hew Halcro, elder of that ilk, and Jean Stewart his spouse, and Barbara Halcro, their daughter, married to Robert Stewart.

In June, 1639, appears recorded, Sasine of lands on South Ronaldsay to Hew Halcro, of Halcro, and Margaret Stewart, his spouse.

These Halcros I understand to be father and son, and Margaret Stewart to have been the daughter of Earl Robert, said by Duncan Stewart to have been married to Halcro of that ilk, but whose Christian name is left blank. A daughter Jean is said by him to be married to Lord Lindores (p. 104.)

On 24th July, 1683, is recorded, Sasine for John Stewart of Brugh, who was son of Robert, who was son of Edward. This Edward was Earl Robert's son.

The Brugh this family took their title from was, I think, in South Ronaldsay, not in Sanday, where an 18d. land of Brugh belonged to Colonel John Stewart of Newark, of the Eday branch of the Stewarts, and Brugh in Westray in 1653 belonged to Maclellan of Woodwick. In fact while writing I notice, 16th March, 1642, Sasine of lands in Holm in favour of Robert Stewart of Brugh, in South Ronaldsay.

The present Stewart of Brugh is a minor, and the estate still in possession of the family lies principally in the Island of Westray. I may mention having been told that Sir Walter Scott, the great novelist, was a curator or guardian of the late James Stewart of Brugh, whence perhaps the name of Burgh Westra (pronounced Burgh-westra), the house of Magnus Troil, in the *Pirate*. The Troil is the Orkney Trail transferred to Zetland along with the name of the house. The site of the house is imaginary, but supposed in the south-west of Zetland. The rare old udaller is said to have many traits of a Sinclair of Quendal, and Minna and Brenda are, if not portraits of Zetland maids, fine creations of the poet's fancy.

Burgh and Burray are both derived from the Norse; Brugh or Burgh from *Borg vallis rupium* and Burray, Borgar-ey, the island of Borg, as Bargar in Evie, and Broigar in Stenness, Borgargardr, the yard of Borg.

The names of the Stewarts of Brugh for the present and last century could be obtained from the Record of Freeholders, if desired.

The Stewarts of Burray are a different family. They were descended by the mother from Robert Duke of Albany, third son of Robert II. Andrew, second Lord Evandale, had a daughter Barbara espoused, in a second marriage, to Roderick Macleod, of the Lewes, whose only surviving issue was a daughter, Janet Macleod. This Barbara feued Burray in 1566 from the

Bishop of Orkney. She was succeeded in Burray by her nephew, Archibald Stewart, Lord Provost of Edinburgh, son of her brother, Sir James Stewart of Beith, ancestor of the Earls of Moray; and he was succeeded by a nephew, James Stewart, son of his brother, Henry Stewart, of Buchlivies; and this James Stewart of Burray married his second cousin, Janet Macleod. Of this marriage was an only child, a daughter, Barbara, who married William Stewart of Mains, brother of Alexander, Earl of Galloway, descended from Sir John Stewart of Bonkyl, killed at the battle of Falkirk, 1297, in the war of independence. From this marriage sprang a race of cavaliers and loyalists. The oldest son James predeceased his father. The second son Henry was killed fighting under Montrose at the battle of Aldern, 1645.

A third son, Colonel William Stewart, of Mains and Burray, adhered to Charles I.

A fourth son, his brother and successor, Archibald, was also a steady adherent of the royal cause. He was a sharer in the victories and misfortunes of the Marquis of Montrose. He joined the Duke of Hamilton in his attempt to rescue the king, I suppose that terminating at Preston in 1648, and was taken prisoner, but escaped and joined Montrose in his second expedition in 1650; was made prisoner with him after his defeat at Craighoneehon (Rock of Lamentation), in Sutherlandshire, and sentenced to death, but again escaped and joined King Charles II.'s army in the expedition to England in 1651, which terminated in the hard-fought battle and defeat by Cromwell at Worcester. Here he was taken prisoner and detained at Chelsea College several months, suffering great misery, but at length escaped. After the Restoration, he was made, in 1683, Lieutenant-Colonel of the Orkney Militia, and created a baronet in 1687. This was a hero who created for himself a nobility which ennobled the title he received from King James II.

He was succeeded by a son, Sir Archibald, and this second Archibald by a son, Sir James, the last of the race.

Sir James Stewart engaged in the rebellion of 1745, and on its suppression in 1746 he was taken prisoner, hiding and in disguise in a farm-house at his residence of the Bu of Burray. He died in prison before trial, childless, and the estate of Burray passed to the nearest relation, the Earl of Galloway, from whom it was purchased by Sir Lawrence Dundas, ancestor of the Earl of Zetland, the present possessor. The second Sir Archibald had another surviving son, Alexander. I have heard, but traditionally only, that he was killed fighting under Prince Charles Edward Stewart, at the battle of Culloden.

Sir James Stewart and his brother killed Captain James Moodie of Melsetter, in the streets of

the city of Kirkwall, in 1725. Sir James was an hereditary Jacobite, and a violent man, and Captain Moodie was a distinguished officer in the English navy, who commanded the ship of war that conveyed George I. from the Continent to England on his accession to the British crown at Queen Anne's death. He was Commodore of a squadron of English ships of war in the Mediterranean during the Succession war, and for his services on the east coast of Spain was presented with a sword, and recommended in an autograph letter by the Austrian claimant to the Spanish Crown, afterwards Emperor of Germany, to Queen Anne, when he received an honourable augmentation to his arms. As a picture of the times, I insert a copy of a Proclamation, issued by Robert Honyman, Sheriff of Orkney, immediately after Captain Moodie's slaughter :—

“Kirkwall, 26th October, 1725.

“That Whereas, upon the day and date of these presents, within this half-hour or thereby, in company with Captain James Moodie of Melsatter, Senr, and Charles Stewart, Steward Clerk, going up the way in order to hold a Justice of Peace Court, and coming up the length of Bailie flea's in Kirkwall, about the hour of two in the afternoon, Sir James Stewart of Burray, Alexander Stewart his brother, coming out of the said Bailie flea his gate, the said Alexander Stewart in my presence, did beat with his stick the said Captain James Moodie of Melsatter, Senr; and he defending himself, grappled together, and in their grapling, the said Alexander Stewart and Sr. James Stewart pulled out their swords, and Captain Moodie's man, griping and keeping Alex^r Stewart in his arms, where I was aiding to my power to quail their Insolency; and Immediately Sr James Stewart of Burray his servant, and Alexander Stewart, his servant, called Oliver Irving, Returned with Cock't pistols, which savoured of a murderous and assassinating design, fired two pistols, one whereof lighted upon Capt. Moodie, and shott him through the arm, whither through his body, as mortall I cannot as yet tell; the doctor being presently with him, and the oyr shott lighted on my third son Peter, and cutt the Rim of his Belly; One of the Balls lighting likewise in Captain Moodie's Servant's arm, who was holding Alex^r Stewart in conjunction with me; and I having no force by me, nor any premeditated thought of such an horid action; having only both our servants, both my sons, and the Steward Clerk with me. And thereafter the said Sr James Stewart and Alexander Stewart his brother, with their swords drawn, did carrie off and convey their servants out of the town. Whether they had horses or not prepared for the purpose I cannot tell. And thereafter they cam down through the town with their swords drawn, where I advised them to put up their swords, holding forth the barbarity of such an action. And in Respect the same is committed within the Burgh of Kirkwall, I hereby address myself to the Honourable Magistrates thereof, that they may secure the persons of the said Sr James Stewart and Alexander Stewart, his Brother, untill they stand Tryall. Sic subscribitur, Ro. HONYMANE.”

Sir James Stewart was made prisoner in 1746 by Captain Benjamin Moodie of the English army, son of the man slain by him. The Stewarts of Burray in county politics headed an opposition

to the Earls of Morton, the proprietors of the estates of the old Orkney Earldom, of which a redeemable grant had been made by King Charles I., dated at Oxford, June 1643, to William Earl of Morton, in security of an advance of 30,000*l.* sterling, and the influence of the Morton family returned the Member of Parliament for the county. In 1733, the Earl of Morton, when crossing in a boat the sound of Holmsound between the island of Burray and the parish of Holm, in the Mainland, was pursued by Sir James Stewart, and one of the Earl's party, Mr. John Riddoch, Sheriff Clerk of Orkney, was wounded by a musket-ball fired from Sir James's boat. With the fine imposed for this outrage, on Sir James by the Justiciary Court of Scotland to be paid the Earl of Morton and presented by the Earl to the magistrates of Kirkwall, the present Town Hall was built. I do not know what was done after Captain Moodie's slaughter.

Another picture of these rude times in the north is afforded by some proceedings connected with a lady, the wife successively of Bellenden of Stenness, and Captain James Moodie of Melsetter, and mother of the proprietors of both estates, which she managed during their minority. Mrs. Christian Crawford was of the family of the Crawfords of Kerse in Ayrshire, — a woman of a bold and masculine spirit; and several characteristic stories of her are handed down. On one occasion in 1731, while living at Aikerness in Evie, the seat of the Bellendens—a family descended from Sir Patrick Bellenden, one of David Rizzio's murderers—having taken some offence at Mr. Hugh Mowat, the minister of the parish of Evie, she so frightened him that he left his charge. A ruffian-like Highlander presented himself in the parish kirk of Evie on a Sunday when Mr. Mowat was preaching, and seated himself immediately opposite the pulpit. With eyes sternly fixed on the preacher, he kept handling a dirk in his breast in a threatening manner, so as to attract Mr. Mowat's notice. The minister, alarmed, made inquiries, and on being told that this was a person who had been obliged to fly Sutherlandshire for a murder he had committed there, and was now living under the protection of Mrs. Christian Crawford (Lady Melsetter, in her second widowhood), he wrote to the sheriff-substitute; the sheriff wrote several letters to this lady, couched at first with great civility, cautioning her that the General Assembly of the Church of Scotland would not allow a minister to be driven out of his parish, and growing in strength as his letters were fruitless. The result was, that Mr. Mowat left his parish and took out a law-burrows against the lady—a Scottish half-criminal proceeding, in which an individual makes a complaint on oath to a magistrate that he is apprehensive of violence and injury from another, whom he

requires to furnish security for his good behaviour. James Traill the younger, of Sebay, became the lady's security, and it is to be hoped the minister returned to his parish. On another occasion the minister of Hoy, situated in the same island, and adjoining to the parish of Waas, in which the estate of Melsetter lies, cut peats for his winter fuel, in a peat moss as I suppose beyond the boundary between the parishes, and belonging to Waas. Mrs. Christian Crawford sent some boats manned by armed crews of the Melsetter tenantry, who destroyed the peats, leaving him to complain to his presbytery, and in the records of the Cairston presbytery, about 1734, this story is told.

Refer to Peterkin's *Rentals of Orkney; A Short Historical Account of the Royal Family of Scotland and of the Surname of Stewart*, by Duncan Stewart, M.A., Edinb. 1739, pp. 104, 119, 127; and information as to the Stewarts and other Orkney families is to be found in two Books of Records of Orkney Sasines, extending from about 1639 to 1689, found lately in Kirkwall, and transmitted to the General Register House, Edinburgh.

W. H. F.

Kirkwall.

CHIEF BARON JAMES REYNOLDS: BARON
JAMES REYNOLDS.

(2nd S. xi. 489; 3rd S. i. 149, 235, 276.)

The following extracts are from a MS. copy of a book in the handwriting of Mrs. Sheppard Frere*, of Roydon Hall, in Norfolk.

The original copy was amongst the papers of the late George Frere, Esq., of Lincoln's Inn.

The contents of the book are, a *Prayer of the Chief Baron Reynolds*, and copies of two letters.

The first letter is thus endorsed:—"This book my great-grandfather (James Reynolds) wrote for his son, my grandfather (Capt^a Robert Reynolds, half-brother to the Chief-Baron), June 1st, 1683;" and the other, dated Oct. 2, 1690:—"This book, my great-grandfather's (James Reynolds) second wife (B. Parker), wrote for their son, the Lord Chief Baron Reynolds (their only child, born 1686)."

Mr. Reynolds's letter is full of excellent advice and reflections on spiritual and secular affairs; the other contains a description of several members of the Reynolds family.

It appears from this that Judith, the daughter of Sir William Hervey, of Ickworth, was not the Chief-Baron's grandmother, as supposed by Mr. Foss, but his father's first wife.

Mr. James Reynolds (the Chief-Baron's father)

was born April 28th, 1633, at Merton, in Norfolk, the house of his mother's father, Sir William De Grey; but brought up at Bumpstead Helions, the house of his father, James Reynolds, the eldest son of Sir James Reynolds, of Castle Camps, in Cambridgeshire, "who was a gentleman of great repute in that county, and lived very hospitably."

This Sir James Reynolds had by his first wife (an heiress of the Milbourne family, of Essex), three sons—James Reynolds, the Chief Baron's grandfather; Sir Robert Reynolds, his second son; and Thomas Reynolds, his third son, who was brought up a divine; and one daughter, married to Sir Selwin Parker, of Sussex. By his second wife, who was a daughter of Sir Robert Mordent or Mordaunt, he had, Sir John Reynolds, a celebrated General in the Parliamentary army, of whom an account is given in the second volume of Noble's *Memoirs of the House of Cromwell*, (1787), and a daughter, married to Mr. Calthorp,* of Ampton, in Suffolk, and afterwards to Sir Algernon May.

The latter part of Mrs. Reynolds's letter is devoted to a description of her husband's character and education; his first marriage with Judith, daughter of Sir William Hervey, a lady twenty years older than himself; his sons by that marriage; the death of his wife; the conduct of certain rich widows who tried to entrap him; his marriage to B. Parker, at Gray's Inn Chapel on the 29th of June, 1682; their residence at Bumpstead Helions, at the following Michaelmas; his dislike of the place, and removal to London, in November 1685, where the Chief Baron was born, at the house of his mother's Aunt Gibbs, in Clerkenwell, on January 6th, 1686; their return to Bumpstead, in the following March, for four years, and removal to Bury St. Edmund's, where Mr. Reynolds died on Easter day, 1690, and his body carried to Castle Camps, to be buried in the grave of his grandfather and father.

The arms at the bottom of the prints of the two judges (see "N. & Q." 3rd S. i. 235) correspond exactly †, except that the Chief Baron's have a crescent for difference.

Any further information will gladly be forwarded privately to Mr. Foss. HERUS FRATER.

SIR ROGER DE COVERLEY.

(3rd S. ii. 495.)

Whether Addison merely intended the character of Sir Roger de Coverley as the model of the kind benevolent country gentleman of his day, or whether he had in his mind's eye any particular

* This lady was Susanna, daughter of John Hatley, of London and Kirby Hall, in Essex, and Isabella, his wife, daughter of Robert and Keziah Reynolds, of Bumpstead Helions, in the same county.

* Stated also in Blomefield's *Norfolk*, 8vo, ix. 217.

† Az. a chevron erm. between 3 crosses-croset fitchée arg.

individual, it would perhaps be now difficult to decide. The probabilities, however, are in favour of the latter idea: since the widow has long been recognised by family tradition in the person of Mrs. Catherine Boevey of Flaxley Abbey, Gloucestershire, daughter of John Riches, Esq., of London, and widow of William Boevey, Esq., Lord of the Manor of Flaxley, to whom she was married at the age of fifteen; becoming a widow at twenty-two, she continued so to the end of her life, notwithstanding the persevering addresses of numerous suitors among the neighbouring country gentlemen. Her learning, charity, and feminine graces, procured her a monument both at Flaxley and Westminster Abbey. Among other good deeds it is suggested, that she was one of the earliest founders of Sunday Schools for the children of the poor.

So also it is probable that Addison had some country gentleman of ancient standing and distinguished benevolence before him as his type, although it seems that his model is not as clearly traceable in this instance as in that of the widow. I do not, however, agree with your correspondent J. G. N., that the name of Coverley was suggested by the tune. If he will turn to the *Spectator* (vol. i. No. 2), he will see that Sir Roger is presumed to be great-grandson of the "inventor of that famous country dance which is called after him." So that Addison clearly recognises the antiquity of the dance, and suggests that the dance was called from the family, and not the family from the dance. Sir Roger is said to be a gentleman from Worcestershire, and the widow to live in an adjoining county; probably pointing to Flaxley in the adjoining county of Gloucester.

Whether Addison had in his mind's eye a member of the families of Berkeley or Brydges, connected by descent with Roger de Berkeley de Coberley, co. Gloucester, *temp.* Will. I., I leave to those who know more of the characteristics of the individual members of those families than I do, to decide. If by Coverley, as is suggested by your other correspondent MR. M. A. LOWER, be meant Cubberley in Gloucestershire, then some descendant of Sir Roger de Berkeley de Coberley may be intended; though his direct male descent terminated in 1404, when the estate passed by marriage of Alice de Berkeley, the heiress, to the family of Brydges; both were also connected by property with Worcestershire.

But there is no reason to suppose that the parish of Cubberley was ever written Coverley. It has been spelt at various periods Culberlege, Cubberley, Coberley, Cobberley, Coberleie, Cubberly, and Cowberley: the latter of which Leland fancifully derives from Cow-Berkeley, as though it were the cow-pastures of the Berkeley family; and this etymon of the learned old antiquary may not have been quite so fanciful as some latter

historians have supposed it; for the manor had been in more ancient times called Pinswell, or Turpindswell, or Trepsenswell. But it has never been called Coverley. The nearest approach to the latter name, among the Gloucestershire villages in ancient times, is Covele, or Couelege (now Coaley), near Berkeley, still part of the Berkeley estates. Richard de Coueley held lands in this parish *temp.* Hen. II., and John de Coueley, 18 Edw. II. It continued in that family down to 7 Hen. V., when the estate passed to daughters.

SAMUEL LYSONS.

BYRON'S PLAGIARISMS.

(3rd S. ii. 465.)

Byron, I have seen it stated somewhere, had an ugly tendency to plagiarising from books whose obscurity offered but a remote chance of the larceny being detected. I remember one instance where he steals an idea from Donne's *Satires*, versified by Pope. In *Satire* iv. occur the lines:—

"Thus, others' talents having nicely shown,
He came by sure transition to his own:
Till I cried out, 'You prove yourself so able,
Pity you was not Druggerman at Babel;
For, had they found a linguist half so good,
I make no question but the tower had stood.'"

And in a letter to one of his friends (I cannot recall to whom this letter was addressed, when it was written, or where I met with it, but I think it was in Russell's *Life of Mezzofanti*), speaking of Mezzofanti the great linguist, Byron uses some such phrase as this: "He is a walking Briareus; and had he been at Babel, might have acted as interpreter there." I am not certain whether he made use of the word "dragoman" or "interpreter," but the idea is the same in either case.

This is a small thing compared to the next example I shall give of this thieving proclivity. I do not know if the originality of that sublime address to the ocean, which occurs in *Childe Harold* (canto iv.), has been before questioned; if not, I regret that the *sum cuique* rule obliges me to claim the glory for Madame de Staël, from whose *Corinne* the ideas have been undoubtedly stolen, as any candid person will admit after comparing the two passages. That from Byron is the well known—

"Unchangeable, save to thy wild wave's play,
Time writes no wrinkle on thine azure brow,
Such as Creation's dawn beheld, thou rollest now."

Stanza clxxxii.

Also, Stanza clxxix:—

"Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops on the shore; upon thy watery plain
The wrecks are all thy deeds, nor doth remain
A shadow of man's ravage."

Compare with this the following paragraph from *Corinne, ou l'Italie*, liv. i. ch. 4. : —

“ . . . mais quand on s'arrête sous le portique du temple, on aime à rapprocher le plus pur des sentiments de l'âme, la religion, avec le spectacle de cette superbe mer, sur laquelle l'homme jamais ne peut imprimer sa trace. La terre est travaillée par lui, les montagnes sont coupées par ses routes, les rivières se resserrent en canaux, pour porter ses marchandises; mais si les vaisseaux sillonnent un moment les ondes, la vague vient effacer aussitôt cette légère marque de servitude, et la mer reparait telle qu'elle fut au premier jour de la création.”

Be it remembered that *Corinne* was published ten years before the concluding canto of *Childe Harold*, and also that it continued always to be a favourite book with Lord Byron. Taking this into consideration, it seems that the similarity existing between the passages must be ascribed to plagiarism *ex parte* Byron; perhaps I might say that, whilst composing the two stanzas transcribed above, he had before his mind the paragraph from *Corinne*. I have marked in italics those parts of each which bear the clearest resemblance, and to me at least, the couplet —

“ Time writes no wrinkle on thine azure brow,
Such as Creation's dawn beheld, thou rollest now,” —

appears but a splendid paraphrase of the words, “mais si les vaisseaux,” &c. PETER CULKIN.

THE SYRIAC VERSION OF THE APOCALYPSE.

(3rd S. ii. 296, 511.)

A new question having been opened, I am entitled to a reply, which I should have anticipated had I been aware that B. H. C. doubted the fact, that the Apocalypse was contained in the Philoxenian version. I quoted from Bagster's Polyglot, which was advertised to admit the Apocalypse from the Philoxenian version, and which was published under the revision of Professor Lee, the editor of the Bible Society's edition of the Syriac, with the same text of the Revelation (Seiler's *Hermeneutics*, p. 146, Wright). Hug, in his *Introduction to the New Testament* (s. 70), says the Philoxenian version “contains the whole New Testament.” Dr. Bialloblotzky, the most recent authority (*Dictionary of the Bible*), says that “L. de Dieu subsequently [to 1559] published the Apocalypse from an ancient MS., formerly in the library of the younger Scaliger, and afterwards in that of the University of Leyden, containing part of the Philoxenian or younger version” (Lugd. Bat., 1627, 4to); which statement is confirmed by Hug (s. 64, p. 347, Wait). The silence of De Dieu in his Preface, or of Lee in his Prolegomena, does not abrogate the fact, that both published the Apocalypse from the Philoxenian; indeed, there was no other source for it. Louis de Dieu is not entirely silent, for in his

title-page he says his Apocalypse is taken “ex manuscripto exemplari à Bibliothecâ clariss. Viri Josephi Scaligeri,” and a reference to the MS. at Leyden identifies it as Philoxenian. Many difficulties surround the Syriac student, arising from the ignorance of the early critics, the cant of criticism of some of the moderns, the mass of unexplored MSS., and the want of persons of adequate learning, integrity, and means for their collation. Lee has not escaped animadversion, and even Gutbir foisted 1 John v. 7 into his Syriac text. I have not access to Adler; but the quotation from him that “the Apocalypse does not own Philoxenus as its author,” of which there can be no doubt, implies that Philoxenus translated some or the rest of the New Testament; but such is not the case. Philoxenus was the bishop who patronised this translation of Polycarp, his chorepiscopus. Bialloblotzky is also wrong in attributing this translation to “Thomas of Harclea” (Charkel); this person, who is the same as “Thomas the Pauper” (and not another, as Asseman supposes), merely revised the translation of Polycarp by comparing it with two MSS. (Eichhorn's *Repertorium*, vii. 245). This Thomas, afterwards Bishop of Marash, is possibly the author of the inferior versions of the Apocalypse and four general Epistles, neither belonging to the Peshito nor Philoxenian (Conf. Hug, s. 64). I would remark, in passing, that the number 666 (Rev. xiii. 18) is represented by Irenaeus (Proleg. v. 30, 1), on the authority of St. John himself, to have been the name ΛΑΤΕΙΝΟΣ (meaning the sixth Roman Emperor, Nero, who was born in Latium), not ΛΕΑΥΙΩΣ, as B. H. C. found it. The characters undeciphered were probably numerals. Dean Alford does not follow Tregelles and Lücke, but he admits that the Apocalypse is in the Philoxenian (s. 14). Lücke thinks that the Apocalypse was received into the canon after the publication of the Peshito (Alford, s. 16). Perhaps B. H. C. refers to an Apocalypse that appears after some editions of the Peshito, which, says Hug (s. 64), “is certainly no part of it, if one may judge from its quality,” but which may have originated from the Philoxenian version. I will meet the very novel statement of B. H. C., that this “version” (of the Apocalypse) “is not very ancient,” by referring him to Thiersch, Walton, Wichelhause, Hengstenberg, and Lücke, but especially to the arguments of Hug (s. 65), in proof of its existence at an early period, in the Peshito itself. The mere absence of books in MS. or print is no evidence of uncanonicity. The Scriptures in constant use now by the Jews contain little more than the books of Moses, and there is no wonder that the Syrians, who were poor, whilst MSS. were costly, should confine themselves very much to the publication of the four Gospels only. Protestants issue more copies of the New than of the Old Testament,

although both are cheap. But neither Jews, Syrians, nor Protestants thereby intend to repudiate their other books as uncanonical.

T. J. BUCKTON.

Lichfield.

ROMAN COINS FOUND IN MALABAR (3rd S. ii. 506.)—A friend has just called my attention to a Query in "N. & Q." with respect to the name of the river in Malabar in the bed of which numerous Roman gold coins were found some years ago.

Your querist will find an account of the discovery in the 20th vol. of the *Asiatic Journal of Bengal* for May, 1851, p. 369, and he may see some of the coins in the Indian Museum Fife House, Scotland Yard, which at my request General Cullen, the resident at the Court of Travancore, was good enough to present to the East India Company.

The name of the river in the bed of which the coins were found is Vanien cudavoo, in the Cotia cum Talook or district, and the spot about twenty-four miles from Tellicherry. The date 1850. Roman gold coins have also been found in the Deccan, the southern Mahratta country, Cuddapah, Nellore, Madura, and in various places in Southern India.

W. H. SYKES.

DEFLECTION OF CHANCELS (3rd S. i. 154.)—In Chester Cathedral I was struck with an irregularity somewhat akin to this. This axis of the nave and that of the choir were not continuous, but appeared to be parallel, that of the former being, I should say, about nine inches to the north of the latter. This irregularity is apparent on looking at the eastern piers supporting the central tower, and is equally so whether looking from the choir or from the nave. Is it capable of explanation?

S. SAN.

Natal, South Africa.

SWINEY BEQUESTS (3rd S. ii. 508.)—The first, "for the best published work on Jurisprudence," was awarded, in January, 1849, to Dr. Paris, President of the Royal College of Physicians, and J. S. M. Fonblanque, Esq., Barrister at Law, for their joint work on Medical Jurisprudence, published in 3 vols., in 1823. The position of Dr. Paris, and the time that elapsed between the publication of the book and the award of the prize, led to a charge thus keenly expressed:—

"It is not long since a College which has been the loudest in its demands for exclusive privileges, had confided to it the bestowal of a large sum of money, as a reward for distinction in a field of literature, cultivated by authors of the highest eminence, and yet, incredible as it may seem, the president, without any claim except the joint authorship of an old nearly forgotten publication, appropriated the prize to *himself* and the lawyer who was his partner in the work."

To this charge Dr. Paris replied,—

"I meet it with a flat denial. A sum of money, to the amount of 5000*l.*, was left to the Society of Arts, upon condition that once in every five years that Society should, in conjunction with Fellows of the College of Physicians, present to the author of a published work on the subject of jurisprudence, a silver vase, of the value of one hundred pounds, containing a purse of the same value. I am not, nor ever was, a Member of the Society of Arts. The whole matter was settled by the Society of Arts, and three Fellows of the College of Physicians (all College Officers) in a committee held at the room of the former Society, over the proceedings and decision of which committee I had no control, either directly or indirectly."

Of the book for which the prize was adjudged, it might have been said then, as it may be said with truth even now, that it is the most comprehensive English work on the subject; and that, though some parts of it are superseded, many other parts are not, for they contain much medical, legal, and historical information which it would be very difficult to find elsewhere, and the comments of Dr. Paris himself are always worthy of attention. He was a highly accomplished and skilful physician, but he never obtained the popularity that he deserved. "A physician in a great city," says Dr. Johnson, in his *Life of Akenhead*, "seems to be the mere plaything of fortune."

J. D.

"CZARINA," "CZARINE" (1st S. viii. 226; 3rd S. iii. 6.)—There is no doubt that *Tsaritsa* is the title of the *Tsar's* wife in Russian; but this is not the title by which she is known in Europe generally. In Italian her title is written *Czarina*, so in French, as well as *Czarine*; in English it is the same as in Italian. In German it was written *Czarinn*, till within the present century, and is now written *Zarinn*, without the initial *c*. The termination *ina* in Russian is an augmentative (that is, the opposite to the diminutive termination), but does not occur here. It seems that each nation, ignorant of, or rejecting *Tsaritsa*, added a feminine termination to *czar*. How the sound *ts* came to be represented by *cz* is not so easy to determine. In all the Slavonian languages having a separate alphabet, there is a special character for *ts*; but such as use the Roman alphabet sometimes represent this sound by *c*, as the Polish, Wendish, and Bohemian, and sometimes by *cz*, as the Hungarian, probably from the analogy of the Germans, who give this sound to *c* and *z* severally, whilst the Slovack (Slavonian proper), Croatian, and Dalmatian occasionally, use both *c* and *cz* for *ts*. (Ballhorn's *Alphabete*, p. 62.) The probable course of the form *Czar* and its compounds is from the three last-mentioned languages, and especially from the Hungarian, in their use in writing, as in parliamentary debating, of the Latin tongue, and through the Romish church and Italy, to France, Germany, and England. *Tzaritsa* or *Czarina*, however, may be said to be

extinct, as the Russian sovereign has been advanced from Grand Duke and Tsar to be an Emperor, the highest title known; and the wife's title corresponds. The title of Grand Duke lasted from about 850 to 1505, when Basil IV., son of Ivan III., took the title of Tsar, which continued till Oct. 22, 1721, when the Senate conferred on Peter the titles of *Great, Father of his Country, and Emperor of all the Russias*. (Koch, ii. 151, 272.) Koch has set the example in French of writing *Tzar*, and *Tsar*, but the latter is the more correct.

T. J. BUCKTON.

Lichfield.

SIR LEONARD DE SANDERSTED (3rd S. ii. 469.) The family of *Sanders* was seated at Sandersted at or before the Conquest until 18 Hen. III., when Richard, son of Leonard de Sandersted, alienated the family property. The chief branch settled at Caldwell, co. Derby, one of whom was a zealous officer under Cromwell. The second branch were seated at Branston, and the third at Barton, in the county of Stafford. The arms of this family (sa. a chev. erm. betw. 3 bulls' heads cabossed arg.), are represented in Plot's *Map of Staffordshire*. See also Burke's *Armory*, and Shaw's *Staffordshire*.

H. S. G.

MONUMENTS IN JAMAICA (3rd S. iii. 17.)—1. 1683, ob. æt. 63. "Colonel Theodore Cary, one of the sons of Cockington House, Devonshire; brother to Sir Henry Cary, a judge." 2. "Mr. Cary Helyar," ob. 1672, æt. 39. (MS. Coll. Brit. Museum).

SPAL.

"LIBERAVI ANIMAM MEAM" (2nd S. viii. 108, 157, 406, 433.)—Let me add one more example from 1 Maccabees, ix. 9: "Et avertabant eum, dicentes, Non poterimus, sed liberemus animas nostras modo, et revertamur ad fratres nostros;" which our English version translates, "Let us now rather save our lives."

Δ δ.

REPRODUCTION OF OLD WITTICISMS (3rd S. ii. 19.)—The old riddle—"Why is it preferable to marry a short woman rather than a tall one?"—may be traced back a very long way. For Cornelius à Lapide, in his commentary on Numbers v. 14, says:—

"Democritus, cum esset procerus, rogatus, cur tam parvam duxisset uxorem? Ego, inquit, in malo eligendo, quod minimum erat elegi. Idem respondit b. Thomas Morus."

Δ δ.

REVOCATION OF THE EDICT OF NANTES (3rd S. ii. 308, 339; iii. 15.)—In continuation of Mr. J. S. BURN's list, may be added:—

"Tableau Historique et Statistique de l'E'tablissement des Réformés à Fridericia en Jutland. Par Jean-Marc Dalgas, leur Pasteur. Kopenhague, 1797."

This colony of Fridericia, or Frederitse, was a branch from the Brandenburg colony. Thirty families emigrated in 1719–20 to Fridericia, about

two-thirds of their number stayed in that town; and Frederick IV., of Denmark, granted them certain privileges by decree, dated Nov. 15, 1720. Dalgas remarks that, from the eighteen or twenty families of which the colony consisted in 1720, there had sprung 112 families existing (in 1797) in Denmark, and bearing nineteen different names. The names are all given. For example, there were eighteen families named Honoré, comprising ninety persons; fourteen families, or sixty-five persons, named Dupont. The total number of persons was 550, including ten of the pastor's own family. He himself was of Swiss extraction. The increase of the colony would not have been so large but for the special circumstance that the marriages, between 1720 and 1797 were strictly between members of the families comprised in the colony. Query, Does this colony still flourish? And if so, of how many families and souls does it consist?

FRED. HENDRIKS.

OGIER THE DANE (2nd S. xii. 363, 446.)—M. Capefigue is not a careful writer; but I did not suppose that he would have repeated the exploded notion that Ogier was a Scandinavian:—

"Expliquons d'abord le nom de Danois donné à un héros de Cycle carlovingien et qui semble rattacher nos légendes nationales à la Scandinavie. Il n'en est rien; notre Danois prétendu est un Ardenais. Dane (forêt), are-dane, par l'adjonction de l'article, en formant *Danemarche* ou frontière de l'Ardenne, a donné lieu à cette confusion que la critique moderne a dissipée. Nous tenons donc Ogier pour un guerrier de race Germanique, tantôt compagnon, tantôt adversaire de Charlemagne."—*Geruzez*, tom. i. p. 49.

E. N. H.

ENGLISH COINS WITH PROFILE (3rd S. ii. 518.) Perhaps MR. MATTHEWS will put on record a description with the legend on the groat he mentions; and will also state the grounds upon which he attributes it to Henry VI. No such coin, I believe, is known to collectors.

JOSEPH RIX, M.D.

St. Neot's.

CALLIS (3rd S. ii. 213.)—I am unable at present to refer to the Query in the First Series, but it seems to me very probable that callies women or persons were people of the Edie Ochiltree stamp, privileged by local or other authority to pass freely along the "calles," or highways and by-ways, without being taken up as vagabonds. Or the term "callis-house" might originally, and in the first instance, have been applied to such houses of refuge as that in Rochester; which took in the poor from the road, and gave them a night's food and lodging. I have purposely given the general signification of highways and by-ways to "callis," because, according to Du Cange's examples, it must have been used for ways generally. He gives two English examples of its use in deeds "pro via regia;" whilst it is used for a by-path

("calles devios," Vulg.) in Judges v. 6, or for "via trita pecorum vestigiis" (*Gloss.*), as quoted by Du Cange; or, as Acharisio expresses it, "a narrow way not public." Cannot STAMFORDIENSIS kindly examine the deed under which his bedehouse was founded?

BENJ. EASY.

EXTRAORDINARY CHRISTMAS CAROL (3rd S. iii. 6.)—The following version of the Carol referred to by your correspondent is popular in Worcestershire:—

"As I sat on a sunny bank
On Christmas day in the morning,
I saw *three* ships come sailing by
On Christmas day in the morning.
And who do you think were in those ships
But Joseph and his fair lady;
He did whistle and she did sing,
And all the bells on earth did ring
For Joy our Saviour he was born
On Christmas day in the morning."

There may be more of it for aught I know. Perhaps PROF. DE MORGAN can explain how it was mathematically possible for three ships to contain *two* persons.

H. S. G.

EARLY MEZZOTINT (2nd S. x. 369.)—I think the lady is Electra, and that "A" stands for Agamemnon. The modern costume and the violations of local colour will not surprise any one who is moderately familiar with the works of Dutch artists.

Οἱμοὶ τοῦ καταφθιμένου,
Τοῦ τε ζῆντος ἀλᾶτα,
Ὅς πον γὰν ἄλλαν κατέχει
Μέλεος, ἀλαίνων
Ποτὶ θῆσσαν ἐστίαν,
Τοῦ κλεινοῦ πατρὸς ἐκφύς.
Αὐτὰ δ' ἐν χέρνῳσι δόμοις
Ναίω ψυχὰν τακομένηα
Δωμάτων πατρώων φνῆσας,
Οὐρείας ἀν' ἐρίπνας.

Euripidis *Electra*, vv. 201—210.

H. B. C.

U. U. Club.

ROOD COAT (3rd S. ii. 491.)—This word I apprehend to be rood cot, having nothing to do with covering the Cross on Passion Sunday, as F. C. H. supposes, the cot being the recess in which the Crucifix often stood inclosed, though exposed. In this quarter we have the term "bell cot," a bell turret, or more particularly a slighter affair or bell gable, in which one or two bells are seen to hang, as in many of our Norman or Early English churches in country places. "Sancte cot" likewise occurs, a small arch or recess finished gable-wise, and cross-crowned or finialed, which, in numerous examples, rises from the roof of the church eastward, for the former purpose of containing the Sacring or Saints' bell, which was rung at the elevation of the Host. Cot may here be

quoted in its further or popular sense of a shed, a protection, or a fold, for we have "sheep-cot," "hen-cot," "pig-cot," "dove-cot," as farm-yard terms, all of which are of self-explanation. G.

Whitby.

RIGHT OF CREATING BARONETS (3rd S. iii. 27.) The first Earl of Stirling had *not* the power of creating Baronets by his charter; and, indeed, the Crown *cannot* delegate the prerogative of creating a hereditary dignity. He had, as appears by the charter, only the power of proposing or nominating to the Crown persons to be *by the Crown* created Baronets. The late claimant of the earldom was an impostor, and was convicted of forging some document to make out his claim. G. B.

Temple.

THE CANONS OF 1640 (3rd S. iii. 25.)—These Constitutions and Canons Ecclesiastical were first printed in 1640. They were afterwards reprinted in the various editions of Sparrow's *Collection of Articles, Injunctions, Canons, Orders, Ordinances, and Constitutions Ecclesiastical*. They are also to be found in Cardwell's *Synodalia*, vol. i. p. 380.

G. W. N.

TAKING TIME BY THE FORELOCK (3rd S. iii. 28.) This proverb is given in Bohn's *Handbook of Proverbs*, edit. 1855, p. 494, but no reference at all to its origin. It is to be found in Spenser's *Sonnets*, p. 156, Aldine edition, vol. v.

"Goe to my Love, where she is carelesse layd,
Yet in her winter's bowre not well awake;
Tell her the joyous time wil not be staid,
Unless she doe him by the forelocke take."

G. W. N.

MAYORS: WORSHIPFUL OR RIGHT WORSHIPFUL (3rd S. ii. 492.)—I doubt whether there is any authoritative rule upon this subject. I have seen it stated, in some treatise on official addresses, &c., that mayors of *cities* are styled "the Right Worshipful," and those of *towns* "the Worshipful." In a work called the *Secretary's Guide*, 5th ed., 1831, the author, at p. 95, asserts, that "the Mayors of *all* Corporations, with the Sheriffs, Aldermen, and Recorder of London, are styled Right Worshipful; and the Aldermen and Recorders of other Corporations, and Justices of the Peace, Worshipful." Mr. Wardell, in his *Municipal History of Leeds*, 1846, pp. 4, 5, has, I observe, adopted this latter rule in treating of the various authorities of that borough. The Aldermen of London, who have passed the chair, are styled Right Worshipful, and those below the chair Worshipful. Ancient usage, or custom, is probably the only authority, if such it can be called, but even that is not always to be depended upon, as, in some instances, I have seen both the above prefixes used.

C. J.

PAMMENT BRICK (3rd S. iii. 27.)—In answer to your correspondent A. R. I. B. A., I can say that "pamment brick" is in common use in Suffolk. The brick is usually half the thickness and double the width of an ordinary brick; that is, about nine inches square, and about two inches thick. The word is no doubt a corruption of "pavement," and this is further shown by the common use of the brick to make pavements in court-yards, passages, &c.

P. W. GISSING.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers, Colonial Series, East Indies, East India, China, and Japan, 1513—1616, preserved in Her Majesty's Record Office and elsewhere. Edited by W. Noel Sainsbury, Esq., of the Public Record Office, under the Direction of the Master of the Rolls, and with the Sanction of H.M. Secretary of State for the Colonial Department. (Longman.)

At the present moment, when mercantile men are looking so hopefully towards India, and the thoughts of merchants and philanthropists alike are looking with equal hope towards the results of the approaching Expedition to China, it would be difficult to imagine a volume of the Calendars of our State Papers which could be more opportunely published than this, for which we are indebted to Mr. Sainsbury, and which is devoted to all the State Papers now existing relative to the East Indies, China, and Japan, between the years 1513 and 1616. These papers, which are some 1200 in number, are derived not only from the State Paper Office, but also from the British Museum and the India House. The volume comprises, to speak generally, all the papers connected with the early voyages for the discovery of the north-west or other passages to India or Cathay to the year 1616, in the Public Record Office and the British Museum; and from the India Office all the original Correspondence from that office, and the Court Minutes of the Company from its establishment in 1600. The chief subjects illustrated by these various papers are, the early voyages for the discovery of the North-east or North-west passage; the establishment of the East India Company; the various successes of the early voyages to the East Indies; an account of the settling of the different factories; the commencement of a commercial intercourse with Persia; the first attempts at establishing a direct trade with China; and lastly, the opening of a communication with Japan, "through a series of adventures," to use Mr. Sainsbury's own words, "as romantic as the history of Robinson Crusoe." When we add that these documents are so fully calendared as to give every information as to their contents, and that, like all the volumes of the Series, the papers are fully and carefully indexed, we have said enough to show what good service Mr. Sainsbury has done for historical students, and thereby for the increase of his own literary reputation.

The Bibliographer's Manual of English Literature. By William Thomas Lowndes. *New Edition, revised, corrected, and enlarged by Henry G. Bohn. Part VIII.* (Bohn.)

On one article alone in this new Part of Bohn's *Lowndes* might Mr. Bohn rest content to claim credit for the general improvement of this edition of *The Bibliographer's Manual* over its predecessor. That article is the one which records, as far as Mr. Bohn's researches have enabled him to do so, every printed edition of Shakspeare's

Works, whether published collectively or separately, all the volumes written respecting him, commonly called Shakspeariana; all foreign translations; new and careful collations of the first four Folios, and of the earlier editions of the separate Plays and Poems. Besides the article *Shakspeare*, which alone occupies nearly 120 pages, the present Part contains greatly enlarged articles on *Ritson*, *Rochester*, *Royal Society*, *Schiller*, *Scotland*, *Sir Walter Scott*, *Henry Shaw*, *Shelley*, *Sheridan*, *Shirley*, and *Sir Philip Sidney*.

We have received a copy of a new daily paper, the *Danmark*, which has just been started in Copenhagen, in consequence of the increased intimacy of the relations between this country and Denmark. It will contain, every Thursday, an English article on the political and literary events of the Northern kingdom.

We beg to call the attention of our readers to an Advertisement in our present Number, which has for its object the recovery of an ancient Greek MS. and of an early Picture.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

We are compelled to postpone until next week Organs in Italy, Could Francis have written Junius' Letters? Registers of Stationers' Company, Noticeable Entries in Registers of Alhallowes Barking, Charles V. and Yuste, and many other Papers of great interest.

GEORGE LLOYD. We presume the *Lazy German*, to whom our Correspondent refers, is Claus Narr, the celebrated Court Fool of the Elector Frederick of Saxony. His history was frequently printed as one of the German Volksbücher. See *Flügel's Geschichte der Hofnarren*, s. 283, et seq.

H. M. (Bradnoch.) *Cheat Bready* is by some thought to be an abbreviation of *manchet*, or fine bread; but is by Nares explained to mean *household bread*, or bread of the second sort.

INA. The political ballad, "This is the time," A.D. 1679—80, is printed from a more perfect copy in *Wilkins's Political Ballads*, i. 216, ed. 1860.

H. KELLY. On the supposed virtues of a child's caul, see "N. & Q." 2nd S. iii. 329, 397, 397, 516.

J. H. B. The Orations of Arsanus against Philip the treacherous King of Macedon, a Notable Example of God's Vengeance upon a faithlesse King, Queene, and her children, printed by John Daye, n. d. 8vo, is ascribed by Tamer to Thomas Norton. The "notable example" is the story of the wicked young King Popiel, who, at the instigation of his Queen, poisoned his uncles; to revenge whose deaths an army of overgrown rats is said to have arose out of their carcases, and incessantly pursued him through land, fire, water, guards, &c.!

ERRATA.—3rd S. i. p. 38, col. i. line 26, for "Sanchie" read "Sanchie;" line 31, for "Temple" read "Semple;" and vol. iii. p. 37, col. ii. last word on last line, for "width" read "length."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL & DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, JANUARY 24, 1863.

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Notes.

NOTICEABLE ENTRIES IN THE REGISTERS OF ALLHALLOWS BARKING.

Book III. 1676—1749.

This book commences with an elaborately written title-page, succeeding which is a copy, in English and Latin, of the 70th canon; written with great care, evidently by the hand of a professional scribe. The remainder of the volume is in the autograph of the successive vicars, curates, or parish clerks: it is well kept, and is perfect in every respect. There are many pages in the handwriting of the celebrated Dr. George Hickey, vicar here from 1680 to 1686.

Baptisms

and births; the dates of both being regularly entered. The following are the most remarkable:—

1677, Aug. 14, Thomas, sonne of Capt. John Kempthorne and Ann his wife.

1679, Jan. 25, Frances, dau. of Sir Benj. Newland and Ann his wife.

— Jan. 31, Laud, son of William Cade, clerk, and Elizabeth his wife.

1681, April 22, Joanna, dau. of Capt. John Kempthorne.

1682, Aug. 8, Mary, dau. of Sir Benjamin Newland and Anne his wife.

1683, June 16, John, son of Capt. John Kempthorne and Ann his wife.

1686, April 3, Simon Peter, an Indyan, serv^t to Mr John Wescot, being about 12 years.

[The names of the sponsors are given.]

1687, Nov. 4, James, son of Sir Pohcaryus Wharton and Theophile.

1688, Jan^y 25, Mary Alysabet, an Indian Black aged 16, servant to M^{rs} Richardson of this p^{sh}.

— Febr^y 9, Benjamin, son of Sir Benjamin Newland and Anne his Lady.

1696, Dec^r 26, Stephen Goddard, Sir Benj. Newland's negro, about 32 years old.

1708, June 27, Mary, dau^r of Sir Roger Dunkley and Elizabeth his wife,

1711, Sep^r 14, William Henry, son of William Hasler and Martha his wife.

[This is the first instance of a double Christian name, and almost the only instance till quite late in the eighteenth century.]

1712, May 26, Littleton, son of Harcourt Masters, Esq^r, and Ann his wife.

1714, Dec^r 19, Jane, dau^r of Sir Harcourt Masters and Lady Ann his wife.

1715, Oct. 18, Alexander, soon of Archable Brice and his wife.

[I copy this for its choice orthography, evidently by the parish clerk.]

1717, July 3, Dorcas dau^r of Sir Hercourt Masters and Ann his Lady.

1719, Dec^r 12, Henry Hunter, son of Sir Harcourt Masters and dame Ann.

1721, Dec^r 6, Fleetwood and Nicholas, sons of Capt. Nich^s Haddock and frances his wife.

Marriages.

1687, Dec^r 29, John Richardson, M.A., Clerk, of Hendon, in the Co. of Midd., cœlebs, and Alice Billing-ton, soluta, of the same par. were marr^d by licence. John Gaskarth.

[From the year 1682 marriage entries always bear the name of the officiator.]

1689, Ap^r 1, John Gilbert, Clericus, of Thrumpton in the Co. of Notts, cœlebs, and Henrietta Danvers, of S. Clement Danes, soluta, were mared per Licence.

1696, June 1, John Winter of the Town of Southampton, Widower, and Ann Newland, Dau^r of S^t Benjamin Newland of Allh. Barking, soluta, were marrd by Special Licence.

1697, Ap^r 2, Edw^d Littleton, Clericus, of S^t Dunstons in the East, cœlebs, and Mary Collins of the same par., soluta.

[Very few banns marriages appear. The rule is "per licence," banns the exception.—The name of Henry Sachevrrall, D.D. is appended to several weddings in 1710.]

1717, Oct. 29, Sir Barntiam Rider of y^e par. of Burton Mount, Chelsea, in the co. of Kent, and Susana Littleton of the par. of Chatham in the same county.

[Query, Why are some ladies entered as "soluta," others as "spinster," and a few only as "virgin?" The term "vidua" is frequent, but as regards single women, why are the above terms irregularly used?]

Burials.

1678, Aug. 27, M^{rs} Ann Layfield, the wife of D^r Ed. Layfield (Vicar.)

1679, Nov. 11, Joan, wife of James Hickson, Esq^r.

— Febr^y 16, M^r Anthony Death.

[This gentleman possessed a tomb in the body of the church (now lost) inscribed: "Antonius Death, A.M., Aulæ Pembroch. Cantab. Ob. Feb. 9, Æra Christi 1679,

Hujus parochiæ Benefactor Magnus." He left a sum of money for providing a university education for poor scholars, which the parish still enjoys. I presume he was the curate or lecturer, although there are no records.]

— March 4. Nicholas, son of Sir Rich. Haddock.
1680, Aug. 10. Doctor Ed. Layfield.

[For an account of Layfield, see "N. & Q." 3rd S. ii. 145; also *London and Middlesex Archaeological Transactions*, 1862.]

1683, Decr 3. Anne, wife of Wm Smith, curate.

1684, May 18. Joseph, son of Sir Ric. Haddock.

1688, Sept. 6. Mr Wm Smith, M.A., reader at this church.

1689, June 25. James Hickson, Esq.

[Has a handsome monument on the wall of the south aisle, by which it appears that he was a brewer and alderman of London, and died at the age of eighty-two. The inscription commemorates his good deeds. He founded an almshouse for six poor people at South Mims, endowing it with 24*l*. per ann. He also founded a school in Allhallows Barking, for the education of twenty children, making the Brewers' Company trustees. The company have been faithful stewards, and the school is at present in a flourishing state as the Tower Hill Grammar School, under a master who is in holy orders. To poor freemen, Hickson leaves 10*l*. per ann.; also other legacies to the poor of Allhallows. The monument was erected by his executors. It is of white marble adorned with columns, and entablature of the Corinthian order. The arms or, two eagles' legs in saltier, sable. The epitaph is correctly copied in Strype's *Survey of London*, 1720; and in *The New View of London*, 1708.]

1689, Decr 20. The Lady Ann, wife of Sir Benj. Newland.

1691, Decr 28. The Lady Joanna Kempthorne.

[She lies under a large marble gravestone, nearly defaced, which describes her as "Widow of Sir John Kempthorne, that famous sea commander of his time."]

1693, Sept. 12. Capt. Saml Acreman.

1695, Ap^l 15. John Kettlewell.

[The memorial, consisting of a small white marble tablet with enrichments of cherubim, &c., is placed on the pillar of the easternmost chancel arch. There is a long Latin inscription, which describes him as "Pastor fidissimus, prudentissimusque; Fortunæ tandem utriusque Victor. Animam Deo reddidit, Ap. 12, A.D. 1695. Ætat. 42." The *Life of Kettlewell* is prefixed to the complete edition of his works, published by Dr. Hickes and Rob. Nelson in 1719. The funeral rites were solemnised by Bishop Kenn, who read the burial office, and the whole evening service at Allhallows Barking, on the occasion. He was buried here by his own desire, "to lie in the same grave where Archbp. Laud was before interred," within the rails of the altar. The monument was erected by his widow. I apprehend the epitaph was written by Dr. George Hickes. For further particulars respecting this excellent divine see "N. & Q." 3rd S. i. 91. The widow was not interred here. The complete epitaph is correctly copied in the *Life* above-mentioned, in Seymour and Strype's *Survey*, and in that curious volume, *The New View of London*, 1708.]

1695, Aug^t. 9. Rich. Hutchinson, Esq.

1696, Aug^t. 17. Giles Lytcott, Esq.

[This gentleman has a monument of rather singular character on the wall of the north chancel aisle. It consists of a single pillar, a Doric column, surmounted by an urn, and at the base a terrific skull. Lytcott is described as of Stratford-Langthorne, in Essex, nephew of the

celebrated Sir Thomas Overbury. He was the first Comptroller-General of the Customs, which office he executed from 1671 till his death. The epitaph may be found in full in Strype's edition of *Stow's Survey*, vol. ii. 1720.]

1699, Dec. 11. Sir Benjamin Newland.

— Aug^t 1. John Winder, Esq.

[Has a curious monument (on the south wall, an Ionic column supporting a coat of arms, and inscription on the pedestal. He is described as of Gray's Inn.)

1700, Mar. 23. The Lady Winn.

1703, Decr 1. "Mrs Sarah Gaskarth — dum conjugii societas, fuit per Decennum, breve tempus, O felicem mei, uxor mea, charissima mihi, amantissima mei; Omnis mecum in vita hac instabili varietatis, tum qua in rebus sunt vicissitudinum, qua fidelitate, qua prudentia, consors! Lætorum lætamen, molestiarum remedium atque allevamentum. Cujus cum scribo nomen, recitoque diuturnus, dolor ac desyderium refricantur. Sed heu ista quam frustra sunt!

"JOHN GASKARTH, D.D."

1713, Oct. 18. Barabas, soon of Barabas Bowen.

[What could induce a man to desire to perpetuate so undesirable a name?]

1714, Febr 7. Sir Rich. Haddock at Lea in Essex.

1719, Decem. 15. Dame Anne Masters.

1732, Decr 17. The Rev^d Doctor John Gaskarth.

[This is the first instance of a clergyman being entitled Rev. I believe the use of this title during life is quite modern. For Gaskarth, vicar here from 1686 to 1732, see *London and Middlesex Archaeological Society's Transactions*, 1862.]

1740, July 17. Ann Colleton from Stratford in Essex.

[This lady has an ambitious monument under the east window of the south aisle of the chancel. The sculptor was Scheemakers, and represents a sarcophagus, with a bust of the deceased, weeping boys, &c. The inscription describes her as "youngest daughter of Sir Peter Colleton of St. James, Bart., at whose desire and cost this tomb was erected" in memory of her and the family of Richardsons of this parish, connected by marriage. Rob. Richardson gave the elegant oak altar-piece in 1685. Ann Colleton left 20*l*. to the Ward School, and 10*l*. per ann. to the poor.]

1744, Janv 28. The Rev^d Mr Charles Stuart.

[Curate of the parish.]

JUXTA TURRIM.

CHARLES V. AND YUSTE.

I believe I am correct in stating, that the *motives* which influenced Charles V. in choosing the Monastery at Yuste for his abode after his abdication in 1555, have never been satisfactorily explained. Such is the opinion of Mr. Stirling in his most valuable and interesting book, *The Cloister Life of the Emperor Charles V.* (2nd ed., London, p. 32.)

Mr. Prescott certainly gives no authority for his assertion, "that the place (Yuste) had attracted the eye of emperor many years before, when on a visit to that part of the country; then he marked

it for his future residence. (*History of Philip II.* p. 11, ed. London, 1855.)

As Mr. Stirling remarks, there was no palace or hunting seat of the crown near enough to the Vera of Plasencia to make the emperor familiar with so remote a spot as Yuste; nor do the annals of the monastery, or those of Plasencia, contain any record of an imperial visit. But though there is no direct evidence to show why Charles V. chose Yuste as his retreat in preference to other pleasant spots in Spain, yet it is not improbable that when the emperor made a pilgrimage to the shrine of our Lady at Guadalupe in 1525, or when he spent a few days at Oropesa on his way to Seville the following year, he may have heard of the natural charms of the place. The fame of the beautiful Vera of Plasencia, with its nine leagues of pasture and forest, "ubi ver est purpureum et perpetuum," says Mr. Ford, "where river, rock, and mountain; city, castle, and aqueduct, under a heaven of purest ultra-marine, combine to enchant the artist," may indeed have frequently reached the ear of the emperor. But Mr. Ford (*Hand-Book for Spain*, vol. ii. p. 497, 1855), suggests another motive why the spot was selected. It seems that when the emperor's son Philip was on his way from Spain to England to marry our Queen Mary, he was requested by his father to visit Yuste, and to send him an account of the place. This shows that the emperor had himself never visited the spot, though Robertson, in his *Life of the Emperor Charles V.* (book xii.), states it as a positive fact that his majesty, in passing through Plasencia, visited the monastery, and was so struck with its delightful situation, that he observed to some of his attendants, "This is a spot to which Diocletian might have retired with pleasure."

The Monastery of Yuste is often erroneously called, "The Monastery of San Yuste, St. Just, or St. Justus," as if the place was named after a saint. This mistake is made even by some Spanish writers as well as French and English. But it is certain that Yuste is not a saint's name, but a *small stream*, which descends from the sierra, behind the walls of the monastery, which was inhabited by monks of the Hieronymite order. (See *El Retiro, Estancia, y Muerte del Emperador Carlos Quinto, en el Monasterio de Yuste*, por el Señor Don Tomas Gonzalez) preserved in MS. in the Archives of the Foreign Office, Paris.

I may mention that the present proprietor of Yuste is about to restore the venerable old buildings, in consequence, it is said, of the interest excited in the spot by recent writers, more especially by Mr. Stirling. This I mention on the authority of the Rev. Richard Roberts's *Autumn Tour in Spain in the Year 1859*, p. 225.

JOHN DALTON.

Norwich.

ORGANS IN ITALY.

I remember six organs in St. Peter's, and am not sure there are not more. There are two very large ones in what we very incorrectly call the choir, but which is known there by its proper designation of the Tribune: two in the choir, an immense chapel on the left-hand of the nave as you enter; one in the Chapel of the Sacrament, and one in the Sacristy: those in the Tribune stand upon large platforms, on which also the singers, the conductor (Maestro di Capella), and some double-bass players are placed. The whole is moved on immense rollers according to the number of the congregation or space intended to be occupied. The largest I could not get access to. The smaller, or ripieno organ, had one row of keys, fourteen stops, among which were metal diapasons to a large scale, and two octaves of pedals. In almost all large churches in Italy there are two organs, one on each side, which are played in duo concertante by two players. One perhaps will take the string band part of a composition, while the other plays that of the wind band, and sometimes they will play duets on the solo stops. The effect is extremely fine, the most like that of an orchestra I ever heard, and the organists among the best in Europe. They play with extraordinary fire and vigour, and at the same time with great breadth of style. The same man will play a fugue of Palestrina's, and immediately after the last favourite motivo of the opera equally well. However incongruous this may appear to our ears, both are equally well done. Organists elsewhere either seem to have their fingers tied, or to scramble over the notes, as if playing on the piano-forte. The Italians are masters of the instrument in any style.

In the large Jesuit church at Rome there are *three* organs. Two, as before described, and one over the entrance door, raised as high as possible, in fact, close to the ceiling. This third organ is mainly of large reed stops, resembling in fact trombones, and comes in at intervals in the performance with splendid effect.

The most I ever saw in any church combined together was at San Antonio at Padua. There are four large organs there, occupying the four sides of the main supports of the great central dome. On grand festivals they are played on in concert by the four best players that can be had. The tradition is, that Saint Antony of Padua was a great lover of music, and an excellent organist himself. It is not improbable that, from the circumstance that he is always depicted with a hog following him, the saying about "pigs playing the organ" has arisen.

It is, however, a very curious fact, that while the Pope says mass no instrumental music whatever is permitted. In the Sistine Chapel there is no organ; and at high papal masses at St.

Peter's no music accompanies the mass itself, although a splendid wind band is stationed high up in the dome, kept quite out of sight, and occasionally breathes out strains of music with magical effect. The former circumstance would lead one almost to believe the Presbyterians are right in saying that instrumental music was forbidden in the early Christian church. Be this as it may, the Italian organists certainly stand very high in the rank of musicians. A. A.

Poets' Corner.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from 3rd S. iii. 2.)

xxvij^o Dec. [1594].—Tho. Millington. Entred to him, &c., a ballad *Shewinge the treason lately wrought against the Frenche Kinge, who was by a Jesuite of younge yeares suddenlie wounded in the face, who had thought to have murdered him*. vj^d.

iiij Januarij [1594-5]. Richard Jones. Entred for his copie, &c. a booke intituled *Pan his pipe*, conteyninge Three pastorall Eglogs in englishe Hexameter, with other delightful verses. vj^d.

This work was by William Warner, who in 1586 published his *Albion's England*, often reprinted. The probability is that he had previously written *Pan his Syrinx or Pipe compact of seven Reeds*, because such a work was entered by T. Purfoot on Sept. 22, 1584. (See Extracts from the Stat. Registers pr. by the Shakesp. Soc. ii. 192.) Here we find it recorded, on the same authority, in 1594-5, and it was most likely published, or republished, at that date. Therefore the edit. to which Ritson seems to refer in 1597, and which certainly then came from Purfoot's press (because copies of it were sold at the White Knights and Roxburghe auctions), may have been a third impression. We know of no copy of any date printed by Richard Jones, who above claims it.]

Tho. Millington. Entred for his copie, &c. a ballad, *The Execution of John Chastell, that sought to murder the frenche Kinge with a knife*. vj^d.

xvij^{to} Januarij. Tho. Creede. Entred for his copie, &c. a ballad called *The Sayers joye*, to the tune of heigh ho hollidaie, &c. vj^d.

[We do not find any trace of this early naval song, but the tune is sometimes mentioned in humorous tracts of the time.]

Richard Jones. Entred for his copie, &c. a booke intituled *A glasse for vayneglorious Women, conteyninge an envectyve againste the fantasticall devises in Women's apparell*. vj^d.

[This we take to be a re-entry of Gosson's attack upon the female sex, which had been entered to Millington on the 28th Dec. preceding (see p. 8). Nevertheless, that may have been a distinct work; and it is quite clear that the above registration applies to Gosson's *Glasse to view the Pride of vaynglorious Women, &c.*, which, in both the impressions of 1595 and 1596, bears the imprint of Richard Jones. It is a most curious piece.]

xvj^o die Januarij.—Tho. Creede. Entred for his copie, &c. a ballad intituled *A pleasant newe Jigge of the broome man*. vj^d.

[In the margin is written "Kemp," so that we may be sure it was a theatrical "jig," which consisted of humorous singing and dancing. Kemp, the famous comedian, who performed in several of Shakespeare's plays, was doubtless dressed as a Broom-man, who carried and sold brooms in the streets, when he sang and acted this "jig." We believe that the only specimen of this kind of dramatic entertainment now extant was by Tarlton, the immediate predecessor of Kemp. It is called *Tarlton's Jig of the Horse-load of Fools*,—a severe attack upon all classes, but especially upon the magistrates of London, because they were enemies to plays and players.]

xvij die Januarij.—Humfrey Lownes. Entred for his copie, &c. a booke intituled *Cynthia, with certeyne Sonnettes, and the Legend of Cassandra*. vj^d.

[The work of Richard Barnfield, some of whose supposed poems, in a subsequent publication, were in fact written by Shakespeare. They were surreptitiously introduced into Barnfield's *Encomion of Lady Pecunia*, 1598, were assigned to Shakespeare in *The Passionate Pilgrim*, 1599, and honestly excluded by Barnfield when he reprinted his *Encomion* in 1605. Thus the claim of our great dramatist is established. Barnfield's earliest work was his *Affectionate Shepherd*, 1594, which was "printed by T. Danter for T. G. and E.N.," and not for Lownes, like his *Cynthia*. In the interval, Barnfield had changed his publisher.]

xxj Januarij.—Raffe Blower. Entred for his copie, &c. a booke intuled *A Communication sett forth by R. Birde*. vj^d.

[If R. Birde had been W. Birde, the old composer and organist, there would have been great appropriateness in the selection of Blower for his stationer: we know nothing of R. Birde or of his work intuled (as the Clerk hastily wrote) *A Communication*. No doubt this was not the whole of the title, but it is all the functionary at the Hall apparently had time to copy. R. Birde might be a descendant of W. Birde, and there was a much employed actor of that name in Henslowe's Company. See his *Diary, passim*.]

John Wolfe. Entred for his copie, &c. these three Bookes followinge, viz. one intituled the *Shepherdes prattles*; the second, *The Reward of the Mercyfull*; the third, *The estate of Christians lyvinge under subjection of the turke*. xvij^d.

[These were not ballads, but "books," and we may guess the first to have been a pastoral or pastorals. Many authors of the day, including W. Rankin, Gosson, Eedes, &c., wrote pastorals, but their works in this kind have not come down to us. Of the two other pieces, all we know of them is from this registration.]

xxx^o die Januarij.—Abell Jeffes. Entred for his copie, &c. the first parte of *The Divells holding a parliament in hell for the providinge of statutes against pride*; the same being a ballad. vj^d.

[Probably it related to the same sort of pride and vanity as S. Gosson had so vehemently attacked in his "Quippes" against female apparel; but this "ballad" may have had a more general application.]

iiij^{to} die Februarij.—Edward White. Entred for his copie, &c., *A pleasant Jigge betwene a Tinker and a Clowne* vj^d.

[Doubtless a theatrical "jig," in which two comic actors took part—very likely by William Kempe; but no name is in the margin of the register, as was the case with Kempe's Jig of "the Broom-man" on 16th Jan.]

v^{to} die Febr.—Thomas Gosson. Entred for his copie, &c. a ballad entituled *a Lancashire man's joye for the late marriage of the right honorable the Erle of Derby* vj^d.

[Ferdinando, Lord Derby had died in 1594, and Stow gives a long account of his illness. It was his widow who was married to Sir Thomas Egerton (afterwards Baron Ellesmere) in 1600. Ferdinando was succeeded by his brother, William Stanley, and it was in celebration of his marriage that this ballad was written. Stow's notice of this wedding runs thus (*Annales*, p. 1279): "The 26 of January, the Earle of Darbie married the Earle of Oxford's daughter at the Court, then at Grenewich, which marriage feast was there most royally kept."]

xvij^o Febr.—Tho. Gosson. Entred for his copie, &c. a ballad of *Cuttinge George, and his hostis, beinge a Jigge* vj^d.

[Jigs at this date, and with such comic actors seem to have become very favourite performances. It is possible that "Cutting George" was George Peele, who appears to have led a very irregular life. "Cutting Dick" flourished soon afterwards; and it was about this time that the word "Cutter" came into general use.]

xxvij^o die Februarij.—Thomas Man and John Porter. Entred for their copie, &c. a booke entituled *The arreignment and Conviction of Usurye by Myles Mosse* vj^d.

[Moss is an abbreviation of Moses; and it would seem strange that a Jew, or the descendant of a Jew, should write sermons (there were six of them) against Usury. Perhaps Miles Mosse, whose first name does not seem to have been known (see Lowndes, p. 1304) had been converted to Christianity and from usury. His volume bears date in 1595.]

xxi die Febr.—Cutbert Burbye. Entred for his copie, &c. a booke shewing *The Miraculous Judgement of God shoven in Herefordshire, where a mightie barne filled with corne was consumed with fyre, begynninge last Christmas Eve, and duringe fyftene dayes after* vj^d.

Cutbert Burbie. Entred alsoe to him for his copie a ballad of the same, &c. vj^d.

[This was considered a judgment upon a hoarder of corn, the price of which in 1595 (Stow, p. 1279) had risen from fourteen shillings to foure markes the quarter.]

xxiiij^{to} die Febr.—Tho. Creede. Entred for his copie, &c. a ballad intituled *The First Parte of the Merchaunte's daughter of Bristoll, &c.* vj^d.

[This ballad, remarkable for its graceful simplicity and other excellences, may be seen at length in *A Book of Roxburge Ballads*, 4to, 1847. It is in two parts, but here we see only the first part entered. It is mentioned as *Maudlin, the Merchant's Daughter*, in B. & F.'s *Monsieur Thomas*, Act III. Sc. 3. The Rev. Mr. Dyce did not ascertain the date of the ballad, because he was not

aware of the above entry, which fixes it in 1595. The tune was *The Maiden's Joy*.]

xxv^o die Febr.—Josias Parnell. Entred for his copies &c. ii bookes, the one entituled *A trew discovery of ij notable villanyes practised by one Judeth Phillips, the wyfe of John Phillips of Crowne allye in Bishopsgate streete*, and the other entituled *The notorious cousenages of Dorotheie Phillips, otherwise called Dol Pope*.

Also entred to him for his copie a ballad thereof xij^d.

[Stow says nothing of these persons, or of their crimes and punishments; and no such "ij bookes" have come down to our time, that we are aware.]

x^o die Marcij.—William Leake. Entred for his copie, &c. *The Thirde booke of Palmern of Englande*, to be printed in Englishe vj^d.

[We have never heard of any earlier impression of this translation than 1602, 4to, by A.M.; and the second part bears date in 1609. The two parts were reprinted in 1639, published by B. Alsop and T. Fawcett. The whole was republished in 1664, and this was the edition Southey used in his version. He finds great fault with Munday and his assistants; but Southey's MS., now before us in fifty divisions, shows that from beginning to end, he did little more than alter his predecessor's translation. Every addition and improvement is in Southey's hand-writing on an interleaved copy of the impression of 1664, "Printed by R. I. for S. S. to bee sold by Charles Tyers at the three Bibles on London Bridge."]

x^o die Marcij.—Tho. Creede. Entred for his copie, &c. a booke entituled *Mother redd cappe, her last will and Testament, conteyninge sundrye conceypted and pleasant tales, furnished with moche varietie to move delighe* vj^d.

[Upon this humorous tract, in all probability, M. Drayton and A. Munday founded the comedy they wrote for Henslowe's Theatre in Dec. 1597 (*Diary*, pp. 106, 117), and it was included by the old manager among the stock-books he had bought for his company in March, 1598. We find no other trace of it.]

Tho. Creede. Entred alsoe for his copie, &c. a booke called *Pheander, the mayden Knight, &c.* vj^d.

[Such a romance was printed in 1661, and it was doubtless a reprint of an earlier impression, which, we believe, has not been recovered.]

xiiij Febr.—John Danter. Entred for his copie, &c. a ballad entituled *The madd merye pranches of Long Megg of Westm[inster]* vj^d.

[It was reprinted in 1814 from a copy dated 1635, and the title may be seen at length in Lowndes's *Bibl. Man.* p. 1248. No earlier edition is known. It appears from a passage in Nat. Field's *Amends for Ladies*, 1618, that a play under the title of *Long Meg* was then popular at the Fortune Theatre, and Henslowe's *Diary* records it under date of Febr. 14, 1594-5: this was the very day that Danter made the above entry, perhaps in anticipation of a MS. copy of the comedy which he hoped to procure, on intending to have a ballad written upon the subject by some poet in his employ.]

Willm. Jones Entred for his copie, &c. a booke intituled *The Schoole of good manners*. vj^d.

[This might be an early edition of Richard West's little *Book of Demeanour*, which was reprinted about forty years ago, having come out, as far as we now know, in 1619. The style is, however, considerably older. In 1605 appeared a work, of which we shall have more to say hereafter, under the title of *The Schoole of Slovenrie*, and, possibly this name was founded upon the above entry of *The School of good Manners*.]

J. PAYNE COLLIER.

MACARONIC VERSES.

Turning over some old papers I met with a copy of a song, which, nearly forty years ago, greatly gratified the members of my College.

If you think it worth preserving, pray publish it in your columns. Your doing so will remind some few survivors of the occasion on which it was sung by its author, whose son, "Tom Brown," must have derived some of his talents from his clever father.

"THE ORIEL GRACE-CUP SONG.

(Written by John Hughes, Esq., M.A., of Oriel College, and sung by him at the Celebration of the 500th year from the Foundation of that College.)

"Exultet mater Oriel in imis penetralibus,
Hunc tempus honestissimis vacare Saturnalibus;
Nunc versibus canendum est Latinis et Ionicis,
Nunc audiendum vatibus, ut mihi, macaronicis:

Sing then,
All true men,
From pulpit, bar, and quorum;
Floreat Oriel,
In sæcla sæculorum!

"Quem mos delectet veterum, cui Oriel sit curæ,
Occasioni faveat non nobis reventuræ:
Man's race is short, alas! to the coffin from the nursery,
Five ages more shall pass with but one such anniversary.

Sing then, &c.

"Πινόμεν πάντες ὄνον—compotemus—O sodales,
To the memory and renown of our Butlers and our Raleighs.

And to sages yet unborn—insignissimis virtute;
Who old Oriel shall adorn, when our bones have done their duty.

Sing then, &c.

"To our noble Head and Fellows true let's drink a health and blessing,

Οἱ ὦν δέχονται ἡμεῖς εὖ, καὶ καλοῖς διακείσιν,
Sit placent uxor singulis, sit res abunde domi:
Per ora volet usque laus Edwardi atque Bromi.

Sing then, &c.

"Old and famous is our College, Sirs, as Romulus and Remus,

An ancient Tree of Knowledge, Sirs, from groves of Academus:

Lo! once five hundred years it flow'rs: then, more Antiquorum,

We'll bask beneath its social bow'rs, and toast it in a jorum.

Sing then, &c."

[E. S. S. W.]

Minor Notes.

NOTTINGHAM TYPOGRAPHY.—I am about to print a list of books and pamphlets printed or published at Nottingham previous to 1790 or thereabouts. If any of your correspondents know of such publications, they would oblige me by first sending the short title, with date and author's name. If I have not the work, the loan of it will then be requested for two days, or instead, a full and exact copy of the title-page, with size and number of pages, would do nearly as well.

S. F. CRESWELL, M.A.

The School, Durham.

A PROPHECY IN JEST.—The following extract from a burlesque article in the *New Monthly Magazine* for 1821 (vol. ii.), entitled "Specimen of a prospective Newspaper, A.D. 4796," is curious:—

"The army of the Northern States (of America) will take the field against that of the Southern Provinces early next spring. The principal northern force will consist of 1,490,000 picked troops. General Congreve's new mechanical cannon was tried last week at the siege of Georgia. It discharged in one hour 1120 balls, each weighing 5 hundred weight. The distance of the objects fired at was eleven miles, and so perfect was the engine that the whole of these balls were lodged in the space of twenty feet square."

A subsequent article in this specimen states that, "by means of a new invention, Dr. Clark crossed the Atlantic in seven days." How little did the writer anticipate that, in forty years, these to him wild fancies, would be *almost* realised. It is worth notice that a war between North and South was anticipated.

H. S. G.

ENIGMA.—I met with the following enigma several years ago, but have never seen the answer to it. I doubt much if it is not a mere hoax, like others in circulation; but if it can be answered, it certainly will be in "N. & Q." :—

"In jerkin short and nutbrown coat I live,
Pleasure to all, and pain to all I give,
Quivers I have, and pointed arrows too,
Gold is my dart, and iron is my bow.
Nothing I send, yet many things I write,
I never go to war, yet always fight.
Nothing I eat, yet I am always full,
Poisons from books, and sweets from flowers I cull.
A spotted back I have, an earthen scrip,
Black is my face, and blubber is my lip.
No tears I shed, and yet I always weep,
Sleeping I wake, and waking do I sleep."

F. C. H.

THE LUKINS AND THE WINDHAMS.—Dr. Lukin, formerly Dean of Wells, a somewhat celebrated divine in his day, married Catherine, second daughter of Robert Doughty, Esq., co. Norfolk. The father of the Dean was Robert Lukin (descended from an ancient Essex family), whose second wife married William Windham, and had by him the Rt. Hon. William Windham, the cele-

brated statesman, who entailed his estates on William Lukin, eldest son of the Dean of Wells, who in 1824 assumed the name of Windham, and succeeded to the Felbrigg Hall estate, and was the grandfather of Mr. W. F. Windham, whose name has lately been so often before the public. The Dean had the reputation of being a good liver, and fond of his bottle. He was a great encourager of cock-fighting, which was then carried on to a great extent in Wells. The following *jeu d'esprit* is from the Dean's pen (written in 1805), which exemplifies the character he bore:—

"A good slice of buck, and a bottle of claret,
With mirth and good cheer, and no trouble to mar it,
Makes a Layman to smile,—makes a Parson so sleek;
Once a month is too seldom,—it should be each week."

INA.

Wells, Somerset.

Queries.

JUNIUS'S LETTERS: COULD FRANCIS HAVE WRITTEN THEM?

P. H. S. (*antè*, p. 6) has contributed a curious fact, showing who among others was assumed by Junius's contemporaries to have been the author of these celebrated Letters. I have just stumbled upon a small paragraph, valuable for the very opposite reason, as showing that at least in the opinion of one of his contemporaries, Sir Philip Francis, whose claims to the authorship of Junius have, during the last quarter of a century, been so strenuously supported, was quite incapable of writing the Junius Letters.

It is contained in the pamphlet entitled—

"Some Observations and Remarks on a late Publication, entitled '*Travels in Europe, Asia, and Africa*,' in which the real Author of this Asiatic Atlantis, his Character, and his Abilities, are fully made known to the Public. 2nd Edition, 1782."

This pamphlet was written by Joseph Price, and is a violent attack upon the character and veracity of James Macintosh, the author of the *Travels* in question, who was, he tells us,—

"An intimate friend and fellow labourer of the famous Colonel Maclean, not unknown in the former ministry of Lord Shelburne, and so much exposed by his Newspaper Correspondence with John Wilkes, Esq."

And while attacking Macintosh, the author does not spare Francis, whom he charges with engaging Mr. Macintosh at Calcutta "to return to Europe in order to batter down the character of Governor-General Hastings in the daily papers."

But it is needless to enter into any details upon these points. I only wish to bring before the readers of "N. & Q." the passage in which Price criticises Macintosh's 44th Letter:—

"The next, or forty-fourth Letter, seems to have been written with the sole intention of extolling the great

abilities of his patron and friend Mr. Philip Francis. I shall, Mr. Macintosh, take occasion to inform the world that you needed not to have asked leave of that artful man to make a few short observations on his works. If he has written anything to the Honorable Company on the subject you speak of, they are not his own observations. He is, Sir, no better than yourself, a copier or commentator on the works of other men; the custom of writing minutes on political subjects to be entered on the face of the Company's consultations, at the members' own houses, has been the means of raising to Mr. Francis the little credit he has obtained. Whatever the Governor General proposed in council, Mr. Francis objected to, and promised a minute at a future meeting. A copy of the proposition was carried home. Messrs. Shore, Ducarrell, Anderson, Alexander, or Mr. Charles Grant were sent for; the three first on all matters of revenue, or Hindoo laws or customs; the fourth on affairs of the army; and the fifth on mercantile affairs; they digested the minute, and Mr. Francis copied it and carried it to the board. To prove this, I refer to his crude and undigested letters to the Company exhibited in the second report of the Select Committee of the House of Commons, namely Nos. VII. and VIII. of the Appendix. He never thought that those curious productions would have been brought forward to the public eye, or he would have got Mr. William Harwood, a very able Company's servant, who came home in the ship with him, to have revised them for him. But he, like his friend Mr. Macintosh, never fails to be caught tripping, when they attempt anything purely from their own knowledge. I shall prove the copartnership by and by."—Pp. 53—5.

Knowing that many who take an interest in the Junius controversy avow that one of their greatest difficulties lies in believing Sir Philip Francis to have been Junius arises from the fact that the Junius Letters are written in a higher and better style, and with far greater power, than anything which is known to have proceeded from Francis's pen, I venture to forward to "N. & Q." the passage which I have accidentally met with, and which shows the low estimation as a writer in which Francis was held by one who seems to have known pretty intimately both the man and his writings.

W. O. W.

ANONYMOUS.—The following is the title of a pamphlet, concerning the authorship of which I should be glad to receive information:—

Letters on the Utility and Policy of employing Machines to Shorten Labour; occasioned by the late Disturbances in Lancashire: to which are added some Hints for the further Extension and Improvement of our Woolen Trade and Manufactures. "Upon every invention of value, we erect a statue to the inventor, and give him a liberal and honourable reward."—Lord Bacon's *Atlantis*. London: Printed for T. Becket, Corner of the Adelphi, Strand, 1780.

W. G. A.

Great Seal Patent Office.

AUTHORSHIP WANTED.—I have before me a folio volume, apparently of the early part of last century, wanting title and the first eight pages.

It is a Commentary on select parts of the Gospels and the Acts, chiefly taken from the Fathers and Reformers. The preface, ending on p. 29, contains "The Order of things related in the Gospels." The remarks on St. Matthew commence on p. 31 with, "Having hitherto laboured in reducing all things delivered by the holy Evangelists into a due order," &c.; and the concluding remarks on Acts, ends on p. 621, followed by the Table, and Catalogue of Writers. Can anyone supply me with a copy of the title-page, including date?
J. K.

BEARD, THE ACTOR AND SINGER. — Where is Beard's runaway marriage with Lady Henrietta Herbert mentioned by Horace Walpole? Cunningham (*Letters*, vol. i. note,) says "further on," but the passage has escaped me, as it has also escaped that lynx-eyed man—the Index maker.
DELTA.

BLAIRS, PERTH. — There was a family of this name which followed Simon Glover's ancient trade in the fair city about 1700. They were "connected with an ancient family of the name in the county." I should like to hear more of them. One of them marries a Katherine Threipland. Who was she?
Σ. Θ.

WILLIAM BROWNSWORD, of Emmanuel College, B.A. 1645-6; M.A. 1649; was, in 1658, presented by Trinity College, Cambridge, to the vicarage of Kendal, which he retained till 1672. In 1663 occurs a letter of Sir Philip Musgrave on his behalf, wherein he states that Brownsword had fully conformed and written in defence of the Act of Uniformity and against the Covenant; adding that he was an excellent preacher, worthy of special favour, and would be much missed from the place. (See Green's *Cal. Dom. State Papers*, *Chas. II.*, iii. 296, 297.) We have been unable to find any other notice of the works of Brownsword to which Sir Philip Musgrave alludes.
C. H. & THOMPSON COOPER.

Cambridge.

CATTON (CHARLES, FATHER AND SON.) — The elder Catton, one of the original forty Royal Academicians, was an heraldic painter, and is best known by the *English Peerage* (3 vols. 4to, 1790), the third volume of which "consists wholly," says Moule in his *Bibliotheca Heraldica*, "of plates of the achievements of the nobility engraved by F. Chesham, from the designs of Charles Catton, R.A., a heraldic painter, who ranked high in his profession." He was Master of the Company of Paper Stainers, and received the appointment of coach painter to George III. He occasionally attempted a higher branch of art, having painted the full-length portrait of Alderman Ives (Mayor, 1769), which hangs among the civic worthies who adorn the walls of

St. Andrew's Hall at Norwich. He also painted the great altar-piece, representing the Angel delivering St. Peter from prison, which was presented in 1768 by his friend Alderman Starling to the church of St. Peter's Mancroft, in the same city. His son practised as a stage scene-painter, and occasionally painted portraits also. I am desirous of knowing whether any portraits, either by the father or the son, exist, beside the one above-mentioned, and another which is now in my possession, marked on the back "C. Catton, Jun. 1773." It is an admirable picture, and is believed to be a portrait of his father. In a bundle of letters written by the elder Catton to his aunts at Norwich, and extending over a period of full thirty years, he makes frequent mention of the king and of several of the nobility by whom he was patronised as a coach-painter; also of his friends Sir Joshua Reynolds, Chambers (the Architect), Dr. Jebb the King's Physician, and others, with whom he appears to have been intimate; but the only allusion to *portrait*-painting I can find is in a letter dated 1773, in which he says that Charles has sent his aunts a *copy* of his (*i. e.* the father's) portrait. Nothing is said about the *original*, which I strongly suspect mine to be; at all events, it certainly deserves higher commendation than his father's simple expression, "It is well performed."
Q.

JOHN DAVIES, of Trinity College, Cambridge, B.A. 1789 (12th wrangler); Fellow of 17—; M.A. 1792; was minister of St. Margaret's Chapel, London, in 1805, when he published a funeral sermon. We shall be glad of information as to the time of his death. Contemporary with him was another John Davies, of the same College; B.A. 1765; Fellow, 176—; M.A. 1768; University librarian, 1783; B.D. 1790. He died, 1817, æt. seventy-four. C. H. & THOMPSON COOPER.
Cambridge.

DETAINING THE PARTING SOUL: A LANCASHIRE SUPERSTITION. — Can any readers of "N. & Q." supply instances illustrating and confirming a superstition forming the foundation of a poem in *Good Words* for October, 1862, and mentioned as prevalent in Lancashire, to the effect that "a person cannot die in the arms of one who strongly desires to retain the departing soul?" Is this a tradition peculiar to the north of England, or does it occur elsewhere? Is mention made of it in any collection of folk lore?
C. H. E. CARMICHAEL.

THE ECCENTRIC SOCIETY. — In *Joseph Jenkins, or Leaves from the Life of a Literary Man*, 3 vols., London, 1843, the first four chapters of the second volume are devoted to "The Eccentric Society." After noticing several eminent orators, the author says: —

"Both the Sheridans were also 'Eccentrics,' and few of the members, since the establishment, have entered with so much spirit into its proceedings as did Richard Brinsley Sheridan."—ii. 5.

"The speaking, which used to be heard at their meetings when 'The Eccentrics,' twenty-five or thirty years ago, were in the zenith of their glory, is represented by those who were members at that period, and still live to tell the tale, as having surpassed in eloquence, brilliancy, and effect, anything they ever elsewhere heard. Among the eloquent Eccentrics of the period referred to, there was a Mr. Brownley, a reporter on *The Times* paper, whose happiest oratorical efforts are said to have been almost superhuman. There must certainly have been something very extraordinary in them when Sheridan was frequently heard to say: 'I have heard a great deal of excellent public speaking in my time, but I never heard anything at all approaching to that of Mr. Brownley.'"—ii. 7.

The Eccentric Society was established in 1801. Sheridan was then fifty years old. In 1787 he made his great speech on the impeachment of Warren Hastings; so he hardly went to the Eccentrics for practice. Did he ever go there? Who was the *other* Sheridan? Is any specimen of Mr. Brownley's "almost superhuman" oratory preserved? FITZHOPKINS.

Garrick Club.

SIR ADRIAN FORTESCUE.—Will Mr. WINTHROP, the author of the interesting Paper in "N. & Q." 1st S. viii. 1853, on the Knights of St. John, or any other correspondent, kindly give more particulars of Sir Adrian Fortescue's enrolment among the saints as a martyr, and especially of his portrait said at that time to be in St. John's church at Malta? Is it still there, on canvass or panel, how is it dressed, and what is the size, &c.? If Mr. WINTHROP is right, can there be a doubt, as Mr. ESTCOURT in "N. & Q." 2nd S. viii. asserts, of Sir Adrian having belonged to the order? Could a copy or drawing of the picture be obtained? KAPPA.

CAPTAIN SIR HENRY FOWKES commanded 200 men, part of a levy of 3600 foot, sent to Chester, and thence embarked for Dublin and Waterford, A.D. 1598. Any information respecting him will be acceptable. JAMES KNOWLES.

FUTHEY, or FUTHIE.—The undersigned is preparing a genealogy of the Futhey family in America, and desires information in relation to its early history, and of persons of the name, in Great Britain and Ireland. The records of the Scottish Parliament show, that one Henry Futhie represented Arbroath, Forfarshire, in the second Scottish Parliament of Charles II., 1669—1674.

J. S. FUTHEY.

West Chester, Chester County, Pennsylvania.

RICHARD GARTHWAITE, son of Philip Garthwaite of Dent, in Yorkshire, husbandman, born in that place; and educated for seven years in the

school there under Mr. Battersby, and then for four and a half years in the school at Sedburgh, under Mr. Nelson; was admitted a sizar of St. John's College, Cambridge, April 30, 1640, ætat. eighteen, proceeding B.A. 1643-4; and being created M.A. 1647. He occurs, in 1671, as master of St. Mary's Hospital, Newcastle-upon-Tyne; and became head master of the Grammar School in that town about Christmas, 1679. He was removed from this situation March 11, 1690-1. He was the author of *A Censure upon Lilly's Grammar*, London, 12mo, 1684. Additional information respecting him will be acceptable.

C. H. & THOMPSON COOPER.

"THE MERRY JOURNEY."—In *A Visit to the North of Spain*, London, 1801, the want of books, and the cessation of literature, are much dwelt upon. In the chief bookseller's shop at Burgos, the author found little more than books of devotion, lives of saints, and some poor translations from Florian and Marmontel; low in price, but on such bad paper as to be dear at the money. He was best pleased with an old book, which he says—

"Has not much claim to originality, being an imitation of Scarron's *Le Roman Comique*, and called *The Merry Journey*. More than half is taken up with indifferent verses; but there are judicious remarks on the faults of actors, their singing tones in speaking, and their redundant action, which remind us of Hamlet's instructions. There is a long catalogue of great events which have occurred on Monday, which seems to have been the author's favourite day."

If any one knows the book, its Spanish title, and where it can be had or seen, I shall be glad of the information. J. B.

MUFFLED PEAL ON ST. STEPHEN'S DAY.—It is an old custom in the town of East Dereham, Norfolk, to ring a muffled peal from the church tower on the morning of St. Stephen's Day. Does such a custom prevail elsewhere? During the six winter months the curfew, or eight o'clock bell, is rung upon the tenor every evening for perhaps five minutes; the day of the month is then sounded from another bell. The evening bell has been discontinued several years.

G. A. C.

MARGARET FULLER OSSOLI.—*The Athenæum* of Feb. 28, 1852, says:—

"We have received permission to state that poor Margaret Fuller . . . left in the hands of a friend in London, a sealed packet, containing, it is understood, the journals she kept during her stay in England . . . the deposit of these papers was accompanied by an injunction that the packet should . . . be restored with unbroken seals into her own hands. No provision was of course made for death."

Have these papers been published, or did their custodian consider herself bound, even after the death of the writer, to keep the seals unbroken?

A LORD OF A MANOR.

PHRASES.—I am obliged by ESTE's offer (3rd S. i. 118) to look up the case of the finger-burning chaplain, but will not trouble him, as I merely wished to know the meaning of an expression which I had heard but did not understand.

The phrases, at 3rd S. i. 343, which I feared were too vague for insertion, have been satisfactorily answered. I did not suspect them of being connected with so much learning. May I ask insertion for five more strays, in the hope that some one will say what they are, or where they come from? —

"Archduke of torches is the blazing sun."

"He travels with a pocket fender."

Does this mean superfluous caution or too much luggage?

"The sluggish Thomist drinks his slice of wine."

"Touched by thy pen, conserve to pickle turns."

"Of sinew and bone he had plenty,

The graves sounded under his tread:

Ben saw that his boots were empty,

And knew that the wearer was dead."

These four lines are all that I remember of a ghost-story repeated to me many years ago. Where is the story? And is there any superstition attached to empty boots? E. N. H.

ORTEUS FAMILY.—Any information respecting the brothers and sisters of Beilby Orteus, Bishop of London, or their present representatives, will greatly oblige: particularly any facts relating to his brother Edmund, who was I believe a physician. D. M. STEVENS.

Guildford.

RAT'S BONES IN SEPULCHRES.—In some discussions regarding the contents of sepulchral barrows about fifteen years ago, it was stated that bones of rats had been found abundantly along with human remains in some of these receptacles. From this circumstance the inference was drawn that rats were eaten by the British heroes of old times, and that regions where such "small deer" abounded were preferred by them for their habitations. 1. Then, are the circumstances to be admitted as facts? 2. Do the conditions in which these bones are found exclude the supposition that, under almost a universal instinct, the animals sought out those recesses that they might die in quiet? 3. Has any trustworthy examination ascertained the species of rodents to which the bones belong? CONSTANTINE.

Cape Town, South Africa.

RITCHIE OF PRESTOUNE, SCOTLAND, 1680.—An Alexander Ritchie, son of Mr. James, of Prestoun, in 1680. Information wanted respecting them. What county is this Prestoun in? S. O.

SIGHS AND TEARS THE ATTORNEYS OF WIDOWS.—In lately searching the *Coram Rege* Records, I

found, in the Roll for Michaelmas Term, 5 John, (anno 1203) m. 11 dors., an entry to the effect that Sigh and Tear ("susprium et fletus"), the attorney of Rohesia Pecche, appeared and obtained a writ, &c. In his abstract of this entry, Mr. Agarde explains that the attorneys of widows were styled "Sighs and Tears." This, however, being the only instance I have met with of attorneys being so designated, I should be glad if your learned readers would favour me with other instances, or with any information on this point?

H. S. SWEETMAN.

OLD TRADITION: TRENT RIVER.—Can any one refer me to the authority upon which a writer in *The Times* of Jan. 5, 1863, states that the direction of the march of the rebel army, in 1745, through England to Derby, was selected in accordance with some old tradition?

In another sentence the same writer speaks of the mysterious boundary of the Trent, beyond which it was formerly customary to allow fourteen days longer to run to royal writs, and other processes of law. I should very much wish to be referred to the authority for this also. C. J.

Queries with Answers.

THE CENCI.—There is a large picture in the Crystal Palace, painted by one Mr. Reilly of Rome (I think), representing Guido taking the portrait of the Cenci the night before her execution. Now I want to ask some of your readers where I can find the best history of this event, and of the Cenci family altogether; for all I have yet seen differ so much in the details. A SUBSCRIBER.

[In the second volume of *Mélanges publiés par la Société des Bibliophiles Français*, Paris, 8vo, 1822, is a narrative of this terrible tragedy in French and Italian, entitled "Relation de la Mort de Giacomo et de Béatrix Cenci, et de Lucrece Petroni, leur Belle-Mère; arrivée à Rome, sous le pontificat de Clément VIII., le 11 Septembre, 1599." Consult also the *Biographie Universelle*, nouvelle édition, 1844, for a long account of this melancholy event. In *Bentley's Miscellany* for August, 1847, there is a paper entitled "Beatrice Cenci," by Mr. Whittle. This gentleman professes to give the true history of the parricide, and says "Excited by a repeated study of the picture, I sought in all the libraries of Rome for some authentic account of her life, but in vain; the publication of her history is prohibited, and, although the outline of it is universally known, no satisfactory and authentic particulars have, I believe, ever been published." The Rt. Hon. James Whiteside, during his travels, was however more fortunate, for he picked up at Florence a tract entitled *Beatrice Cenci Romana, Storia del Secolo XVI., Raccontata dal D. A. A., Firenze*. By A. A. is meant Agostino Ademollo, a writer on the laws of Tuscany. A frontispiece represents Beatrice ascending the scaffold. An English version of this tract, entitled "The True Story of Beatrice Cenci," will be found in Mr. Whiteside's *Italy in the Nineteenth Century*, ii. 129-172, ed. 1848. The fearful narrative of the Cenci afforded scope for the genius of Shelley, and he has accordingly moulded it

into a tragedy of remarkable ability and vigour. See Shelley's *Poetical Works*, ed. 1839, vol. ii. pp. 141-280.]

MRS. INCHBALD'S DR. WARREN.—In Kavanagh's *English Women of Letters*, vol. ii. p. 17, mention is made of the beautiful novelist's romantic attachment for Dr. Warren, a physician, who resided in Sackville Street, and died in 1797. I shall be obliged by any correspondent telling me where I can find any biographical particulars of the doctor and his family, especially his parents.

BURIENSIS.

[Richard Warren, M.D. was born on the 13th December, 1781, and was the third son of the Rev. Richard Warren, D.D., archdeacon of Suffolk, and rector of Cavenish, a divine of great eminence, and an accomplished scholar. The younger Warren was educated at the grammar school of Bury St. Edmunds, removed in 1748 to Jesus College, Cambridge, of which house he became a Fellow. He proceeded A.B. 1752, and was fifth wrangler; proceeded A.M. 1755; M.D. 3rd July, 1762; was admitted a candidate of the College of Physicians 30th Sept. 1762; and a Fellow 3rd March, 1763. Dr. Warren's progress as a physician was unusually rapid; and he is said to have realised 9000*l.* a-year from the time of the regency, and to have bequeathed to his family above 150,000*l.* He died at his house in Dover Street, Piccadilly on the 22nd June, 1797, and was buried at Kensington church, where there is a tablet to his memory. *Vide* Munk's *Roll of the Royal College of Physicians*, ii. 203-207; and *Gent. Mag.* vol. lxxvii. Pt. II. pp. 616, 656.]

BUCKHORSE, THE PUGILIST.—References to contemporary notices of his lordship will oblige

DELTA.

[Christopher Anstey published anonymously an amusing poetical piece entitled *The Patriot: a Pindaric Address to Lord Buckhorse, with an Appendix*, 4to, 1767, 1768; but for biographical notices of John Smith, *alias* Buckhorse, consult Wilson's *Wonderful Characters*, iii. 214, with his portrait; Pierce Egan's *Boxiana*, i. 34-37; but especially Peter Moser's account of him in the *European Magazine*, xli. 249-254. Crowder published in 1756 *Memoirs of the noted Buckhorse*, 2 vols. 12mo, announced in the *Gent. Mag.* xxvi. 501; but probably this work was merely a vehicle of humour or of political satire. John Taylor, in *Records of my Life*, i. 184, says, "I remember to have seen Buckhorse towards the end of his life, when he was a poor decrepid creature. He had only one eye, but I suppose he had lost the other in early life, for there is a print from a picture by a painter of that time, named Collins, representing two females fighting, and Buckhorse appears to be taking part in the contest, and seems to have been a stout man." Buckhorse's memory is still preserved at Westminster School, in the phrases, "I'll Buckhorse you," or "I'll give you a Buckhorse!"]

KNUCKLE-DUSTER.—Is the slang word *Knuckle-duster* of Romanee extraction, that is, as to the latter portion? And is this (duster) related to the Persian *dast*, the hand?

G. O. W.

[Although the Knuckle-duster has occasionally appeared of late in some of our seaports, and even in London, we have always considered it an American "institution," the name also American. "Duster," we would suggest, must be viewed in connection with the verb "to dust," in the vernacular sense of beating, as in the phrase "I'll dust your jacket." If we go back to antiquity, the knuckle-duster will appear to be a reproduction of the cestus

(*παίστες*) used by boxers. The cestus originally consisted of nothing more formidable than thongs of ox-hide. But in later times "it was frequently covered with knots and nails, and loaded with lead and iron." (Smith, *Dict. of Antiq.* art. "Cestus.") To this corresponds the modern Knuckle-duster.]

LAST PRIOR OF CARLISLE.—Can you inform me who was the last Prior of Carlisle, and whether he embraced the reformed religion, or died in the Roman Catholic faith?

SOLWAY.

[Lancelot Salkeld was the last prior of Carlisle. He was a member of the right worshipful family of that name settled at Corby near Carlisle. On the 9th of January, 1538, he resigned the priory into the King's hands, with all its lands, revenues, and possessions, to be disposed of at his majesty's pleasure. He was appointed the first dean of the new foundation, which he enjoyed during the reign of Henry VIII., but in the beginning of that of Edward VI., was deprived; restored in that of Queen Mary (1553); but the second time deprived in 1559, soon after the accession of Queen Elizabeth. It would appear from these changes that he did not fully embrace the Reformed Faith.]

LENG'S ARISTOPHANES.—There is an edition of the *Nubes* and *Plutus* of Aristophanes, by Leng, 1695, Latin and Greek. Is this Latin version an original translation by the editor?

R. INGLIS.

[The editor claims it as an original translation in his Preface. He says, "Textum ipsum Aristophanis ad fidem optimarum editionum emendatum dedimus. Cui novam versionem latinam addidimus in qua id præcipue agitur ut mens Poetæ quam fidelissime exprimitur: à qua Nic. Frischlini interpretatio (dum senarios affectavit) paulo longius aliquando recesserat."]

REV. JOSEPH COLLET published in Aug. 1742 (*Gent. Mag.* xii. 448), a sermon on *The Mysteries of the Divine Providence*. I wish to ascertain what preferment he held, from whom he was descended, to whom he was married, and whether he left any descendants? In fact, any particulars relating to him and his family that may be in the possession of any of your correspondents will be very acceptable.

ST. LIZ.

[Mr. Collet was born at Longborough, co. Gloucester, and became pastor of a meeting-house at Coat, co. Oxford. He died on August 21, 1741, in the fifty-seventh year of his age, and his Funeral Sermon, preached by Joseph Stennett, was published in 1742, 8vo. This Sermon, however, does not contain any biographical particulars of Mr. Collet or of his family.]

LITTLE HORNED PARLIAMENT.—In Blomfield's *Norfolk*, fol. i. p. 103, in a note at bottom, mention is made of the Little Horned Parliament, in connection with the appointment of parochial registers. Whence the name of *Little Horned*?

G. O. L.

[The Act appointing Parochial Registers was passed on August 24, 1653, by what is called the Little Parliament, or derisively Barebone's Parliament. The pious newly-appointed registrar, when he made his first entry, no doubt looked upon this "Puritan Convention of the Notables," as Thomas Carlyle terms it, as "the little horn" of Daniel's vision, "before whom there were three of the first horns [the Long Parliament] plucked up by the roots."]

Replies.

JOHN HAMPDEN.

(1st S. viii. 495, 640; 3rd S. iii. 11, 41.)

The following statements may throw some light on this hotly canvassed question. Mr. Robertson's communications were made, in the first instance, *vivâ voce*, to the sight-seers who visited Hampden House; and various particulars and explanations have been written by him at different times, which have been carefully embodied in the following account. Mr. Robertson says:—

"I came to Hampden from Scotland, in 1822, as principal gardener to Thos. Viscount Hampden; and I lived there, in the same situation, until the death of the late Earl of Buckinghamshire in 1849. I have no interest or wish to say anything but the truth respecting the exhumation. I stood by the coffin, an eye-witness of all the proceedings. As soon as the lead coffin was cut open by the plumber, Thos. Hailey, Lord Nugent stepped down into the grave to examine the body. I made the observation: 'My Lord, is there no surgeon present?' as there were several gentlemen whom I did not know. They all seemed confounded at my question, and acknowledged that one ought to have been there. Mr. Brooks, the then clergyman of Hampden, asked me to despatch a messenger to his house—he expected Mr. Norris, of Prince's Risborough, would be there—which I did; but he, Mr. Norris, was gone. The coffin was lifted out of the grave, and placed upon the bier. They then cut the body about as they thought proper, and left it so for Mr. Norris's inspection. The body was left, propped up with a shovel, until the following day. The face, breast, and fleshy part of the arms, were perfectly entire, with the exception of the gristly part of the nose, that had given way owing (perhaps) to the pressure of the cerecloth. He appeared to be a strong built man, about five feet eight or nine inches high; with a fine mouth of teeth, and a beautiful head of hair, tied in a cue, and brought over his head, and fastened with a piece of black ribbon. The hair came all off, in the form of a wig. The flesh was of a yellowish brown. The right hand of the corpse was not in a separate cloth, but had dropt off from the wrist; and all the little bones of the fingers were lying in the cerecloth, with no flesh attached to them, nor nearly up to the elbow—all was perfectly bare. Three folds of cerecloth were tightly wrapped round. I have often thought it very possible that the patriot died from the bursting of his own pistol, as the right hand was found in this state. Mr. Norris, and his son, Mr. Wm. Norris, came about two o'clock the following day (22nd July), and I was present when they made their inspection of the body. The arms had been taken off by Martin, the parish clerk, with his own pen-knife. Mr. Norris was very indignant indeed at his not being called at the proper time, and at the manner in which the body had been treated. From the way the hair was tied up, some people thought the corpse a woman's. I mentioned this incident to Mr. Norris, when Mr. Wm. Norris took a rule and measured some part of the body, and pronounced him a man."

As both the surgeons who examined the body are now dead, the following statement may be of some value. It was given by Mrs. Norris, widow of Mr. Norris, and mother of the late Mr. Wm. Norris, surgeons of Prince's Risborough:—

"Mrs. Norris can attest that neither her husband nor her son was present at the exhumation by Lord Nugent of the body, supposed to be that of John Hampden. They both examined the body the middle of the next day, and they found no trace of any injury to the hand, or the shoulder; therefore Mr. Norris and his son were always of opinion that it was *not* the body of John Hampden, but they never doubted that the remains they examined were those of a man.

"Mrs. Norris never heard that her husband received any directions from Lord Buckinghamshire to attend the exhumation; but the next day he was requested to examine the body by some person connected, Mrs. Norris believes, with the establishment of the late Earl, though she has forgotten the name of the person who made the request."

The following memorandum is given by the Rev. Oliver James Grace, son of the late Mr. Grace (landsteward to the late Earl of Buckinghamshire), who was present in Hampden church when Lord Nugent disinterred the body in question:—

"Lacey Green, Jan. 12, 1863.

"I have frequently heard my father speak of the exhumation of the body supposed to be that of John Hampden. He noticed particularly the perfect preservation of the features (with the exception of the nose), when the body was first exhumed, and the rapid change which came over them after it had been a short time exposed to the air; this was visible while he was in the church. I have often heard him say that the eyebrows were perfect, and the expression of the face quite to be discerned. He thought it a beautiful *dead* face. He had not any doubt about the body being that of a man."

An eminent surgeon, now surviving, who held some conversation with Mr. Norris on the exhumation, states, that professional gentleman never hinted to him a doubt as to the masculine sex of the body; however, it became a popular and abiding joke in the neighbourhood, that "my Lord had dug up the remains of an old lady;" and when, as Mr. Forster says,* the "persuasion came to be held by Lord Nugent" that the body was *not* Hampden's, his lordship, with considerable tact, took the jest out of the mouth of his adversaries.

The entry of Hampden's burial, in the Register of the parish of Great Hampden, is certainly an interpolation; but the entries which precede and follow it are in the same handwriting, and that is the handwriting of Robert Lenthall, the contemporary of John Hampden, and his country neighbour, as vicar of the adjoining parish of Great Missenden. Lenthall succeeded Spurstowe in the rectory of Great Hampden in 1643.

Is it likely, when his party was so soon victorious; that this great and beloved chief would be left to moulder in a strange grave, within a dozen miles of the residence and burial-place of his father? Would not some of those 4000 freeholders who rode up with the Buckinghamshire petition see that Hampden was carried home? And

* Forster's *Memoir of Lord Nugent*.

where should they lay him but by the side of his beloved first wife? Owing to the manner in which the disinterment was managed, the identity of the body exhumed must always remain an open question. The reader who wishes to understand the subject thoroughly should refer to the *Gentleman's Magazine* for August 1828; Mr. Forster's "Memoir of Lord Nugent," attached to an edition of *The Memorials of Hampden*, and the pages of "N. & Q." AN OLD CONTRIBUTOR.

In the *Annual Register* for the year 1828, "Chronicle," p. 93, is an account of the disinterment of the body of Hampden in that year, "given to the public by one of the party." In some passages it is in such verbal accordance with the narrative given by Mr. J. W. SMITH in "N. & Q.," as to lead to the supposition that both have some community of origin; but in the material passages the two narratives differ widely, or are in direct opposition. I have inclosed you a copy of that printed in the *Annual Register*. The chiefest points of difference are three, and it appears desirable that the facts should be settled by a strict sifting of the evidence.

In the *Annual Register* narrative it is stated that the right arm presented such an appearance as to suggest amputation, inasmuch as "the lobe presented a perfectly flat appearance as if sawn off by some sharp instrument." MR. SMITH says, "the two bones of the (right) fore-arm, for about three inches above the wrist, were without flesh or skin, but there were no marks of amputation." With regard to the injury to the shoulders, the *Annual Register* says, —

"The socket of the left arm was perfectly white and healthy, and the clavicle firmly united to the scapula, nor was there the least appearance of contusion or wound. The socket of the right shoulder, on the contrary, was of a brownish cast, and the clavicle being found quite loose, and disunited from the scapula, proved that dislocation had taken place."

MR. SMITH says, —

"The shoulders and arms were then carefully inspected. . . . There did not appear any discolouration, or the slightest injury to the shoulders or arms."

In the *Annual Register* it is stated that "a little beard remained on the lower part of the chin, and the whiskers were strong, and somewhat lighter than his hair." MR. SMITH says, "the beard had been shaven, but there appeared a growth of about a sixteenth of an inch." There is a slight discrepancy as to the beard; but MR. SMITH omits any mention of the whiskers. If it can be substantiated that whiskers were really seen upon the face, it would settle the suggestion as to the corpse exhumed being really that of a female.

The variation in the two accounts in reference to the position of the coffin and the condition of

the plate is not material. The two narrators are clearly speaking of the same thing.

It is not stated whence the narrative of the *Annual Register* is derived, but I have no doubt that it is a reprint of some contemporary publication.

THOS. HANSARD.

Temple.

HEIRESS'S SON.

(3rd S. iii. 19.)

The doctrine advanced by S. T., in the last paragraph of his observations on F. L. B. D.'s communication, is quite contrary to the received notions of heraldic law; and if generally adopted, would lead to endless confusion. For instance, *A* may have six brothers who all have male issue; but *A* himself has an only daughter and heiress, whose son would (provided he had no *paternal* coat), according to S. T.'s theory, bear the same arms as his relatives of a different surname and family, merely because he is the representative of *A*. Even supposing the right limited to the descendants of an heiress, who is the sole representative in blood of her family, who has neither uncle, aunt, nor cousin of her name (besides the anomaly of Mr. Brown, for instance, bearing the arms of Smith), it must be remembered that there are many families of the same name bearing the same arms though not known to be related, — the fact of the same arms being borne being perhaps the only proof of community of origin; but unfortunately the modern practice of sending "name and county" to some of the numerous arms finders for the million weakens the force of this argument; and whatever may be the proper way to "manage these things," I would sooner see Mr. Brown heraldically garbed in the coat of his grandfather Mr. Smith, than that he should adorn the panels of his chariot with the time-honoured bearings of the house of Kilmaine or Sligo: to which he has no more right than he has to those noblemen's family estates, which would very probably be assigned to him by the "authorities" in question.

But the fact is, that a person not being an armiger by descent, has no nobility of blood; and *ergo*, has no right to bear arms until he is made *gentle* by a grant, when he is in a position to quarter the arms of his mother and transmit them to his posterity.

In the supposed case cited, however (but this is a point upon which I by no means insist), if Mr. Brown's daughter and heiress marry an armiger, I conceive that her issue by such armiger would be entitled to quarter the arms of Smith, although Mr. Brown had no arms; because the same objection could not here apply, the issue being paternally gentle, and the Smith arms would then be called out of abeyance.

That "auncient Herehaught," Gerard Legh, whose work abounds with fanciful conceits, states that the son of a gentlewoman, married to one having no coat armour, may *during his life* bear his mother's coat "with a difference cynquefoyle;" but I do not believe a single instance of a coat so borne can be adduced; and this "laced coat," as he punningly (?) styles it, evidently had its origin in Mr. Gerard's own maggotty noddle. An authority cited by a correspondent, in 1st S. x. 32, viz. that of Glover from a MS. in the College of Arms, and which I may add is printed in Dallaway, must be considered decisive:—

"If an inheritrix," he says, "marrie a man that bearith no armes, her issue by that husband shall *not* bear the mother's father's armes," &c.

H. S. G.

YORKSHIRE SUFFERERS IN 1746.

(3rd S. ii. 450.)

The following lists are extracted from the contemporary weekly numbers of *The Norwich Mercury*, and are professedly given in that paper on the trustworthy authority of the numbers of *The York Courant*, of the several dates immediately succeeding those to which the events refer. The names are here set down as I find them spelt in the above publications.

"*Executed at York*, Nov. 1, 1746.—George Hamilton, Captain of Hussars; Edward Clavering, a gentleman of Northumberland; Daniel Frazier, a Highlander, who had deserted from Lord Loudon; William Conolly, an Irishman, of the Duke of Perth's reg., who had deserted from the Welsh Fusiliers; James Sparks, a Derbyshire man, of Townley's reg.; Charles Gordon, of Glenbucket's reg.; Angus McDonald, of McDonald's reg.; James Mayne, of Grant's reg.; Benjamin Mason, an Irishman, of Glenbucket's reg.; and William Dempsey, an Irishman, of Townley's reg.

"Two Hearses were ready to receive the bodies of Capt. Hamilton, Clavering, and Gordon; and coffins for the rest. The heads of Conolly and Mayne were set up at Micklegate-Bar; Hamilton's was put into a box, in order to be sent to Carlisle; but the rest were put into the coffins with their bodies; and they were all buried behind the Castle. Four of them only were Roman Catholics.

"*Executed at York*, Nov. 8, 1746.—David Row, a volunteer, had been an officer in the Customs, and was taken at Clifton; William Hunter, of Newcastle-upon-Tyne, a Roman Catholic, of Townley's reg.; John Endsworth, a Roman Catholic of Knottesford, Cheshire, of Grant's reg.; John McClean, a Highlander of Perthshire, of the Duke of Perth's reg.; John McGreggor, of Perthshire, of the Duke of Perth's reg.; Simon McKensie, of Inverness, of Stuart's reg.; Alexander Parker, of the shire of Murray, of Stuart's reg.; Thomas McGennis, of the Shire of Bamff, of Glenbucket's reg.; Archibald Kennedy, of the Shire of Air, servant to Col. Grant, of Glenbucket's reg.; James Thompson, of Lord Ogilvie's reg.; and Michael Brady, an Irishman, of Glengarry's reg.

"*Reprieved*.—John James Jellins (on his way to the gallows), William Crosby, William Barclay, Sir David

Murray, Charles Robinson, James McColey, David Ogilvy, Gilbert Barclay, Peter Campbell, John Gaddes, John Walker, Matthew Matthews, George Mills *alias* Miller, Alexander McClean, John Beaton, John Cruikshanks, John Duncan, John Barcelet, John Flint, John Porteous, Alexander Steel, Robert Stuart, William Stephens, Alexander Nichols, Archibald Payton, John Barnagey, James McLauchlan, John McLauchlan, William Grant, George Boyd, Peter Hay, John Scott, James Creighton, Peter McDonald, Alexander Goodbrand, John McQuin, James Wishart, David Webster, William Farrier, Duncan Stuart, William Scott, David Wilkie, William Smith, James Webster, William Hay, Angus Campbell, Alexander Scott, and Daniel Duff.

"*Executed at York*, Nov. 15, 1746.—James Reid."

WM. MATTHEWS.

Cowgill.

SAMUEL ROWE.

(3rd S. ii. 459.)

The name of Roo and Roe occur as landowners at Cheddar, Somerset, at an early date, but whether they were in any way connected with the ancestors of Samuel Rowe I cannot undertake to say. I find in Collinson's *Hist. Som.*, vol. iii. pp. 576, 577, that the manor of Cheddar-Fitzwalter was owned by Henry Roo, or Roe, 7 Edw. IV., and who then resided there. He was, as Collinson states, "progenitor of all the Roes of this place." It is further said that the manor, by an heiress, came to the family of Tilham, who sold it to a Mr. Birch, from whom it descended to a Mrs. Stagg, the then (1791) owner. In Cheddar church there is a small chapel adjoining the south aisle, which was claimed by Mrs. Stagg, as owner of the manor and mansion formerly held by the Roes, and in the east window of this chapel (as I learn from Collinson)—

"Are several shields of arms; viz., 1, azure, a roebuck lodged argent, Roe, impaling a chevron ermine between three leaves vert. 2, Roe impaling argent, a chevron sable between three annulets gules. In the south window: 1, Roe; 2, vert a cross flory argent; in the dexter chief a garb or, over it a mitre. 3, I. S. interwoven, and surmounted by a mitre, for Bishop John Still. 4, Cheddar, impaling argent three fleurs-de-lis or, surmounted by a pile of three points azure. On a stone tomb in the chapel: 'Here lyeth the body of Edmund Roeb, Esq., who departed this life the 27th of March, A.D. 1595.' Arms, 1 and 4, Roe, 2 gules a chevron ermine between three leaves vert. 3, A heart between hands and feet. 5, Argent a chevron sable between three annulets gules."

From an original deed of settlement, dated May 10, 15 James I., between Edward Lancaster of Milverton, Somerset, gent., of the first part; John Lancaster, gent., son and heir apparent of said Edward Lancaster and Dorothy his wife, daughter of Henry Whittington, gent., deceased, of the second part; John Colles of Wiveliscombe, Somerset, Esq., Roger Bowrne, of same place, gent.; Andrew Whittington of Clifton, Gloucestershire, gent., and William Richards, senr., of Milverton, gent., of the third part, it appears that the

manor of "Chedder-Fitzwaters," and the manor-house, demesne lands in Chedder, "w^{ch} sometime were the inheritance, or in the seizin or possession of Edmonde Roe, gent., deceased," were then "in the seizin or possession" of said Edward Lancaster. This manor, manor-house, &c., and other property in Chedder, Batcombe, Wynforde, Tarnocke, Wedmore, Allerton, Westbury, Wokey, East Brent, Butcombe, Draycot, and Glastonbury, formerly the inheritance of said Edmonde Roe, were, with other extensive estates in Somerset (except those in Trent, Milborn Port, and Kingsbury Regis, other than the patronage of the church of Trent), settled on said John Lancaster and his issue. It thus appears that the Roes of Chedder must have been a wealthy and respectable family.

By what means the estates of the Roes came to the Lancasters I cannot say, as the deed of settlement I have just now quoted does not give me the requisite information.

The name of Roo also occurs at Shepton Mallet. The following is a copy of the will of one of them:

"In dei nomine, the year of our lord 1540, vij day of February, make this my testament, I Robert Roo, in this man'r followyng:—Fyrst, I bequeathe my sowle to almighty god, my body to be buryd yn the churchyard of Shepton Mallet. Item, I bequeathe to the crosse lyght iij^d. It'm, to Saynt Andrewys iij^d. It'm, to the bellys iij^d. The resydw of my goods, movable and vnmovable, not bequethyd, I geve to Agnes my wyff, whom I make my sole executrix. Wynyns Rycharde Stayn'r, John Argwynt, and Robert Hannam."

There is an old family named Roe resident at Glastonbury and West Pennard, where they have been located between one and two centuries.

INA.

Wells, Somerset.

PRINTED WILLS (3rd S. iii. 30).—To the lists of printed wills which have already appeared in "N. & Q.," it may be well to add the will of Richard, seventh Viscount Fitzwilliam of Merion, who died in London, February 4, 1816. His will may be found in Act 3 and 4 Wm. IV. c. 26 (*Local and Personal Statutes*), and likewise in Act 5 and 6 Vict. c. 23; and under it the present Earl of Pembroke has inherited the large and valuable "Fitzwilliam estates." ABHBA.

Walter de Merton, Bp. of Rochester; Simon de Langham, Cardinal; John Gower, poet; Bp. de Beckington; Bp. Lyndewode; Rob. Fisher of Beverley (father of the Bp. of Rochester); Sir Ralph Verney, Ald. of London; Bp. Waynflete; Abp. Dene; John Writhe, Garter; John Grey, second Viscount Lisle; Kath. Courtenay, Countess of Devon; Queen Catharine of Arragon; Humphrey Monmouth, Ald. of London; Andrew Borde, M.D.; Thomas Wriothesley, Earl of Southamp-

ton; Sir Rob. Rochester; Sir William Fairfax (1557-8); Sir Tho. Cawarden; Sir Ric. Clough; Walter Devereux, Earl of Essex; Bp. Fletcher; Francis Beaumont, Justice of C. P.; John Napier of Merchistoun; Thomas first Lord Fairfax; Sir Robert Hitcham, King's Serjeant; Bp. Dee; Abp. Spottiswood; Ferdinando Lord Fairfax; Arthur Wilson the historian; Humphrey Chetnam; David Calderwood; Sir Will. Savile, Bart.; Sir William Penn; Anne, Countess of Dorset, Pembroke, and Montgomery; Edward Hyde, Earl of Clarendon; Lady Fanshawe; Sir Will. Temple; King Will. III.; Bp. Patrick; Richard Cromwell; Thomas Hearne; Dean Swift; Dr. Bentley; Sarah, Duchess of Marlborough; Butler, Bp. of Durham; Peter Thelluson; Bp. Porteus; Lord Byron; Jebb, Bishop of Limerick; Tho. Telford; Sir Rob. Peel (codicil); and Dan. Wilson, Bp. of Calcutta. C. H. COOPER.

Cambridge.

PEERAGE FORFEITED (3rd S. iii. 8).—On reference to Burke's *St. James's Magazine*, 1850 (334), also to Burke's *Extinct* and Nicolas's *Synopsis of the Peerage*, C. J. will find that George Nevill, the eldest son of the Marquis of Montagu, and nephew of Richard, Earl of Warwick and Salisbury,—which George was created Duke of Bedford, 1469, by Edward IV.—was degraded by Parliament, 1477, from the assigned cause of poverty; poverty produced by the many attainders of his noble and illustrious house.

D. D. H.

Anciently a writ of summons to Parliament might be omitted where the person summoned, or his descendant, had not a sufficient estate to support the dignity of a peer. Thus William, the second Lord Say and Seal, grew necessitated to mortgage the greatest part of his lands, and so afterwards the barony became extinct. (*Cruise on Dignities*, 76, s. 29, citing *Dugd. Bar.* v. ii. 264.)

In the Earl of Shrewsbury's case, 12 *Coke R.* 105, it is laid down that, although one may have a dignity without any possessions *ad sustinendum nomen et onus*, yet it is very inconvenient that dignity should be clothed with poverty, and in cases of writs and such other legal proceedings, he is accounted in law a nobleman, and so ought to be called in respect of his dignity; yet, if he wants possessions to maintain his estates, he cannot press the king in justice to grant him a writ to call him to the parliament; and so it was resolved in the case of the Lord Ogle in the reign of Edw. VI., as Lord Burleigh at the Parliament 35 Eliz. did report. And in the same case it was held that, although a peer had not any possessions to support his dignity, yet his dignity could not be taken from him without an act of parliament.

By an act of parliament, 17 Edw. IV., reciting that the king had made George Nevill Duke of Bedford, and that it was openly known that he had not, nor by inheritance might have, any livelihood to support the name, estate, and dignity of Duke of Bedford, and that it was seen that when any lord had not livelihood to support his dignity, it oftentimes caused great extortion, embracery, and maintenance; wherefore the king, by the advice of the lords spiritual, &c., ordained that the making of the said Duke, and all the names of dignity to him, or to his father, should be void. (Cruise *Dign.* 126, citing *Rot. Parl.* v. 6, 173.)

I have given the references in order that C. J. may consult the originals, if he pleases so to do.

C. S. GREAVES.

DR. RICHARD KINGSTON (3rd S. ii. 470.) — In a Catalogue of Manuscripts, issued by Thomas Thorpe in 1834, is the following document relating to this individual, whose orders and academical degrees appear rather dubious. It is thus described:—

"Lot 468. Petition of Richard Kingston, addressed to Mr. Brathwayte [Clerk to the Privy Council], urging his interest to obtain Kingston the arrears of his Pension, being about 600*l.*, A.D. 1699.

"This Petition sets forth his services in the cause of King William III.; his having been a witness in the conviction of three several traitors; his bringing into the Treasury 1225*l.* by a seizure of French silks; his printing thirteen books on the Government's behalf at his own charge; having a hundred pounds' worth of books and other goods taken from him for the payment of the King's tax upon his pension, which he has not received; his being aged sixty-four, having nine children, and in extreme poverty; will be inevitably ruined unless speedily supplied by His Majesty's goodness.

"With these papers are three letters, wholly autograph, of Lord Lucas, Governor of the Tower of London, imploring Brathwayte's good offices 'in behalf of the poor gentleman, Dr. Kingston, that if not helped speedily, he and his numerous family must perish for want: a hard case, that after nine years' service he should starve.' The letters also show that this pension had been antecedently paid by Lord Lucas as secret service money."

J. YEOWELL.

OIL WELLS (3rd S. iii. 24.) — On the subject of "Oil Wells" I quote as follows from Maitland's *History of Edinburgh*, p. 507:—

"About a mile to the eastward of those (the Pentland) Hills lies a small village denominated St. Catherine's, or the Kaims, at which is a spring called the *Oil Well*, from an unctuous substance wherewith it is covered, said to be good for scorbutical disorders."

This well still exists (between two and three miles south of Edinburgh), and though a century and more has run since Maitland wrote, the same species of unctuous matter continues to cover its surface. Its water has, however, I understand, long ceased to be used medicinally. T.

ORDER OF ST. JOHN OF JERUSALEM (3rd S. iii. 8, 39.) — Surely your last correspondent does not

wish us to believe that the present so-called Order, and the present so-called Order of Knights Templars, have any connection with the mediæval orders of the same name, further than the name? The present Orders are surely only offshoots of the Freemasons' Society, and established for the gratification of personal vanities and display. Should he really mean that there is a legitimate connection by descent, in each case, no doubt your readers would be glad to have the statements. W. P.

I have a roll of the Knights of St. John of the Langue of England, which is very much at the CONSTANT READER's service, although from the mode in which it came into my possession, I entertain considerable doubts as to whether it contains much that is authentic touching "the present state and position" of the Order. The pages in question were discovered amongst the papers used by a London publishing firm (that of Hardwicke I think) for packing books to forward into the country. From this circumstance, and from the fact of the roll not recording any appointment of later date than 1855, I fear that my proffered gift is of little or no value, and it is more than possible that I am performing a useless act in writing on this subject, unless a final suggestion that the CONSTANT READER should apply to Mr. Hardwicke, 192, Piccadilly, for the information he requires, be productive of any good effect. ST. SWITHIN.

The English langue of this Order, about which A CONSTANT READER inquires, is *not* part of the Order of Knights Templars, and has not the slightest connection with the Masonic grade styling itself by the same name.

The English langue is an acknowledged branch of the Order of St. John of Jerusalem, which has existed for more than seven centuries; and been settled in the Holy Land, in Rhodes, and in Malta. The head of the Order in England is his Grace the Duke of Manchester, Grand Prior of England, and President of the Capitular Commission. JOHN WOODWARD.

DIMINUTIVE CROSS-LEGGED FIGURES (3rd S. iii. 26.) — I have no very definite information to give respecting this very remarkable class of effigies, though my conviction has long been, that they were probably not connected in any way with the age of the person in whose honour they were erected, but simply the result of a fashion, or the taste, or means of the erector, preferring miniature to full-sized figures.

An interesting paper on the subject, by Mr. Walford will be found in the third vol. of the *Journal of the Archæological Institute* for 1846, pp. 234, *et seq.* It specially treats on that at Horsted Keynes, Sussex. There is also a notice

in vol. iv. of the same publication, p. 155, of the one at Mappowder in Dorsetshire, a cast of which may be seen in the Museum of the Institute, in Suffolk Street.

I may be excused for mentioning that I myself was fortunate enough to be permitted to restore both these monuments at different periods of my life.

Amongst the examples enumerated by Mr. Walford is that of Tenbury, which, however, appears to be about double the length (4 feet) of those I have met with. Mr. Walford justly argues that a knight or a priest, in the garb of which these figures are ordinarily clothed, must needs have been adults. C. W. BINGHAM.

ARCHITECTURAL SOCIETIES (3rd S. iii. 6.) — The earliest I believe to have been the "London Architectural Society" founded in 1806. The members who instituted this body were J. Woods, Jun., President; J. Elmes and Savage, Vice-Presidents; and Aikin, W. H. Ashpitel, Saml. Beazley, Billing, Birkhead, Bubb, Busby, Cood, H. Elmes, Lowry, Peacock, Perry, Schroder, C. Smith, G. Smith, J. Taylor, J. Wallen. Singularly enough, the last three named are, I believe, the only survivors. The Society published a volume of Essays about 1808, which was very well received at the time, and has now become extremely scarce. A. A.

Poets' Corner.

THE PORTLANDERS (3rd S. iii. 33.) — As a rule the compilers of Topographical Dictionaries are not very exact as to their historical facts. Mr. Lewis certainly is not so in the extract given by your correspondent. The circumstance referred to is, without doubt, the following fact, which is recorded in the *Anglo-Saxon Chronicle*, p. 118 of Mr. Thorpe's new edition, under the year 837. The ancient chronicler thus narrates it: —

"Æthelhelm ealdorman gefeagt with tha Dæniscan on Portmid Dorsæton, and se ealdorman wearh of slægen, and tha Dæniscan uhton wælstowe gewæld."

Æthelhelm, the ealdorman (of Dorsetshire), fought the Danes in Portland, with the *posse* of his shire, and was slain, and the Danes were masters of the field of battle. H. C. C.

IGNEZ DE CASTRO (3rd S. ii. 516.) — E. H. A. may like to know that his *Inez*, a Tragedy, 8vo, 1796, is by Charles Symmons, D.D. It was reprinted in 1812, in *Poems*, by Caroline Symmons and Charles Symmons (father and daughter), 8vo, London, by Johnson. In this, alluding to the original publication of *Inez*, the author says, — "the circulation was so restricted that this reprint may be looked upon as its first actual appearance in the world." It was offered to one of the theatres, but the manager, thinking that some passages in it might be supposed to allude to an event on the *tapis*, it was declined. J. O.

BISHOP KEN (3rd S. iii. 26.) — Some few years ago I possessed a copy of Ken's *Manual*, of the date 1709, and to the best of my recollection the original text was given in this edition; so that it must have been in some after edition that the text was revised.

The "Three Hymns" first appeared in the sixth edition, 1697, and not, as stated in the note, 1770. DANIEL SEDGWICK.

HOPPESTERES IN CHAUCER (2nd S. iv. 407; x. 227, 523; xi. 39.) — In the Pardoner's Tale, when he is describing the banquetting and riotous living of the young men, he says: —

"And right anon comen in *tomblesteres*,
Fetis and smale, and yong foitereres."

The glossary to the black-letter folio (1687) explains "tomblesteres" as "tumblers, and the last word as vagabonds. If we follow the analogy, we should take "hoppesteres" as hoppers, or persons going on one leg, the other being disabled or in some way rendered useless. The passage would then signify "Then saw I the ships crippled, or disabled," or "in distress," which seems to accord with the context. A. A.

Poets' Corner.

GALLOWAY, CARRICK, AND HAY OF DRUMSBOOT (3rd S. ii. 466.) — Richard Hay, of Drumsboote, printed and published, in 1722, a pamphlet or tract, entitled *An Essay on the Origin of the Royal Family of the Stewarts*, 4to, which was reprinted at Edinburgh in 1793. He also issued, in 1723, *A Vindication of Elizabeth More from the Imputation of being a Concubine, and her Children from the Tache of Basterdy*, 4to. This curious tract was reprinted in a volume entitled *Scotia Rediviva*, 8vo, 1826. Now your correspondent CHEVRON should look into these works, for they may afford him some information as to the Kennedies, &c. S. G. T.

Edinburgh.

HOLYROOD HOUSE (3rd S. ii. 490.) — In the year 1780 there was published a poem, entitled *Holyrood House: an Elegy, with an Account of the Riding of the Scots Parliament, and a description of the Regalia of Scotland*, in small 4to, with a frontispiece. But the author was understood to be a "James Murray." S. G. T.

Edinburgh.

PITCAIRNEY LAWSUIT (3rd S. iii. 27.) — There were during last century two Scotch lawyers of note of the name of Grant. The most eminent of the two was Patrick, who was called to the bar in 1712; raised to the bench of the Court of Session in 1732, under the title of Lord Elchies, and died in 1754. He left a valuable manuscript collection of decisions, which was printed and published in 1813. The other was William, who came to the bar in 1722; became Lord Advocate of Scotland in 1746, and in 1754 succeeded Patrick

(already mentioned) as a Judge of the Court of Session, by the title of Lord Prestongrange. He died in 1764.

The information in your correspondent's Query is too vague and scanty to receive as yet any reply more satisfactory than what I have stated. Were he to explain where he has found any mention of the lawsuit, and what that mention is, it might lead to the means of a more special and decided answer. G.

Edinburgh.

REV. BENJAMIN WAY (3rd S. iii. 35.) — At the request of a private correspondent I have searched the registers and other parish books of Allhallows Barking, for information respecting this Puritan divine. There are no references to him in our books, and he was *not* ejected from this living by the Act of Uniformity. The incumbent of this parish from 1644 to 1660 was Thos. Clendon, who was appointed upon the deprivation of Dr. Edward Layfield (see "N. & Q." 3rd S. ii. 145.) Layfield was restored *before* the passing of the celebrated Bartholomew Act, and for him Clendon seems quietly to have made way. If GEORGE PRYCE and your other correspondents interested in the matter will refer to Hutchins's *History of Dorset*, sub. "West Stafford," they will find that Benjamin Way, A.M. was ejected from West Stafford rectory in 1662, and that after keeping a school in Dorchester for a short time, he died pastor of an Independent church at Bristol in 1680. J. MASKELL.

Allhallows Barking Vestry.

PULTENEY'S MARRIAGE (3rd S. ii. 402.) — Pointer's *Chronology* fixes the date of the marriage of Pulteney, then Secretary at War, with Miss Gumley, as Dec. 27, 1714. P. M.

JOHN WILKES: HIS FAMILY (2nd S. xii. 525; 3rd S. i. 217, 318.)

"John Wilkes is by some supposed to have been descended from Col. Wilkes, a man of some celebrity during the Civil Wars, who sided with the Parliament . . . but that is not the fact; he was the son of Mr. Israel Wilkes, a distiller, who was son of another Israel Wilkes, a distiller, who was son of a third Israel Wilkes. The great-grandfather, grandfather and son, were all alive at the same time, and all flourishing tradesmen." — *City Biography*.

He is said, by some, to have been son of a *Nathaniel* Wilkes, and unquestionably bore the arms mentioned by your correspondent in p. 318, as appertaining to Wilks of Wolverhampton.

With respect to his *Staffordshire* origin, Shaw (*History of Staffordshire*, vol. ii. p. 201) states as follows: —

"Aldersley, commonly called Autherley, about half a mile N. E. of Tettenhall, consists principally of two moderate sized farms. The house and part of the estate belonging to the upper farm were formerly the residence and land of the *Wilkes*' family (*said to have been ancestors*

of the celebrated 'patriot' of that name), where they lived on a decent competency in quiet."

I presume it was to these Wilkes's of Autherley that the coat in question *legally* appertained, and that, in consequence of a presumed common origin, it was adopted by the demagogue.

It seems strange that so little should be known of the origin of a man of such notoriety. That there *was* such a person as Israel Wilkes is evident from the fact of the signature of "Israel Wilkes, junr." appearing in a volume of theatrical tracts of the end of the seventeenth century. (See it mentioned in an undated Catalogue of Kerslake of Bristol.)

I may add that the arms of Wilkes of Willenhall, as borne by Dr. Wilkes, the Staffordshire antiquary, were totally different, being paly or and gu, on a chief arg. 3 lozenges of the second. (See Shaw, *ut antè*) H. S. G.

POLYARTIST: JOHN HOWELL (3rd S. ii. 491.) — Your correspondent Mr. N. MACKIE has, in his communication, made a few mistakes. Allow me to correct the same. "Polyartist" (one who can turn his hand to many things) is the profession of "John Howell," who at present resides at 110, Rose Street, Edinburgh. He is a well known person, originally bred a "bookbinder," and his workshop was for many years in Thistle Street. But being a very singular, eccentric person, possessed of a considerable amount of information on many subjects, with a turn for mechanics, inventions, &c., he gave up the bookbinding and opened a shop in 22, Frederick Street, Edinburgh, designating himself as a "Polyartist, and dealer in curiosities, old coins, china, carvings, &c., &c.," where he made himself very useful in the mending of china and old furniture, and metal antiquities; but the shop did not succeed as he had expected, and in the course of a few years afterwards he gave it up, retiring to where he is at present. As respects his "literary talents," I may mention here that he was the editor of *The Journal of a Soldier of the 71st Regiment*, 1806—1815; *The Life of John Nicol, the Mariner*; and the author of *An Essay on the War Gallies of the Ancients*; *The Life and Adventures of Alexander Selkirk* (the original of Defoe's *Robinson Crusoe*); *The Life of Alexander Alexander, &c.* This very strange person is now up in years, and in bad health; who, having little means of support, was admitted lately to an out-pension of Trinity Hospital by the Town Council of this city. S. G. T. Edinburgh.

SIR FRANCIS CHERRY (3rd S. ii. 425, 497.) — In 1598, he was sent to Russia with a letter from Queen Elizabeth to the Emperor, vindicating the queen from false and scandalous reports of assisting the great Turk, and in behalf of her merchants trading in those parts. He was a member

of the Vintners' Company. In 1599 he subscribed 200*l.* to the voyage to the East Indies; and in the following year occurs as one of the Directors of the East India Company. See the Lord Treasurer's minutes of his Commission in Strype's *Annals*, iv. 157. The Emperor's letter to the queen, sent by him, is given in *Egerton Papers*, p. 288; and a declaration of Cherry's proceedings occurs at p. 292 of the last mentioned work. Several notices of Sir Francis Cherry will be found in Green's *Cal. Dom. State Papers, Jac. I.*, i. 119, 157, 189, 191; ii. 169. Sainsbury's *Cal. of East India Papers*, pp. 100, 105, 109, 116, 117, 195.

C. H. COOPER.

Cambridge.

DON CARLOS (3rd S. iii. 6.)—The sobriquet, "Don Carlos," adopted by "Leonidas" Glover in the *Memoirs*, referred to Frederick, Prince of Wales.

S. T.

"THE ENGLISH APE" (3rd S. iii. 25.)—I think I can state confidently that the Stationers' Registers contain no entry of the work to which MR. CAREW HAZLITT's question refers, *The English Ape*, by W. R., not "*forsan* W. Rankins," as the Bodleian Catalogue has it, but *certe* W. Rankins, the author of *The Mirror of Monsters*, published in 1587—the year before *The English Ape* came out. There is reason to believe that Rankins, in spite of his denunciation of plays and players in his *Mirror of Monsters*, afterwards became a writer for Henslowe's Theatre, and put forth a small volume of Satires in 1598, of which I never saw more than one copy. There are at least two extant copies of his *Mirror of Monsters*; and, as MR. C. HAZLITT no doubt correctly informs us, two editions or issues of *The English Ape*, although I never before heard of any exemplar but that at Oxford. MR. C. HAZLITT is unquestionably aware that hundreds of books, especially of a dubious character, were printed and circulated, which never found their way into the Registers at Stationers' Hall; and printers were not unfrequently fined for not having procured the consent of the Company. In making my extracts, I purposely excluded books of imperfect science, dry divinity, or mere politics, and turned my attention mainly to works of general and light literature. Of course, had I seen the entry, I should have carefully recorded such a work as Rankin's *English Ape*. I could hardly have passed it over without observation.

J. PAYNE COLLIER.

CHIEF BARON JAMES REYNOLDS: BARON JAMES REYNOLDS (3rd S. iii. 54.)—I am very grateful to HERUS FRATER for his interesting communication relative to these judges, and for his kind offer to afford me further information; of which I shall most gladly avail myself, if he will be so good as to write to me at Churchill House, Dover.

EDWARD FOSS.

CHRISTMAS CAROL (3rd S. iii. 6, 59.)—There is no difficulty: two persons may be in three ships, or in twenty. If Joseph and Mary came to England in a fleet of three ships, they came in three ships; and if they settled in the southern counties, they settled in some dozen of counties. It is history that thousands of Normans invaded England, and killed Harold: but no one supposes that every man of them struck a blow; if it had been so, finding the body of Harold would have made a nice picture. Whatever is contained in the part is contained in the whole: and when the parts are spoken of collectively, the collection contains all that each part contains. Thus it is quite correct to say that a man and his wife are living together in the three kingdoms. Usage may designate the kingdoms in a collective manner by aid of the article; but no usage, ancient or modern, imperatively requires that simple numerical description shall *always* be distributive, and never collective. Old English is more free on such points than our language, perhaps; but any very stern querist may have decisive instances brought against him. For example, no one can doubt the propriety of "he came to town in a coach and four;" but if he, be he who he may, had done this distributively, the finding of *his* body would also have made a nice picture. A. DE MORGAN.

PAMMENT-BRICK (*Pavimentum*) (3rd S. iii. 27) is contract for brick pavement, as Covent is for Convent Garden. Pamment-brick is still in common use with builders in East Anglia. In the west of England it is called a brick-floor, which is (or was formerly) frequently laid down in cottages, or in the back-kitchen of a farm-house. See the simple derivation of "pavement" in the Greek Testament, John xix. 14, λιθοστρώτον; A.-S. *geostanning*, translated in the English version "the pavement;" in Hebrew *gabbatha*. Roman roads were λιθοστρώτον, i. e. stone blocks closely rammed together like our London streets, which first began to be so paved in the thirteenth century. *Pavio*, to ram or tread down. Hence our word *pavier* :—

"God bless you, Sir! the wondering paviors cry,
Suspend their work, and lay their rammers by,"

when a Daniel Lambert walks across the street where they are at work. But the pavement whereon Pilate sat in the Judgment Hall was either slabs of marble, as in Grecian temples, or Mosaic pavement made of small burnt bricks curiously inlaid, and of divers colours, "*arte et picturâ elaboratis*;" tessellated pavements, such as are occasionally found at Roman stations in Britain, e. g. at Cirencester (contract. Ciceter.) Such Horace alludes to in his Ode to Postumus,—"et mero Tinget pavimentum superbum." But this superb pavement is now surpassed in beauty by Minton's coloured tiles, which in almost all new churches are laid down instead of the old-fashioned rough

pavement or stone slabs. English rural churches formerly had always such floors, which were kept in repair at the expense of the parish. Many years ago a dispute having arisen between an old Devonshire vicar and the churchwardens about repairing the chancel, the wordy war ran so high that the parties almost came to blows. The vicar, however, at length *floored* the whole vestry by a happy Latin quotation: "Paveant illi, non paveam ego," let them pave the chancel, not I. Having spouted out his Latin authority, *orerotundo*, he walked off, leaving the farmers dumbfounded at the vicar's extensive learning:—

"And still they gazed, and still their wonder grew,
That one small head could carry all he knew."

QUEEN'S GARDENS.

JOHN KNOWLES (3rd S. iii. 35) was originally of Magdalen College, Cambridge, where he took his degrees (B.A. 1623-4, M.A. 1627). On July 9, 1627, he was admitted a Fellow of Catherine Hall, where he obtained extraordinary repute as a tutor. Notices of him may be found in Cotton Mather's *Magnalia*, iii. 216; *Calamy*; Wilson's *Dissenting Churches*, i. 154; Morant's *Colchester*, i. 96, iii. 15; Laud's *Works*, v. 348; D'Ewes's *Autobiography*, ii. 69; and Green's *Cal. Domest. State Papers, temp. Car. II.*, ii. 87, 98, 399; iii. 258, 266, 292, 379, 442, 517, 522, 555, 593, 678. We may remark, that the last-mentioned work furnishes some curious facts respecting him not before known. C. H. & THOMPSON COOPER.

Cambridge.

THE "HALSEWELL" (3rd S. iii. 9, 34.)—The loss of Capt. Pierce (or Pearce) and his daughters is poetically deplored in Darwin's *Botanic Garden*, part i. canto iv.; and in a note it is said that "Capt. Pierce, finding it was impossible to save the lives of the young ladies, refused to quit the ship, and perished with them." J. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Quarterly Review for January, 1863.

The new Number of *The Quarterly* contains a larger proportion of grave papers than is usual with this great-Conservative Review. An article on Peru furnishes an interesting view of the physical and social condition of that country, as one on the "Constitutional Government of Russia" furnishes new and valuable information on the reforms to which the attention of the Russian Government is now directed. The paper on "Institutes for Working Men" deserves the attention of all who are interested in the management of such institutions. That on the "New Testament" reviews the labours of Wordsworth, Alford, and Ellicott, and insists on the duty of the study of it in the original language as a safeguard against that "presumptuous and most miserable scepticism, whose beginning is conceit, its course ignorance, its fruit misery, its end death." A paper on the "South Kensington Museum and Loan Exhibition" will interest our art-loving and archæological friends. The "Life of John

Wilson" and Lord Stanhope's recently published volume of "Miscellanies" furnish the literary papers. There is an article on "The Ticket of Leave System," and the usual political paper, "Four Years of a Reforming Administration," which would seem to indicate that the coming Session will show somewhat more of political energy than the last, closes the *Quarterly*.

The Museum. A Quarterly Magazine of Educational Literature, and Science. No. VIII.

To those of our readers interested in educational matters, it is unnecessary to do more than to indicate the appearance of the new number of this useful Journal. We may, for the information of the general reader, state that, in addition to many valuable papers on educational questions, the Number contains two of biographical interest, Joseph Lancaster and Christopher North.

The Journal of Sacred Literature and Biblical Record. Edited by B. Harris Cowper. No. IV. New Series.

As might be expected, the present Number contains two articles on Bishop Colenso. The other papers are: "The Protestant Clergy in Bohemia;" "Reuss' History of Christian Theology;" "The Dublin Codex Rescriptus;" "Exegesis of Difficult Texts;" "Marcus Antoninus, a Persecutor;" "The Interpretations of Scripture;" and "The Egyptian Dynasties of Manetho, by Dr. Hincks," and a large mass of Correspondence, Notices of New Books, &c.

The Home and Foreign Review. No. III.

This *Review* is, we believe, the recognised organ of the Roman Catholic Church in this country. It contains many ably written articles; and its notices of contemporary literature review briefly no less than sixty-three books recently published, either in England or on the Continent.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose:—

THE BIBLE CLASS MAGAZINE, 1851, and 1853.

Wanted by Mr. Brabrook, 27, Regent Street.

Notices to Correspondents.

The following are in type:—Oldys's Notes on Hudibras; Quaint and Curious Entries in the Registers of Romford; Smith of Stoke Prior; Derivation of Hackney; The Complutensian Polyglot; Shakespeare, Sidney, and Essex; Anonymous Works; Eubulus; Romish Ryme; Christmas Carols; Ruins in the Strand, and will be inserted as soon as possible.

It is impossible we can undertake to furnish private Replies to Correspondents.

R. I. Inkerman, in *Youthful Echoes*, is simply a poetical charade.—*Cauley's Psyche's Interludes* are not dramatic.—*Enoch's Poems and Miller's Songs of the Sea Nymphs*, do not contain any dramatic pieces.

MR. THOMAS BENSLEY. In *The Times* of Tuesday last we regret to find an announcement of the death of this old and valued correspondent, to whose frequent contributions on historical and genealogical subjects (formerly under the signature of TEE-BEE) many of our readers have been greatly indebted. On the 17th of November last we received a private letter for him (we believe from T. E. S., p. 394 of our last volume) which was duly forwarded; but this letter he never received, as his death occurred on the 28th of that month at Trevandrum, South India. Mr. Bensley was the grandson of the celebrated printer, the occupier of the house in Bolt Court, Fleet Street, formerly the residence of Dr. Samuel Johnson.

Answers to other Correspondents in our next.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for THE EDITOR should be addressed.

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LONDON, SATURDAY, JANUARY 31, 1863.

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REPLIES:—Anonymous Works: Eubulus: Romish Ryme, 92—Who was Nevill Simmons? 93—Christmas Carols, 94—Derivation of “Hackney,” 95—Boscobel Oak, *Id.*—“Home and Foreign Review”—Sir Adrian Fortescue—Deacon Brodie and the Drop—Petrus Ludovicus Mill—Keld—The Ale-Yard—Lowndes’s “British Librarian”—Itineraries of Edward I. and II., &c.—Spiritual Songs—Quotation—Sale of Venison—Stansby—The Georges Club—Incised Inscriptions filled with Lead—Minucius Felix—Music and Architecture, 97.

Notes.

THE RUINS IN THE STRAND.

The pedestrian who traverses the ancient highway of the Strand in the month of January, 1863, will find that many changes have “come o’er the scene.” From the days of the Maypole, the football, and the pastimes of old London, we have come suddenly into the midst of the frolics of the new; and wherever we go, whichever way we turn, gigantic railways, hotels, and music halls strike our eye. Three examples of these changes I am now about to give.

Hungerford Market.—Upon its site once stood the palatial Hungerford House, the town residence of the Hungerfords of Farleigh Castle, Wiltshire, and the last of whose race, Sir Edward Hungerford, having squandered his fortune, obtained from Charles II. his royal charter for converting the site of the house and grounds into a market, and endeavour by this means to retrieve his fortune. This was in 1681. In 1685, Sir Stephen Fox and Sir Christopher Wren were proprietors of the estate, in the centre of which was a lofty hall, with a bust of one of the Hungerfords. But the market did not prosper; it remained till about thirty years ago, when Sir Thomas Tyrwhit, having set forth a project for rebuilding it in 1824, the second structure was commenced from the designs of

Mr. Charles Fowler, upon the three acres and a quarter of ground, and was opened 2 July, 1833, after costing 97,000*l.* This structure must be known to nearly all, and it therefore suffices to say, that the Market Company, after paying off in full the debentures and borrowed money, and returning to the shareholders 79 per cent. of their advances, sold the site of the market, as well as Brunel’s Suspension Bridge, to the Charing Cross Railway Company, who thereupon, by means of public auction, sold the building materials, &c. of the hall (erected in 1851), the shops, with the stone columns, and surrounding houses in Villiers Street, Hungerford Street, and adjoining buildings, and upon the site commenced erecting (query) a railway TERMINUS. It is this railway that has destroyed the happiness of, and sent adrift, St. Thomas’s Hospital, and it is this railway that causes the fine Bridge of Brunel’s to be transported to Clifton.

Exeter Change.—The rise of the Strand Music Hall Company has caused the fall, not too soon, of Exeter Change. The site once occupied by the parsonage house and garden of St. Martin’s, and subsequently by the mansion of the Cecil family, was, in the reign of William and Mary, the scene of the erection of the first Exeter Change. Through troubled times, when the poet Gray and Lord Baltimore lay here in state; when Thomas Clark amassed here half a million, and Cross’s Menagerie frightened horses in the Strand, Exeter Change struggled on, and it was not till 1829 that it was entirely destroyed; but on its site was erected the well-known Arcade, into which the jovial *Punch* oft paid a visit, and lamenting on its deserted look, sounded a note about its ill-paying prospects. But its dozen shops continued deserted, its power of attraction had long fled; and when Messrs. Glasier & Son, on Dec. 10, 1862, sold the building materials and fittings in 130 lots, for the purpose of clearing the ground for the Strand Music Hall, one and all firmly believed that a more profitable work would arise from its ashes.

Lyon’s Inn.—Upon about half an acre of ground, and situated between Holywell, Wych, and Newcastle Streets, Strand, has stood for hundreds of years Lyon’s Inn, an inn of Chancery, an appendage to the Inner Temple. From the year 1420 to the year 1862, the site has been tenanted by those “learned in the law,” although of late years these gentlemen have visited it but seldom; the last mortals on the spot clinging to the place with a despair brought on by long association with the secluded nook. Taking its name from the sign of an hostelry, “The Lyon,” it, as an inn of Chancery, had for a reader, in 1578, none other than Sir Edward Coke. The Hall was erected in 1700, and it had “once upon a time,” many trees, and a sun-dial,—the latter

shorn of its gnomon and figures in 1828. A very well written article will be found on this subject in the *Illustrated London News* of Dec. 27. But if Lyon's Inn is dead, a tablet to its memory remains, for in one of its attics was annually collected the materials for the *Post Office London Directory*, when the size of that volume was not to be compared to the 2574 pages of the *Directory* of to-day. And close handy lived Philip Absolem, the antiquary, who so ably assisted Mr. Brayley in his *History of Westminster Abbey*. But the inn having decayed, the Strand Hotel Company (capital 100,000*l.*) took a lease of the ground for ninety-nine years, with power to purchase the freehold, and on Dec. 2, 1862, and two following days, there was sold, in 284 lots, the furniture, fittings, and building materials of the Hall, of Nos. 2 to 8 Lyon's Inn, and two houses in Holywell Street, being the first clearance sale. The carved stone lion, and the dated shield (1700) on the hall front, being included in lots 204 and 205. Thus has fallen Lyon's Inn! T. C. N.

SHAKSPEARE, SIDNEY, AND ESSEX.

LETTER I.

"Shakspeare has precedence over all poets who deal with the objective, inasmuch as his own personality is so abnegated, or concealed, that it needs the finest observer to conjecture what might be Shakspeare's individual opinions and beliefs apart from those which he puts into the lips of his characters."—"Let me explain the word 'suggestive.' Thought is valuable in proportion as it is generative. If vital itself, though it be but a germ, it vitalises thoughts in others which may bloom into petals, or mature into fruits not vouchsafed to itself. I cast my thoughts freely abroad; let the winds waft them loose. It is according to the soil on which they fall that they will be sterile or fertile."—*Caxtoniana*, Blackwood, October, 1862.

The following essay, the writer flatters himself, is in the strictest sense suggestive; being, as the understanding reader will readily perceive, a key to Shakspeare's art as well as to his heart.

There is a general impression among critics and commentators that, in the character of Polonius, Shakspeare has satirised Lord Burghley; and this opinion is grounded chiefly on the circumstance of his lordship having left ten precepts addressed to his son, Robert Cecil. It has also been remarked that Hamlet, notwithstanding his affection for Ophelia, exhibits a marked dislike to her father. Now it is not at all improbable, Shakspeare may have had some prejudices against this celebrated minister. The court of Queen Elizabeth had always been divided, and occasionally violently agitated by the two factions of Cecil and Leicester; and as Shakspeare was a native of Warwickshire, we may feel assured he was a staunch partisan of the magnificent master of Kenilworth, the munificent patron of the arts

and of the popular drama. His sympathies must also have been strongly enlisted in favour of the Earl as the patron of Spenser; whilst they must have moved him in an inverse degree against Burghley, who was certainly no patron of the muses, neither "of arms nor learning:"—

"For he, that now welds all things at his will,
Scorns th'one and th'other in his deeper skill.

"And now broad spreading like an aged tree,
Lets none shoot up that nigh him planted be:
O let the man, of whome the Muse is scorned,
Nor alive nor dead be of the Muse adorned?"

The Ruins of Time.

Let us, however, follow up the hint about the precepts, and see if there be not other signs and marks in this tragedy, all congruing to the same point.

On the accession of Queen Mary, and the consequent change of religion, Lord Burghley, then Sir William Cecil, acted with characteristic caution and prudence; whilst conforming in minor points to the outward ceremonies of Popery, he remained faithful to the Protestant interest; and when her majesty offered, "if he would change his religion, he should be her Secretary and Counsellor," like himself, he wisely and christianly answered: "*he was taught and bound to serve God first, and next the Queen.*"

I can hardly express my surprise on reading this passage; for these words are identical with the reply of Polonius to the King:—

"Pol. Assure you, my good liege,
I hold my duty, as I hold my soul;
Both to my God, one to my gracious king."

Act II. Sc. 2.

The state-papers and speeches of Lord Burghley also mark the character of the man; prolix and prosy, with a high conceit of his own sagacity. Nor should it be overlooked, that not only does Polonius give his benediction to Laertes in the form of precepts; but in his report to the King about Ophelia, he says:—

"And then I precepts gave her,
That she should," &c.—Act II. Sc. 2.

Hence, it may be inferred, Polonius is not so much a satire as a portrait of Lord Burghley in 1588.

Nor is it an unreasonable supposition, that his son, Robert Cecil, is shadowed in Laertes; his suspicious nature, his distrust of Hamlet's honourable love, and his duplicity about the poisoned foil, sufficiently denote the young and crafty politician.

Although electrified by the reply of Cecil to Queen Mary, yet I was scarcely less startled by the following passages in the "very long and tedious speech" of the Lord Keeper, Sir Nicholas Bacon, on opening Queen Elizabeth's first Parliament, the 25th January, 1559:—

"In regard to civil matters, a general review of the existing laws was recommended; particularly as to their sufficiency to repress enormities, and account to be taken 'whether any laws be too severe or too sharp, or too soft and too gentle; and the inclination and disposition of the people to be considered.'"

"The general aspect of things, he remarked, was such as might administer to the mind of every true Englishman—*comfort and discomfort, joy and sadness*. Comfort, from the consideration of the virtues and qualifications of the new Queen, 'to whom nothing under the sun was so dear as the hearty love and goodwill of her nobles and subjects, nothing so odious, as what might cause or procure the contrary;' discomfort, from a view of 'the great decays and losses of honours, strength, and treasure, which had happened to the imperial crown.'" — Nares's *Memoirs of Lord Burghley*, vol. ii. p. 36.

These passages remind us of the opening speech of Claudius; each speaker seems to weigh his words in a balance, seeking the golden mean:—

"*King*. Though yet of Hamlet our dear brother's death
The memory be green; and that it us befitted
To bear our hearts in grief, and our whole kingdom
To be contracted in one brow of woe;
Yet so far hath discretion fought with nature,
That we with wisest sorrow think on him,
Together with remembrance of ourselves.
Therefore, our sometime sister, now our queen,
The imperial jointress of this warlike state,
Have we, as t'were, with a defeated joy,
With one auspicious and one dropping eye;
With mirth in funeral, and with dirge in marriage,
In equal scale weighing delight and dole,
Taken to wife: nor have we herein barr'd
Your better wisdoms, which have freely gone
With this affair along:—For all, our thanks."

Act I. Sc. 2.

A satirical writer bitterly says of Bacon: "His Lordship could neither by the greatness of his beads, creeping to the cross, nor exterior show of devotion before the high altar, find his way into high dignity in Queen Mary's time." Are we not here again reminded of Claudius, not merely of his attempt at prayer, but also of another passage:—

"*Pol*. Ophelia, walk you here:—Gracious, so please you,
We will bestow ourselves:—Read on this book,
That show of such an exercise may colour
Your loneliness. We are oft to blame in this,—
'Tis too much prov'd, that, with devotion's visage,
And pious action, we do sugar o'er
The devil himself.

[To Ophelia.]

"*King*. O, 'tis true!
How smart a lash that speech doth give my conscience!

Act III. Sc. 1.

Sir Nicholas Bacon received the appointment of Lord Keeper through the recommendation of Lord Burghley; and some years before, they had both married daughters of Sir Anthony Cooke. There had always been a violent antagonism between Sir Nicholas and the Earl of Leicester; we need not then be surprised if Polonius be a satire on Lord Burghley; Claudius may also be a satire on Sir Nicholas Bacon: and it would certainly be a singular circumstance, nor is it at all

improbable, the same person stood for Sir John Falstaff as for Claudius:—

"A man of a gross body, but most quick wit; singular prudence, supreme eloquence, happy memory, and for judgment the other pillar of the state."—"The old gentleman's manner, however, seems to have had about it something of the ridiculous, for the saying went, 'that some seemed wiser than they were, but the Lord Keeper was wiser than he seemed.'"—"The Lord Keeper's figure seems to have been the subject of much jesting at Court. The Queen herself, alluding to it, said, 'Sir Nicholas's soul lodges well.'"—"Many of his *bon-mots* have been preserved, and show that, for a Keeper of the Great Seal, he was by no means a contemptible jester."—Campbell's *Lives of the Lord Chancellors*.

From the foregoing statement it would appear, that in the characters of Claudius, Polonius, and Laertes, Shakspeare points at Sir Nicholas Bacon, Lord Burghley, and his son Robert Cecil—three bitter enemies of the Earl of Leicester. Who, then, is Hamlet? He dislikes Polonius, though he loves his daughter; he has reasons for hating Claudius, and is the friend of Laertes. In Sir Philip Sidney we find a man, not only in some respects thus affected, but possessing the very character of Hamlet himself.

In such a satirical production, we may be sure the author would to a certain extent disguise his characters; but our surprise in the present instance is not so much at the ingenuity of the disguise, as at its singular transparency. In the *Footsteps of Shakspeare* I have pointed out that, although Francklin and Potter, in their translations of the Orestean cycle of Greek tragedies, have adopted the phrases of *Hamlet*, yet it never occurred to them Shakspeare may by some means or other have read those tragedies; and here we have a similar instance of unsuspiciousness in the *Life of Sir Philip Sidney*, by Gray, who thus begins and ends:—

"The life of Sir Philip Sidney is one of the most faultless and interesting of which our history can boast. By his contemporaries he appears to have been regarded as 'the glass of fashion, and the mould of form'; as the Bayard of England, 'sans peur et sans reproche'; the mirror of knighthood and the flower of chivalry."—"Thus perished, in the very prime of his days and the zenith of his hopes, the man who was above all others the idol of his time,—'the courtier's, scholar's, soldier's eye, tongue, sword.'"

"He was not only of an *excellent wit*," says Aubrey, "but extremely beautiful; he much resembled his sister, but his hair was not red, but a little inclining, viz. a dark amber colour. If I were to find a fault in it, methinks 'tis not masculine enough; yet he was a person of great courage. My great uncle, Mr. T. Browne, remembered him; and said, that he was wont to take his *table-book* out of his pockets, and write down his notions as they came into his head, when he was writing his *Arcadia* [which was never finished by him] as he was hunting on our pleasant plains."

In a letter to Sir Francis Walsingham, his father-in-law, dated Utrecht, March 24th, 1586, Sir Philip says:—

"I had before cast my count of danger, want, and disgrace; and, before God, Sir, it is true in my heart, the love of the cause doth so far overbalance them all, that, with God's grace, *they shall never make me weary of my resolution.*"—"I understand *I am called very ambitious and proud at home*; but certainly, if they knew my heart, they would not altogether so judge me."

In a letter to his brother, Mr. Robert Sidney, then upon his travels, he says:—

"Now, sweet brother, take a delight to keep and increase your music. You will not believe what a want I find of it *in my melancholy times*;" and he proceeds with an agreeable raillery upon himself: "I would, by the way, your worship would learn a better hand. *You write worse than I, and I write evil enough.* Once again, have a care of your diet, and consequently your complexion."

He also urges him to "play at weapons: *let no day pass without an hour or two such exercise.*"

"Indeed, a more exalted character than that of Sir Henry Sidney can scarcely be found in the volume of history. It deserves to be better known. In him we behold the brave soldier, the consummate general, the able counsellor, the wise legislator; while, in the recesses of private life, he was no less estimable as a husband, a father, and a friend: firmly attached to the Church of England, and adorning his Christian profession by his temperance and exemplary piety."—*Zouch.*

On one occasion, Sir Henry "*distinguished himself in single combat with a Scottish chieftain, whom he overthrew and stripped of his arms.*"

These extracts appear to justify the supposition that, in the characters of Hamlet and his father, Shakspeare had in his mind's eye Sir Philip Sidney and his father; and in Ophelia, perhaps Anne Cecil, to whom Philip had been engaged in his youth, and whom Sir Henry called his "sweet jewel;" and who had afterwards, in her unhappy marriage with the Earl of Oxford, sad cause to regret the selfishness of her father. In a tragedy so well known it can scarcely be necessary to point out the resemblances further than by the words marked in italics, which should be compared with the following extracts:—

"*Ham.* My tables, my tables,—meet it is I set it down."
Act I. Sc. 5.

"I am very proud, revengeful, ambitious."
Act III. Sc. 1.

"Devis'd a new commission; wrote it fair:
I once did hold it, as our statists do,
A baseness to write fair, and labour'd much
How to forget that learning."—Act V. Sc. 2.

"*Hor.* You will lose this wager, my Lord.

"*Ham.* I do not think so; since he went into France, I have been in continual practice; I shall win at the odds."
Act V. Sc. 2.

Of Hamlet's wit and melancholy, it is unnecessary to speak,—his supposed irresolution, and the peculiar form of his mental disease, have been fully discussed in the *Footsteps of Shakspeare*; wherein I have also shown the duration of the play, from the death of old Hamlet to the final scene, occupies a period of *full five months*; and

it is a singular coincidence, Sir Henry Sidney died on the 5th May, and Sir Philip on the 17th October, 1586—just five months and twelve days intervening. C.

(To be continued.)

QUAINT AND CURIOUS ENTRIES IN THE REGISTER OF ROMFORD, CO. ESSEX.

Baptised.

1595, Aug. 3. Roger filia (sic) of a certen wayfaring woman.

1605, Aug. 11. George, the baseborne of one of my Ladye Coke's servants.

1622, Oct. 8. Anne, daughter of a poor wom. at Gossais.

1637, May 18. Wm Shakspeare, son of Samuel.

[Many more entries of the name of Shakspeare.]

1665, Sep^r 14. Nicholas, the sonn of Mr Nicholas Clark and Elizabeth his wife, who then lived at Noak Hill, the said Mr Clark being a citizen.

1682, Nov. 5. Hagar posthumus d. of Jeffrey Pallmer, late of Rumford, who hang'd himself.

1690, Jan^y 7. Thomas Love, son of John Love, a black-a-moor servant at Gudy Hall.

1693, Feb. 28. Katherin, dau. of Henry Wilson, a trancilator.

1694, June 24. Thomas Bennitt, son of John B. at pest-house in Collirow.

Note. May, 1760. Mem. John More, who officiated as clerk, having absented himself for the greatest part of the two following months; viz. May and June, the account is imperfect of baptisms in those months.—Gloucester Ridley, Chaplain.

1765. Everina, daughter of Edward John Wollstonecroft and Elisabeth his wife—Hare Street.

[This marks one of the many residences of the father of Mary Wollstonecroft Godwin, who was herself born about two miles from Romford, in an old house near the Whalebone.]

1768, Dec^r 16. Edward Shambles, a deserted child, named from the place where he was left.

1795, Aug. 6. Wheat sold in Romford market by Mr Charles Freeman of Herongate, to Mr Pincheon of Upminster Mill at 33 pounds per load.

Buried.

1562, May 28. John Drynckwater of y^e hospitall at Londo. and norsid wth Mother Rachell, sepultus fuit.

— Dec. 1. Father Story, sep. f^t.

1566, Sep^r 15. Sepultus fuit Johannes Acanthus qui fuit senex et literatus.

1570, Aug. 30. Sep. f^t . . . extraneus qui obiit ap. signo Angeli.

1574, Sep^r 22. Robertus Cottonus—goonne powder.

1604, Dec^r 10. A poore woman died in Mawnes Barne.

— 16. A boy died in the market-place.

1605, Feb. 1. Ould father Giles.

1606, March 11. Ould Argos of Havering.

— 12. Mother Winger of the Allmess-house.

1610, May 1. Goodman Wells of Noke-hill.

— 14. The wife of one Lough, a taylor of Noke-hill.

— 20. Goodwife Erldy, y^e curryer.

— 30. Ollyver, a prison^r executed and buried.

1610, Dec^r 10. Margaret Ramcott, an ould spinster.

1611. Jan. 1. A servant of Goodman Hare, y^e Glover.

- 1611, Feb. 3. Nicholas, a traunayler, died at y^e Talbott.
 — May 16. Ould M^r Outread was buried.
 1612, Jan^y 12. An Infant of a walkinge womans.
 — Feb. 24. Ould mother Dickenson.
 — April 21. Dumble Joan from Holmans, Hare St.
 1615, Jan^y 22. A poor travelling mā y^t was drowned.
 — March 9. Thomas Brett, a lame mā.
 1616, Aug. 6. Wilm Coop, y^e dwarf of Giddie-hall.
 — Sep^r 22. A stranger y^t died in y^e barn of Sr Robert Q.

[Sir Robert Quarles of Stewards, brother of Francis Quarles the poet.]

- 1617, April 9. Jermyn, a vagrant.
 1618, Oct^r 17. A vagrant y^t dyed in y^e constables hands as he was going —
 1620, Aug. 11. Ane Steward, an old mayd.
 1625, Jan^y 11. A woma whom they called madd megg.
 — Aug. 24. Old Cryffe of Harolds-wood, an ancient mayd.
 1632, June 26. Jeffrey Shonk of Weald, killed w^h a horse.
 1640, March 7. Ellen Cooke, a young maid.
 1647, July 17. The wife of Goodm: Turtle, y^t made away herself.
 1650, April 30. The widdy Barnstorn.
 1656, Oct^r 29. Two women that were Executed.
 1657, March 25. Burried one call'd black John.
 1661, Feb. 6. A servant of the Lord Herefords.
 1668, April 25. Cumber, a ffemale Blackamore servant from Guyddy Hall.
 1671, Jan^y 6. Elizabeth Wood, a maid that died in the prison of the small-pox.
 1675, April 19. Willm Nettle, a Nurse Ch^d, Nursed by Goody Shonks of H^d W^d.
 1677, Sep. 27. Willm Hill, Who came to doe harvest worke at Rumford, and dyed at the Dolphin there.
 — Dec^r 27. Charles Salter of South Weald in Essex, Tanner, who was taken in Rumford Watch, and Received a blow upon the head by one W^m Peake, watchman, whereupon hee dyed.
 1679, May 15. Old lame John Pike of Rumford.
 1682, Jan^y 3. M^r John Morey, the elder, Corpall in Capitaine Sandys his Troope.
 — March 15. M^r. Thomas Bonner, a soldier in y^e s^d troope from the Blew Boare in Rumford.
 — April 29. M^r francis Smyth, one of y^e Corpells in Capitaine Edwin Sandys his troope from y^e bell in Romford.

[Many entries of this kind occur in the registers.]

- Nov. 26. Jonathan Abell of Collier Row, strangled in y^e brook there.
 1683, Dec^r 16. John Parker, son of M^r John of R., being his 2nd son of y^t name.
 1685, Dec^r 15. Matthew francis, drawer of y^e wine at y^e sun in Rumford.
 1687, Jan^y 7. John (a Quarter M^{rs} man) who hanged himself at y^e Dolphin in Rumford.
 — April 1. M^r Robert Prentice an antient Bachelour from Collier Row.
 1688, Feb. 9. A male Child of M^r Birch Hothersall's unbapt. from Guyddy Hall.
 1694, March 23. Robert Cruckeshankes, a souldier in his passage into Scotland.
 1695, Dec^r 30. Rebecca Watts, widdow, a prisoner convicted of Murther, Reprieved of sentence of condemnation. (sic.)
 1707, Oct^r. "Some time this month the Hon^{ble} Edw. Cheek, Esq^r was buried at Pergoe by me" (P^r M^r Hotchkiss.)
 1709, Dec^r 23. A Palatine going to London.

- 1710, Aug. 29. A male child of E. Hamilton, an Anabaptist, put into y^e ground.
 1713, March 6. Jacob Izard kill'd by y^e new Windmill.
 1716, March 4. Sarah Palmer, an infant, drowned by her lunatick mother.
 1741, Nov. 14. Arch. Angel, a Black Moor.
 1757, Feb. 2. A girl died of the Small pox at the Pest-house, unknown.
 1781, July 6. An Irishman kill'd in an affray.
 1794, Dec^r 14. James Martin (a King's Messenger) shot near the Stoup by 5 footpads.
 1829, Dec^r 3. A man unknown, who hung himself in Hornechurch Lane.

Memorandums at the end of the first register book, which begins A.D. 1561:—

"Mem. that I Wyllm browne have layde wth M^r Atkys xii^d that the plague was in london vpon Saint James' Daye syne —

"P. Will. Browne.

"Per me Richardus Atkis.

"Communcants at Romfowrde from Mydsomer, 1561." (About 500 names arranged in families. Among them occur) —

"John Tiler,
 Luce ux^{or} ipsius, }
 Elizabeth filia, }
 Sir Anthonie Cooke. }
 Hawks y^e Steward, }
 The butler, }
 Y^e Cooke, }
 Mother Chadbourne, vidua, }
 Richard Cotton, }
 Elyzabeth ux^{or} ipsius, }
 M^r Legate. }
 Thomas and Kateryne vx^{or} ipsius." }

EDWARD J. SAGE.

Stoke Newington.

Minor Notes.

"LAYS OF THE LAST STUART." — This title is given in the last number of the *Quarterly Review* (No. 225, p. 241), to some eight lines of verse, "discovered among the Stuart Papers at Windsor," by Lord Stanhope, and printed in his Lordship's recently published volume of *Miscellanies*. The Reviewer heads his article with this distich:—

"I hate all Kings, and the thrones they sit on,
 From the King of France to the Caliph of Britain!"

And he regards them as the expression of the detestation felt by the young Pretender "in the bitterness of exile," for "the false friend" and "the open foe," who had brought him to that condition. But they would seem to be rather a quotation (from memory) from the poem by the too-famous Rochester, "for which," it is said, "he was banished the Court." In this poem the lines read thus, —

"I hate all Monarchs, and the thrones that they sit on,
 From the Hector of France to the Cully of Britain."

The curious in such matters will find this piece in *Poems on State Affairs*, vol. i. p. 171. It is possible that the other "six lines" may be similarly

borrowed; in which case it would seem that Charles Stuart was in poetry as in politics, but a Pretender. C. S. P.

EPITAPH ON A CLOCKMAKER.—In the churchyard at Axbridge, Somerset, is an upright gravestone thus inscribed:—

"Bilbie thy
Movements kept in play
For thirty years or more
We say.

"Thy Balance or thy
Mainspring's broken,
And all thy movements
(Cease to work).

"John Bilbie, of this parish, clockmaker, who died Sept. 13th, 1767, aged 33 years."

INA.

Wells, Somerset.

NATURAL PHENOMENON.—The weather preceding the 31st of December, 1862, had been variable, the wind changing from south to north, with cessation of rain. Two days after, the wind veered to the south-west in the morning of a beautiful day—the last day of the year. Towards 8 P. M., the sky was overcast with scattered clouds, which portended rain. At about 8.30 P. M., I observed at the apparent distance from the moon, then in her first quarter approaching the full, of two diameters, on the side remote from the windward, all the colours of the solar iris, and almost as distinct, in a perfect semicircle, whose centre was coincident with the centre of the circle forming the moon's face, fringing the edge of a passing cloud. The phenomenon was beautiful and suggestive, but it soon passed away.

ERNEST W. BARTLETT.

Brighton.

REFUGEES.—A few years since I purchased a bundle of deeds, letters, and other papers relating to the following refugee families: Aufrère, De la Mothe, Guide, Duchesnay, Deslauriers, Grou, De Gastine, Basnage, Vandelee, De la Grange, De la Sarraz, Le Sœur D'Hervart, and others, ranging in date between 1679 and 1752. I parted with them to a member of one of the families to which they related; but if the notes of their contents, which I retained, will be acceptable to Mr. JOHN S. BURN, he is welcome to the loan of them. G. A. C.

GAROTTING IN THE TIME OF QUEEN ELIZABETH. In these days of garotting, the following extract from Greene's *Ghost-haunting Conie-catchers*, London, 1602, may, perhaps, not be uninteresting. "Fawneguest" was the name given to a class of London rogues of the period.

"Such Fawneguests were they, that meeting a pretense, who had beene to receive a hundred pounds for his master, sodainly in the midst of Cheapside, in the daie time, and open market, seipt to him, as if they had bin familiarly acquainted with him, and sodainly cast the

hinder skirt of his cloake over his face, making as though they had jested with him, and seeming to thrust their cold hands in his necke, one of them thratled him so sore by the wind-pipe, that he could make no noise, but sodainly sunke to the ground, muffled in his cloke, while the other took from him the bagge with the money which he had under his arme, which done, they ranne away laughing, as if the deede were done in jest. Soon after the market folks and people passing by to and fro, perceiving the youth lie still on the ground and not stir up, stepped to him, and seeing in what state he was, rubbed and chafed him, and gave him Aqua vita, so that soone after he came againe to himself: then looking about him, and seeing the people so gathered together, he cried unto them, 'O, where's my money?' They, wondering to heare him talke of mony, told him both how his companions left him, and they found him, whereby the people knowing how he was deceived, made after them, but they were never heard of till this day."

HENRY HUTH.

HISTORY OF ALMANACS.—

"Nach Xpi geburt als man zalt tausent vierhundert sibetzig vnd zwey iar ist ain schalt iar vnd hat xiii neuw schein vnd hat zwē suntteglic buchstabē, E vnd D. Vnd E bleibt biss auf Sant mathias tag. Vñ darnach bleibt D biss zū end des iars. Die guldin zal ist X."—*Ephemerides*, C. 18. e. Museum Case Mark.

The above is remarkable even as a specimen of the German vernacular at the end of the fifteenth century. So little has been written on the history of printed Almanacs, that I think this is the earliest which has yet been produced, viz. A.D. 1472. Brunet says that the bibliography of these things was so extensive, that he could not attempt to give it in his new edition. The original from which this is copied is a fragment, and I suspect has been found, as well as several others of the same time and in the same collection, in the linings of old books. If some one would assign the place and the name of the printer of these remains, it would add much to their interest. This is one of a series, all of which begin with the formula "als man zalt," and I have never seen this form in the MS. almanacs which exist of but a few years earlier. They are sheet almanacs, and magnificent specimens of printing. The earliest printed almanacs appear to have been compiled by persons practising medicine.

WM. DAVIS.

"REMAINS OF AN INDIAN PRINCESS.—An American paper states that some persons have recently explored an Indian mound at Charlestown, Massachusetts, the burial place of Ninigret, the last of the Pucquot sachems, and found the remains of his daughter, his only unmarried child. They dug 4ft. and came to three very large flat stones, weighing perhaps a ton each. Raising them out of the way, they continued digging 4ft. deeper. They then struck a large iron pot, filled with smaller pots, kettles, and skilletts. They found also a large brass kettle filled with porringers, and other kitchen ware and bottles. On removing these they found under them decayed wood in the form of a large log, and an iron chain surrounded it. On one side were hinges, and on the opposite side a padlock made fast to the chain. It appears

that the log had been split in halves, the inside of each half excavated so as to receive the body of an adult. On removing the upper half they found a skeleton enshrouded in a silk robe, and on the head a cap or bonnet of green silk. Extending from the top of the head was a chain, like a watch-guard, down to the sole of the shoe, and there fastened to the outside sole near the toe. The leather of one of the shoes was decayed; the other remains, and indicates a very delicate foot. Surrounding the waist was a belt made of wampumpeag, and covered with silver brooches as ornaments; around the neck was a necklace, and at the wrists were silver sleeve-buttons. They found also two coins, one of silver, dated 1650, and a copper farthing; also inside the log was a set of Dutch spoons, some metallic Dutch pipes, and ladies' thimbles, and other articles."—*The Times*, Dec. 27, 1862.

GRIME.

Queries.

SMITH OF STOKE PRIOR, ETC.

Robert Smith, Esquire, citizen of London, governor of the Merchant Adventurers of England in Antwerp and Middleborough, a native of Stoke Prior in Worcestershire, appears by his monumental brass in the church at that place, to have died March 23rd, 1609, æt. 75, and to have had issue by his second wife Thomasine, daughter of Arthur Dedicott, Esq. (his first wife Susan, daughter of Sir R. Pyke, Knt., having died s. p.) eleven sons and six daughters. I should be much obliged to any correspondent for the names and matches of these children.

In Harl. MSS. 1533 and 1566, an Edward Smythe, of Stoke Prior, is stated to have married Dorothy Denton, of Ambroseden, and to have had issue Edward, æt. 1 year, in 1573, and Joane or John. His arms there recorded are the same as those borne by Smyth of Upton* and the above-named Robert, except that the lion on the brass of the latter is *gules* and not *ermine*. Sir Robert Smyth, the first Bart. of Upton, in the parish of West Ham (so created 17 Car. II.) is said by Collins and Bentham to have been "son of a counsel learned in the law, of an ancient family, at Stoke Prior."

In Harl. MS. 1057 or Add. MS. 19,816 (I forget which), are four descents of this family, commencing with Robert Smith of London, goldsmith, father of Robert S. of ". . . . in Worcestershire (Qy. Stoke Prior?), father of another Robert of Lauder Street, who married the daughter of Walmesley, father of a fourth Robert, who married Miss Trafford of Essex. This Robert of Lauder Street is evidently the first baronet of Upton, who, say Collins and Betham, married Judith, daughter of Nicholas Walmesley, and whose son the same authorities

state to have married Jane, daughter of Joseph Trafford, Esq. In this last-named MS. is a trick (without tinctures) of the same arms as those above-named, viz. the *ermine* demi-lion in chief, but with a *mullet* in dexter chief for difference. Jacob Smith of Stoke Prior (son of Wm. S. of the same place, who, I think, was son of another William) who also bore these arms (with the lion *sable*) was father, by Elizabeth Lowe his wife, of Wm. Smith, Esq. of Stoke Prior (afterwards of Hales Owen Grange, *jure uxoris*), who married Anne, eldest sister and coheir of Lord Dudley, and was ancestor of the family of Lea Smith, who possessed landed property at Stoke Prior, which has been in the family from Charles I.'s time, or earlier. I am very anxious to connect these different branches of evidently the same family, and should feel exceedingly obliged to the genealogical correspondents of "N. & Q." for their assistance. H. S. G.

P.S.—Lysons (*Environs of London*) states that Thomas Ravenscroft, Esq., died at Chipping Barnet 1630, having been twice married to Thomasine Smith and Bridgett Powel. Arms on his monument,—Ravenscroft impaling "Per pale az. and gu., 3 lions ramp., arg. for Smith." Qy. for Powel, as this is the coat of Wm. Ap-Jenkin, ancestor of some Welsh families, and perhaps, *inter alia*, of Powel? Can this be one of the six daughters of Robert of Stoke?

ANONYMOUS.—Who compiled *The Lawe's Resolutions of Women's Rights, or Lawe's Provision for Women*, 4to, 1632? It is a very curious old book. GRIME.

BATTLEDORE AND SHUTTLECOCK AT LEICESTER.—In Leicester, the approach of Shrove Tuesday (known amongst the youngsters as "shuttlecock day") is signalled by the appearance in the streets of a number of children playing at the game of battledore and shuttlecock. On the day itself the streets, in the lower part of the town, literally swarm with juveniles, and even grown men and women, engaged in the pastime. Is there any other than a merely accidental connection between this game and Shrove Tuesday?

Passing through a by-street the other day, I heard a little girl singing:—

"Shuttlecock, shuttlecock, tell me true,
How many years have I to go through?
One, two, three, four," &c.

GREGORY.

BAIRD PEDIGREE.—I have a pedigree of this family, evidence in support of which I am most anxious to obtain. I therefore publish it in "N. & Q." It is, "William Baird of Byth (Aberdeenshire, cir. 1546), father of Thomas Baird of the *Shaws of Montblair*, father of

* Recorded to Smyth, Westham, Essex, and Stoke Prior, co. Worcester, by Burke. The Upton family subsequently bore the lion *sable*.

James Baird in *Bankheid*, father to Baillie John Baird in Cullen, father to the late James Baird of *Chesterhall*, born cir. 1670." Any information about these personages, their wives' names, issue, dates, &c., &c., will be very acceptable. Z. O.

CORPSES RETAINING WARMTH.—Will any medical or clerical correspondents state their experience of the length of time that they have known dead bodies keep warm? I have known two cases of females, who retained considerable warmth for nine and twelve hours respectively. But the most remarkable case I have found recorded, was that of Mr. Byron Blythe, who died of cholera at Bristol, at about half-past two in the morning of October 13, 1849; and whose body retained its warmth, and showed no signs of decomposition, till four days after his death. So it was stated in the papers at the time. F. C. H.

EPIGRAM ON POPE LUCIUS II.—Who was the author of the satirical lines on the avarice of Pope Lucius II., who was elected in 1144?—

"Lucius est piscis, rex atque tyrannus aquarum,
A quo discordat Lucius iste parum;
Devorat hic homines, hic piscibus insidiatur,
Esurit hic semper, hic aliquando satur.
Amborum sensus, si lanx æquata probaret,
Plus rationis habet qui ratione caret."

PAPA.

GEORGE DANIEL.—Are there any biographical notices extant of George Daniel, a poet, *temp.* Charles I.? He was born on May 29, 1617, and being a royalist, his estate was sequestered by an Act of Sale dated March 26, 1653. Perhaps his namesake, the author of *Merrie England in the Olden Time*, may have some memorabilia of him. J. Y.

Barnsbury.

GEORGE IV. AND TOM SPRING.—

"Our late sovereign, George IV., drove Tom Spring, in flesh-coloured silk stockings and yellow kerseymere breeches, down to fight for the belt in his own royal barouche and four."—*Spectator*, December 6, 1862.

Did George IV. ever drive a barouche and four? Did he ever drive Tom Spring? If he did, when? Whence? And whither?

FITZHOPKINS.

GREEK IN CALABRIA.—I have seen it stated (I think by Montfaucon) that the Greek language was preserved in Calabria, and other parts of Magna Græcia, as the common language, very late in the fifteenth century, and was also used in the offices of the church until it was abolished by Sixtus IV., and the Latin substituted in its stead.

The famous monk Barlaam was, I believe, a Calabrian. The MS. treasures that have been discovered in the Greek and Eastern convents are well known. Are we indebted to this district, the ancient Magna Græcia, for any literary discoveries beyond the rolls found in Hercula-

neum and Pompeii, and have the more remote parts of the late kingdom of Naples been searched for that purpose? THOMAS E. WINNINGTON.

Stanford Court, Worcester.

THE LORD HIGH-ALMONER.—In the "Tables of Precedency" given by Haydn in his *Book of Dignities and Dictionary of Dates*, I find no place assigned, nor even the name given, of the Lord High-Almoner. I believe that he is one of the chief officers of state or of the household, and shall be glad to know the precise point in the "Table of Precedence" to which his office entitles him. M. D.

HYBERNATION OF THE CUCKOO.—Some of the readers of "N. & Q." may perhaps think that the following Query is more suited to the *Field*. Still I venture to propose it, as most Englishmen have more or less taste for natural history. It is to ask for any information as to the rearing of the cuckoo at home. I have now one in the house, taken from the nest last spring; it is now perfectly well, and has already uttered the usual note of "cuckoo, cuckoo," three or four times. I am told that it is exceedingly rare to have this bird's life prolonged even thus far in our climate.

FRANCIS TRENCH.

Islip, near Oxford.

SIR ROGER HOPTON.—In *temp.* Hen. VII. he is said to have had a lease of the manor, &c., of Ackworth, near Pontefract, Yorkshire. He married Anne, daughter of Sir John Saville, of Thornhill. They both died in 1506. When the church at Ackworth was repaired, in 1852, their gravestone was discovered; and having been turned upside down, it was in excellent preservation. I shall be much obliged if anyone can furnish me with authentic information as to their children. To save trouble, I may say that search for a will of Sir Roger Hopton has been made at York and London, and for an inquisition *post mortem* at the Record Office, without success. Perhaps some one has, or has access to, private deeds, &c., which may elucidate the subject. The accounts as to his family which I have seen differ. One is that he had two daughters, married respectively to — Kiddal and — Usleet. The other is, that he had three daughters: Alice, married to (1st) Sir Thomas Rockley, and (2ndly) to John Strey; Anne and — [qu. Elizabeth], married to John Rayney. Which is correct? C. J.

HANNAH LIGHTFOOT.—Did Hannah Lightfoot, the pretty Quakeress mentioned by Thackeray in his "Four Georges," marry Mr. Barnard, the king's librarian; and if so, did she, after his death, marry again, and to whom? R. S. CHARNOCK.

[* In our First and Second Series will be found eleven articles on the ultimate career of Hannah Lightfoot, but no satisfactory information was elicited respecting her after her marriage with Mr. Axford.—ED.]

LONDON QUERIES.—1. Who was “the man on wild Sombrero cast?” He was an exhibition at Bartholomew Fair and elsewhere at the beginning of this century.

2. Where, near Westminster Hall, did Henderson the author and bookseller reside?

3. Where, near the Fleet, did Simpson the bookseller reside? He published last dying speeches, &c. Any information respecting him or Henderson would be acceptable.

4. Where did the Round House in Covent Garden stand? When was it removed?

5. Where was Dyde and Scribe's shop? Who was Lloyd Wardle, and who Jenky (1810)?

SIGMA-TAU.

MOT OF LOUIS LE GRAND.—

“On sait la réponse de Louis XIV. à l'arrogant Lord Stair: ‘Monsieur, j'ai toujours été le maître chez moi, et quelquefois chez les autres; ne m'en faites pas souvenir.’”

On what occasion was this said? H. S. G.

OLD ENGRAVING.—I have a copy of Selden *De Dis Syris*, Amst., 1681, in which a plate has been inserted opposite p. 25, “De Teraphim.” It is nine inches in height, and I think it must have belonged to a larger volume, and have had about an inch cut off at the top. It represents a human figure with ass's ears: one leg in a buskin, the other with a cloven foot. One hand holds an unfolded scroll. Below is,—

“Risimus et nomen et formam.”—*Tertull.*

From the remains of a letter or two, I think there was an inscription at the top. I do not think the figure a teraph.

Can any of your readers tell me what it is, or from what book it is taken? E. N. H.

QUOTATIONS WANTED.—

(1.) “..... I had reposed
The unalterable trust of my firm soul in Thee.”

(2.) “On verra au jour du jugement lequel de nous deux sera le plus noir.”

(3.) “The greatest virtues of men are only splendid sins.”

Augustine: the original words desired, with reference.

(4.) “Many a man has run his head against a pulpit; who might have done his country excellent service at the plough-tail.” [Sydney Smith? *]

(5.) “When the future is all dark,
And the past a troubled sea,
And Memory sits in the heart,
Wailing where Hope should be.”

[* “One man perhaps proves miserable in the study of the law, who might have flourished in that of physic or divinity. Another runs his head against the pulpit, who might have been very serviceable to his country at the plough.”—Dr. South, Sermon viii. vol. i. p. 133, ed. 1843.—Ed.]

(6.) “The blessed damosel looked out
From the gold bar of heaven;
Her blue deep eyes were deeper much
Than a deep water even:
She had three lilies in her hand,
And the stars in her hair were seven.”

(7.) “It is not alone that Time is stealing
Our beauty and strength as our lives decay;
It is that the passionate feeling
Of youth, with youth must pass away;
It is that the spoiler hath power to stifle
Each emotion we feel in an earlier day.”

HERMENTRUDE.

FAMILY OF DE SCURTH, OR DE SCUR.—In the list of donations to various religious houses in the eastern parts of Yorkshire, published in Burton's *Monasticon Eboracense*, I find that Hugh, son of Ralph de Scurth, or Scorth, and Emma his wife, gave a piece of land at Drax to the Priory of Heatham, “named also Drax, or Houm.”

In the register of lands at Acclom, the property of the Priory of Bridlington, it is stated that—

“Robert de Scur gave two oxgangs of land here, in exchange for four oxgangs of land at Kiston, which Ansketil their grandfather gave to the Church, and which Wm. de Scur, brother of Robert, confirmed; and a toft that had belonged to Alan his father, with an acre of land and common pasture in the same village, with the site of a mill here.”

The name of Nicolas de Schur occurs in the list of donations here.

It seems probable that the persons mentioned belonged to the same family, though their names are spelt with a slight difference. Can any of your correspondents, acquainted with the antiquities of the eastern parts of Yorkshire, give me any further account of this family? As I am anxious to recover as much as possible concerning the De Scurs, I shall be very glad to receive any particulars concerning their history, genealogy, &c., if any such can be made out.

I cannot find any arms ascribed to them in any heraldic collection. As they may possibly yet be recovered from some Yorkshire church, or some antiquarian collection, I shall be much obliged to any one who can furnish me with them.

I shall be glad also to know the derivation of the name, and whether it now exists in any form in the northern counties?

In the *Catalogue of Prioresses of Yeddington*, I find that Margaretta Scard was Prioress about 1239. Has this name any connection with that of De Scur?

The names of Scarth, Le Scurth, and Scard, occur as names of places in the lists of inferior houses, donations, &c., in these parts of Yorkshire.

R. S. T.

BRITISH SURNAMES.—Information as to the titles and respective merits of works on the above subject will be thankfully received by

ST. SWITHIN.

LOCAL SURNAMES. — I am preparing for publication a list of surnames, with the county or district in which each name most abounds. I have localised about two thousand names, and should be glad to increase my list, or test the accuracy of the information I have already obtained, by receiving communications, to the subjoined address, from any of your subscribers who may have noticed any particular surname to prevail in any county or district.

GEO. BURGESS.

18, Lincoln Street, Bow Road, London, E.

WATSON, CORNHILL, LONDON, 1693. — Who is Mr. Watson, who is living "at his house, att ye signe of ye Red Lyon in Cornhill" 1693? z. o.

WINE. — Can any of your correspondents refer me to the best authorities for finding out the following?

What were the component parts of the wine of the patriarchal times?

Of what materials, and how made up, the natural wines in the time of our Lord and His Apostles?

What kind, and how composed, were the wines used in the subsequent centuries of the Church?

When did the various kinds of drink become alcoholic? And the date of the origin of the processes of distillation and fermentation?

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road.

Queries with Answers.

SAMUEL WESLEY. — In looking over some old books, a few days ago, I found —

"A *History of the New Testament*, representing the Actions and Miracles of our Blessed Lord and his Apostles, attempted in verse, and adorned with 152 sculptures. Written by Samuel Wesley, A.M., Chaplain to his Grace John, Duke of Buckingham, and author of *The Life of Christ*, an Heroic Poem. The cuts done by J. Sturt, 12mo. Third edition. London: Thomas Ward, 1717."

It appears from the dedication, addressed to the Marchioness of Normanby, to whom also he was chaplain at the time, that the author had enjoyed the patronage of Queen Anne. It would also seem from this dedication that he had not been brought within the influence of a court without imbibing somewhat of a courtierly temperament. After bitterly lamenting the loss of his royal patroness, he adds: —

"Something I have, at last, to alleviate this grief: though nothing can wholly efface it. The Queen's dead, but the Marchioness of Normanby lives; and I doubt not but I shall be envy'd the rare happiness of two such patronesses."

After some other compliments, certainly high flown, according to the custom of the times, but very gracefully expressed, he signs himself "Your Ladyship's Chaplain and Servant, Sam. Wesley."

Was this Sam. Wesley the father of the founder of Methodism? C. W.

[The individual inquired after was Samuel Wesley, the father of John and Charles, the two celebrated Methodist preachers. The elder Samuel Wesley was born at Winterborn Whitechurch, in Dorsetshire, and was educated first among the dissenters, whom he soon left, and admitted a servitor, at the age of eighteen, of Exeter College, Oxford, in 1684. On taking orders, he obtained the rectory of South Ormesby, co. Lincoln, and afterwards that of Epworth in the same county. He was chaplain also to the Marquis of Normanby, afterwards Duke of Buckingham, and died April 25, 1735. He was a very voluminous writer, having published, besides other things, *Maggots, or Poems on Several Subjects*, 8vo, 1685; *The Life of Christ*, an Heroic Poem, fol. 1692, 1697; *The History of the New Testament in Verse*, 12mo, 1701; *A Treatise on the Sacrament*, and *Dissertationes in Librum Jobi*. Dr. Sacheverell's celebrated Speech before the House of Lords was composed by Samuel Wesley, as his son John informs us in his *History of England*. His poetry, which is very common-place, incurred the censure of Garth in his *Dispensary*: —

"Had Wesley never aim'd in verse to please,
We had not rank'd him with our Ogilbys.
Still censures will on dull pretenders fall:
A Codrus should expect a Jænenal."

And his eldest son Samuel wisely remarks that his father wrote many things in verse —

"With Vida's piety, though not his fire."

Alex. Pope, in a letter to Dean Swift, April 12, 1730, says, "I shall think it a kindness done myself if you can propagate Mr. Wesley's subscription for his *Commentary on Job* among your Divines (Bishops excepted, of whom there is no hope), and among such as are believers or readers of Scripture. Even the curious may find something to please them, if they scorn to be edified. It has been the labour of eight years of this learned man's life; I call him what he is, a learned man, and I engage you will approve his prose more than you formerly could his poetry. Lord Bolingbroke is a favourer of it, and allows you to do your best to serve an old Tory, and a sufferer for the Church of England, though you are a Whig, as I am." There is a curious notice of Samuel Wesley in Dunton's *Life and Errors*, ed. 1818, i. 163; consult also Nichols's *Literary Anecdotes*, v. 212; Nichols's *Collection of Poems*, vii. 98; Birch's *Life of Abp. Tillotson*, ed. 1753, pp. 307, 342; and Granger's *History of England*, ed. 1775, iv. 330.]

"THE INTELLIGENCER," ETC. — I have a small-sized 4to volume (pp. 1178, 72), printed in London, and entitled *The Intelligencer, published for Satisfaction and Information of the People*, commencing with the number for Monday, January 2, 1664, and ending with that for Thursday, December 28, 1665. Was this old newspaper edited by Roger L'Estrange? and how many volumes appeared? Each year, so far as I know, begins with "Number 1."

There are many very curious particulars of Valentine Greatrakes, and some strange scraps of Irish intelligence. Let me trouble you with a specimen: —

"Dublin, May 6. We have had here upon the Strand several Races; but the most remarkable was by the Rings-end Coaches (which is an odde kinde of Carre, and

generally used in this country.) There were a matter of 25 of them, and his Excellency the Lord-Deputy [Thomas Earl of Ossory] bestowed a piece of Plate upon him that won the Race, and the second, third, and fourth were rewarded with money. It is a new institution, and likely to become an annual custom; for the humour of it gave much satisfaction, there being at least 5000 spectators."—*The Intelligencer*, May 15, 1665.

Twenty-five Ringsend cars running a race must indeed have been "an odde kinde" of spectacle; and I shall be glad to know whether there is any record of its having become "an annual custom." Bush, in his *Hibernia Curiosa*, p. 25 (London, 1769), gives a rude sketch of the vehicle.

ADHBA.

[On the appointment of that Prince of Journalists, Sir Roger L'Estrange, in 1663, to his newly-created office of "Surveyor of the Imprimery and Printing-presses," Henry Muddiman's *Parliamentary Intelligencer* was constrained to give place to its more loyal successor, *The Intelligencer*, published for the Satisfaction and Information of the People, with Privilege. The first number is dated 31st August, 1663. Pepys thus notices its appearance. "Sept. 4. To Westminster Hall, and there bought the first news-book of L'Estrange's writing, he beginning this week; and makes, methinks, but a simple beginning." *The Intelligencer* continued to be published every Monday till the beginning of January, 1665-6, when the publication of L'Estrange was superseded by *The Gazette*. Nichols (*Literary Anecdotes*, iv. 58) states, that "it is but justice to add, that L'Estrange's papers [*The Intelligencer* and *The News*] contained more information, more entertainment, and more advertisements of importance, than any succeeding paper whatever, previous to the golden age of letters, which may be said to have commenced in the reign of Queen Anne."]

A LADY MARRIED BY MISTAKE.—In the latter part of the last century, Mr. Haussoullier, a French Jew, married a Miss Trist of Totnes, an heiress. It appears, however, that he thought her to be the daughter of a gentleman of London of that name, and did not find out his error till after the marriage knot was tied. Where can I read the best account of this curious circumstance, and what became of this happy couple?

JOHN TUCKETT.

Great Russell Street.

[Lewis John Marie Haussoullier, a French Jew, was one of the fortune-hunters of the last century. He dined with others at Richardson's Coffee-house, in Covent Garden, Jan. 18, 1796, and drew a cheque for 21*l.* upon Messrs. Hammersley, for which Mr. Richardson gave him the balance, which enabled him to set off with his most particular friend, Gilrary Pigott, to Bath, in pursuit of Miss Trist, the only child of a tailor in Surrey Street, Strand, supposed heiress to 40,000*l.* On his arrival at Bath, he carried off Miss Trist, and married her at Gretna Green; but on his return he found out it was not the object of his pursuit, but Miss E. Ashford Trist, of Totnes, a young lady of good fortune, though not equal to the object of his pursuit. He was naturalised in 1797; sold all her estates, broke the heart of his wife, and became as poor as ever. In 1811, he was stated to have been concerned in the poisoning of the horses at Newmarket. See "An Act of Parliament for Confirming a Petition between Lewis John Marie Haussoullier, Esq. and Tryphena Trist,

Spinster, an Infant, of divers Manors, Boroughs, Lands, Hereditaments, at Totnes, &c. in Devonshire, 1799." The estates are very extensive and fully described.]

LIGHTNING.—In what work does Fuller give "a list of thirteen abbeys and monasteries which had been destroyed by lightning down to his time, about two centuries ago?" This was written in 1851, but the author has not put any reference. If any reader can supply the above, perhaps he would not object to copy the list at the same time, as desirable for your pages. W. P.

[The passage on the "ominous burning of abbeys, often by lightning," is in Fuller's *Church History*, book vi. sect. ii. 3, 4. He says, "We will conclude with their observation, as an ominous presage of abbeys' ruin, that there was scarce a great abbey in England which (once at the least) was not burned down with lightning from heaven. 1. The monastery of Canterbury was burned anno 1145; and again anno 1174. 2. The abbey of Croyland twice burned. 3. The abbey of Peterborough twice set on fire. 4. The abbey of St. Mary's in York burned. 5. The abbey of Norwich burned. 6. The abbey of St. Edmond's Bury burned and destroyed. 7. The abbey of Worcester burned. 8. The abbey of Gloucester was also burned. 9. The abbey of Chichester burned. 10. The abbey of Glastonbury burned. 11. The abbey of St. Mary in Southwark burned. 12. The church of the abbey of Beverley burned. 13. The steeple of the abbey of Eversham burned." Fuller adds, "I will not, with Master Fox, infer from such casualties, that God was more offended with abbeys than other buildings, a natural cause presenting itself of such accidents."]

WHIST.—Can you inform me when the game of whist was invented and by whom? I think Horace Walpole, who lived in the first society, calls it *whish*, which is now a vulgarism. Which is the right name, and what does it mean?

PHILIP GRIFFITH.

[Whist, or *hist*, *hust*, *hush*, that is, silence. It was formerly spelt *whisk*. Little is known of the origin of the game. It is first mentioned by English writers at the commencement of the seventeenth century. The Water Poet speaks of

"Ruffe, slam, trump, noddie, *whish*, hole, sant, new-cut,
Unto the keeping of foure knaves he'l put."

Taylor's *Workes*, 1650.

Farquhar, in his *Beaux Stratagem*, 1706, makes Mrs. Sullen thus apostrophise the delights of rural life:—"Country pleasures! racks and torments! Dost think, child, that my limbs are made for leaping of ditches, and clambing over stiles; or that my parents, wisely foreseeing my future happiness in country pleasures, had early instructed me in the rural accomplishments of drinking fat ale, playing at *whish*, and smoking tobacco with my husband?" In 1715, Pope thus addressed Martha Blount in one of his Epistles:—

"Some squire, perhaps, you take delight to rack,
Whose game is *whist*: whose drink, a toast in sack:
Whose laughs are hearty, though his jests are coarse:
Who loves you best of all things—but his horse."

Swift, in 1728, alludes to the game as a favourite pastime for clergymen. He says, "The clergymen used to play at *whish* and swabbers."]

Replies.

ANONYMOUS WORKS: EUBULUS: ROMISH
RYME.

(3rd S. ii. 448, 515, 517.)

As your correspondents have confined their questions and answers to *Eubulus*, and Bishop Forbes' claim to its authorship, I think there is still room for a Note upon the general subject of this Romish Ryme, and its earlier confuters. Rugged Rymes, in the early days of the Reformation, seems to have been a favourite mode of attacking the gospellers. When the priests recovered their ascendancy, for example, in the reign of Mary, one Miles Huggard put forth a Rugged Ryme, in which he marshals the names and opinions of all the heretical captains who led the assault upon holy church; which was answered, but more particularly by Rob Crowley, who, by introducing the wicked ballad in portions, reproduced it in a strong setting of protestant prose and verse in 1548. I notice this work, as it appears to have been the model for the confuters of the more modern Rymes of Elizabeth's latter days, and has by mistake been called one of the answers thereto.

Through the whole of this queen's reign the Rugged Ryme seems to have been greatly relied upon by the propaganda of the old faith; and we find many curious particulars regarding both attacks and defences of this kind in Collier's *Extracts from the Stationers' Registers*.

Coming now to the particular *libell* which was cast abroad with a view to unsettle the kingdom on the death of Elizabeth, and accession of a staunch Protestant successor, I find it interwoven in Crowley's fashion, in the following:—

"An Answer to a Popish Ryme lately printed, and entituled a proper New Ballad, wherein are containeyd Catholike Questions to the Protestant. The which ballad was put forth without date or day, name of Author, or printer, Libell-like scattered and sent abroad to withdraw the Simple from the Fayth of Christ, vnto the Doctrine of Antichrist, the Pope of Rome. Written by that Protestant Catholike I. R. 4^o. Impr. by S. Stafford, 1602."

This literary curiosity I have not seen, but consider it rightly adjudged to John Rhodes. In the British Museum there is a remarkable poetical volume, entitled:—

"A Briefe sum of the Treasons intended against the King and State when they shoulde have been assembled in Parliament, Nov. 5, 1605, &c. &c. By I. R. extended in the book—John Rhodes, Minister."

This does not, it is true, contain the *Answers* to the Romish Ryme printed under these initials in 1602, but inferential proof that Rhodes was the author of both; for he carries on his war with the Papists in this book of 1605, and may be sup-

posed to refer to a former attempt of his to silence the enemy when he there says—

"Some three years since your questions, put in rime,
Were answered all according to the time."

This would appear to remove any doubt regarding the initials I. R., and settle the point in favour of Rhodes. The work of 1605 contains some curious details respecting the proceedings of Papists in disseminating their *libells* for the seducing of the ignorant. Master Rhodes, who seems to have been the "Parson of Enborne, in Berkshire," gives—

"A True Coppye of the rayling Libell, left or cast into the Church of Enborne, as I received the same: The Superscription in Prose—'To the Parson of E. give this with Speede:' A Postscript under the superscription: 'The Carrier is paid already, as much as he looketh for, and so it shall cost you nothing but the reading: and would you have it better cheape?' The Tytle, or inscription: 'To the heretical Parson of Enborne our commendation, wishing him Catholique mind, or no Salvation.'"

His banter is a further proof that Rhodes had made himself obnoxious to the *ballad scatterers*; and with reference to the personal attack alluded to, the author, in bringing his book to an abrupt close, informs his readers "that he is driven to leave off before the Second Execution of Traytors, but that the second part of the book will be shortly printed, when thou shalt have my Answer to this Rayling Libell," which, if published, shows that the Protestant champion did battle twice with the Romish ballad-mongers. Rhodes's *Answer* has been republished of late years, as already shown, but Farr has omitted the prose address to the reader, reprinted in a short notice of the book in *Cens. Literaria*, vol. viii., an extract from which may not be unacceptable. The author says, in a search with others, for books—

"We found a *toy* in rime, entituled *A Proper New Ballad*, &c. Onely of zeal to the truth, and loue to such simple soules as might be snared with such pretty bayts as this ballad, I have taken a little paynes in answering the same as well as I could, being a man of small skill to meddle in greater matters. There are many such pamphletts, together with other like Romish ware, that are sent abroad among the common people, both Protestant and Papist, in London and in the Countrey, and that by certaine women, brokers, and pedlars, who, with baskets on their armes, shall come and offer you other wares vnder a colour, and so sell you these where they see and know any likelihood to vtter them."

He goes on to say—

"I founde it set to no certaine tune; but because it goeth most neere to the olde tune of Lalandashot, therefore I have made that all may be sung to that tune if neede be."

Consequently we have the following heading: "A pretty fine Answer to a Romish Rime, entituled *A proper Newe Ballad to the tune of Lalandashot*."

Having said thus much of Rhodes, I now come to Hieron. Lowndes, it appears to me, has by

mistake assigned I. R.'s *Answer*, 1602, to our second champion in the Protestant lists, whose book bears the following title:—

"An Answer to a Popish Ryme lately Scattered abroad, in the west parts, and much relyed vpon by some Simply Seduced. By Sam^l Hieron, Minister of the Word of God, at Modbury, Devon, 4^o, S. Stafford, 1604."

This, which is a far more extended reply than that of Rhodes, was reprinted, and bears "2nd edition" on the title, 4to, H. L. for S. Masedan, 1608. In the latter, the author has an Address to the Reader apologising for his muse, and intimating that when he first published his *Answer* he was warned that another hand had been before him in confuting the Papist, which, of course, alludes to Rhodes in 1602, and completes the object I had in view in showing that the three names quoted by BIBLIOTHECAR. CHETHAM. were three independent writers upon the subject in question.

In conclusion, I would observe that these questions to the Protestants comprise fifty-one four-line stanzas, embracing all the strong points of Romish doctrine, under the headings "Catholike," "Prophets," "Continuance," "Visible," "Vnity," "Holy," and "Heretikes," answered by Hieron in less than 227 of the like stanzas under the same heads! Besides this poetical handling of his opponent, the minister of Modbury cuts off about one-third of his page where the obnoxious Ryme occurs, for comments and texts subversive of the papal teachings of the defiant ballads. J. O.

WHO WAS NEVILL SIMMONS?

(3rd S. ii. 440.)

THE REV. E. BRADLEY wants "any works or broadsheets by Richard Baxter, printed for Nevill Symmonds of Kederminster, 1640-60."

During a search after books printed in Sheffield in the last century, a few bearing the name of Nevill Simmons, in Kederminster, London, and Sheffield, ranging in date from 1656 to 1724, have fallen into my hands. The name of Simmons—either S. or Mr. Simmons—appears, however, as that of a bookseller and stationer in Sheffield until 1755, but never of a printer. The last Nevill Simmons died five or six years before the date of the earliest Sheffield printed book which I have yet seen.

I subjoin a list of books, bearing the name of Simmons (with one exception), in my possession; and shall be obliged for any information respecting that family, as well as for any notice of books printed in Sheffield in the early part of the last century, or of the commencement of printing in Sheffield:—

1. Wanted "Any Works or Broadsheets by Richard Baxter, printed for Nevill Symmonds of Kederminster, 1640-60."—"N. & Q." Nov. 29, 1862.

2. Gildas Salvianus, the Reformed Pastor, by Richard Baxter, Teacher of the Church at Kederminster. London: Printed by Robert White for Nevill Simmons, Bookseller at Kederminster; and are to be sold by William Roybould at the Unicorn, in Paul's Churchyard. 1656.

3. The Divine Life in Three Treatises, by Richard Baxter. London: Printed for Francis Tyton, at the three Daggers in Fleet Street, and Nevill Simmons, Bookseller in Kederminster. 1664.

4. A Discourse upon prodigious Abstinence, occasioned by the twelve Months' fasting of Martha Taylor, the famed Derbyshire Damsel, &c. &c., by John Reynolds. Humbly offered to the Royal Society. London: Printed by R. W. for Nevill Simmons at the signe of the three Crowns, near Holbourn Conduit, and Mr. Dorman Newman, at the Surgeon's Arms in Little Britain. 1669.

[I have not seen this book, but copied the title from an old Review I think.]

5. The Life of Faith, by Richard Baxter. London: Printed by R. W. for Nevill Simmons, at the Three Crowns over against Holborn Conduit. 1670.

6. Richard Baxter's Catholick Theologie, Plain, Pure, Peaceable, for Pacification of the Dogmatical Word Warriors. London: Printed by Robert White for Nevill Simmons, at the Prince's Arms in St. Paul's Churchyard. 1675.

7. Methodus Theologiæ Christianæ, &c. &c., per Richardum Baxterum Philotheologum. (On the engraved title-page) London: Printed for Nevill Simmons at the Prince's Arms, in St. Paul's Churchyard. 1677. Imprimatur dated Aug. 25th, 1678. (Title-page.) Londini: Typis M. White et T. Snowden, et prostant Venales apud Nevill Simmons ad Insigne Trium Gallorum in Vico Ludgate prope Templum Paulinum. 1681.

8. Trading Spiritualized, &c. &c., by Wm. Bagshaw (Parts 1 and 2, Printed for Thomas Parkhurst in Cheapside, 1694 and 1695.) Part 3. Lonon (*sic*): Printed for Nevill Symonds, Bookseller in Sheffield, in Yorkshire. 1696. Part 4. London: Printed for Nevill Symonds, Bookseller in Sheffield, in Yorkshire. 1696.

9. De Spiritualibus Peccis. Notes (or Notices) concerning the Works of God, and some of those who have been workers together with God, in the Hundred of the High Peak in Derbyshire, by W. Bagshaw. London: Printed for Nevill Simmons, Bookseller in Sheffield. 1702.

10. Three Discourses by the Reverend Mr. Clement Ellis, Rector of Kirby and Prebendary of Southwell. London: Printed for Nevill Simmons, and to be sold by Thomas Parkhurst in Cheapside, J. Robinson and J. Taylor in St. Paul's Churchyard. 1704.

11. Funeral Sermon occasioned by the death of the late Reverend and Learned Mr. John de la Rose of Sheffield, who departed this life Dec. 31, 1723, by Richard Bateson. London: Printed for John Clarke, at the Bible and Crown in the Poultry, near Cheapside, and Sold by Nevill Symmonds of Sheffield, &c. &c. 1724.

[Here ends the name of Nevill.]

12. A Sermon preached at an Assembly of Ministers at the High Pavement in Nottingham, June 28, 1738, by J. Clegg, V.D.M., M.D. Nottingham: Printed by Thomas Collyer and Sold by J. Roe in Derby, S. Simmons in Sheffield, and J. Slater in Chesterfield. 1738.

13. Amongst the agents for the sale of Homfray's *Sheffield Weekly Journal*, and also, when in the same year (1755) the name of the *Doncaster Flying Post* was added to its original title, is the name of Mr. Simmons.

14. In an Assessment made in Sheffield according to an Act of Parliament for raising Money by a Poll, for carrying on a vigorous War with France in 1692, appears—

		s.	d.
Nevill Symonds and wife	-	-	8 0
2 children	-	-	8 0

15. Copy of an inscription in the chancel of the parish church, Sheffield:—

"Here lyeth the body of Ruth, late wife of Nevill Simmons, interred y^e 25th of December, 1707, aged 41. She left 4 sons and 5 Daughters.

"Nevill, their 2nd Son, died June y^e 11, 1730, aged 37.

"Elizabeth, their third Daughter, died May 13, 1755, aged 56 years."

16. Timothy Jollie, born 21 Aug., bapt. 1 Sept. 1691, for a time one of the Ministers of the Upper Chapel, but removed to London, where he died Aug. 1757, married Mary, daughter of Nevil Simmons of Sheffield, stationer and bookseller, Oct. 19, 1714. She died Dec. 9, 1761, aged 70, and was interred in the Lower Meeting-yard, Sheffield.

[They had eight children; one, named Nevil Jollie, died æt. 12.]

17. In *Literary Anecdotes*, vol. iii. p. 443, is mention of James Simmons of Canterbury, printer and bookseller, who became M.P. for that city in 1806, and died 1807. In the same vol. p. 687, Simmonds of Blandford, a bookseller, is named, who died in 1801, æt. 82.

I find no record of Nevill Simmons, the husband of Ruth, in the parish registers.

HENRY JACKSON.

Sheffield.

CHRISTMAS CAROLS.

(3rd S. iii. 6, 59.)

The subject which has been opened by your correspondent A. A. is very curious, and deserves further investigation and illustration.

Many ancient Christmas carols have already been published. I believe the very earliest which is known to have been published dates from the year 1521. It is now in the Bodleian Library, and consists of two carols. One is named "A Carrol of huntynge," which is reprinted in Berner's *Boke of St. Alban's*; the other is styled "A Carrol, bringing in the Bore's head." This used to be sung, and perhaps is still, in Queen's College, Oxford, to the chant of one of the Psalms.

The *Bibliographical Miscellanies* (Oxford, 1813, 4to) contains seven carols from a collection in one volume, belonging to Christ Church College, Oxford, "Imprinted at London, in the Powltry, by Richard Kele, dwelynge at the longe Shop under Saynt Myldrede's Church." The date is unknown.

The custom of singing carols seems to have been very common on the Continent, as well as in England, Ireland, and Scotland.

I send you a scrap of an ancient German carol:

"Ein Kindlein so löblich,
Ist uns gebohren heute,
Von einer Jungfrau reinlich
Zum Trost uns armen Leuten:
Wär uns das Kindlein nicht gebohrt,
So wären wir allzumahl verlohrt,

Das Heil ist unser aller.
Ey du süßter Jesu Christ,
Weil für uns Mensch worden bist,
Behüt uns für die Hölle."

See *Christliches Gesangbuch*, p. 36.

Bowring, in his *Ancient Poetry and Romances of Spain* (ed. London, 1824), gives a few Spanish carols, beginning with the words "Llevadme, Niño, a Belen."

"Carry me, Babe! to Bethlem now,
For I would look on Thee, my God!
Thou art alone my goal—and Thou,
Thou to that goal the only road."

Another curious one is given at p. 178. It begins thus: "Pues en esta feliz noche."

"In such a marvellous night, so fair,
And full of wonders strange and new;
Ye shepherds of the vale declare
Who saw the greatest wonder? Who?

"First. 'I saw the trembling fire look wan.'

"Second. 'I saw the sun shed tears of blood.'

"Third. 'I saw a God become a Man.'

"Fourth. 'I saw a man become a God.'

"O wond'rous marvels! at the thought,
The bosom's awe and reverence move;
But who such prodigies hath wrought?
What gave such wonders birth? 'Twas Love.

"Yes! love hath wrought, and love alone,
The victories all—beneath—above;
And earth and heaven shall shout, as one,
The all-triumphant song of love."

There are several collections of old carols in French, which are published in a scarce work entitled, *Noels Nouveaux sur les Chants des Noels Anciens, notez pour en faciliter le Chant*, par M. l'Abbé Pellegrin. (Paris, 1785, 8vo.)

Have any of your readers a copy of the following odd title of a Christmas Carol?—

"A Christmas Carol on Peko-Tea; or, a Sacred Carol, which, like Tea that is perfectly good and fine, will be most grateful and useful all the year round, from Christmas to Christmas for ever. Humbly addressed to Queen Caroline, and the Princess Carolina, and all the Royal Family." By Francis Hoffman, London, 1722, 8vo.

The two verses quoted by F. C. H. beginning:

"As I sot on a Sondag bonk," &c.

form the commencement of a carol which is still printed in London, or at least used to be some years ago; for I have an alphabetical list of Christmas carols, which have been published, to be sung by old and young in the streets. Amongst these come the lines referred to above.

I have only seen the first verse of a carol, which used to be sung in Warwickshire, which thus begins:—

"As I passed by a river side,
And there as I did *rein* (run),
In argument I chanced to hear
A *Carnal* and a Crane."

But I conclude, lest I should occupy too much of your space.

J. DALTON.

DERIVATION OF "HACKNEY."

(3rd S. ii. 335, 378.)

Some time ago I took great pains to endeavour to find the origin of this word. The earliest use of it (unless the Tournament of Tottenham be older, which is very improbable), I believe to be in Chaucer's *Romaunt of the Rose*. Riches is there described as accompanied by a young man, who, among other luxuries,

" . . . loved well to have hors of prise ;
He wend to have reprovéd be
Of theft or murder, if that he
Had in his stable an hacknay," &c.

In Miége's *Dictionary*, the English word "hackney" is interpreted "cheval de louage," the French "haquenée," an *ambling* horse; and "pas d'haquenée," an *ambling* pace. The glossary to the black letter Chaucer (1687), on the contrary, says "hackeney," a *trotting* horse. Of course I referred immediately to the passage in the original *Roman de la Rose* (1125, &c.), from which Chaucer has translated almost line for line:—

" Si avoit des chevaux de pris,
Bien eust cuidé estre repris
De meurtre ou de larrecin
S'en son estable n'eust roucin."

The glossary to this last-named work simply gives "roucin, cheval," but that appended to the excellent Pantheon Rabelais, says "Roussin, roucin, cheval de service, à l'usage des domestiques; et, par conséquent, fort inférieur au coursier ou dextrier." It is clear Guillaume de Lorris and Jean de Meun, and also Chaucer and Miége, mean an inferior sort of horse; but there is nothing in these authors to intimate a hireling.

The town of Hackney has always been associated with hired horses by two opposite traditions. One, that it was so named because many Londoners visited it on "hackney" or hired horses; the other, that such horses were so named after the town for the like reason. If the latter be correct, the French must have borrowed their term "haquenée" from us. They have done so since with the words "trot," "jockey," "sport," and several more; but it may be questioned whether they did so at such an early period. If the former be true, the place must have given its name to the horses at least as early as Chaucer's time. Our Anglo-Saxon forefathers were accustomed to name their towns from their natural local peculiarities. The knoll rising from the vale, the marshy pool, the wood jutting out of the sandy ground, the landing-place, any such circumstances have given names to thousands of localities, which retain them to this day—as Holmsdale, Merton, Sandhurst, Greenhithe, and a host of others testify. I believe all must agree that Hackney has certainly a strong Anglo-Saxon

sound with it. The present visitor would be wholly at a loss to find anything there which existed in olden times, unless he went to the hamlet of Homerton, which still stands on the holme or rising ground overlooking the vale of the Lea, which, before the Bromley Lock was made, was a "mere" or pool at every tide, and therefore might very properly still be called Holm-mere-town, or the town on the rising ground close to the mere. Scarce a hundred years ago the case was very different as to Hackney proper, or Old Hackney as it is now called. The Londoner started then from Shoreditch church, and went to Hackney across pleasant open fields,—a walk of little more than a mile and a half. It was then a village, across the main street of which a bright clear brook flowed. It was, in fact, the confluence of two streams, one coming at the west from Dalston, and the other northward from Stamford Hill and Hornsey. In flood times it was scarcely fordable; and, though now its contents are discharged through the new gigantic sewer, and are lost to sight, it was then a conspicuous object. A curious rhyming MS. account of the visit of some ringers to try Hackney bells, now in Guildhall, says it was famous for—

"Roach and gudgeon, dace, and eels."

And it must have been a pleasant sight to "one long in populous cities pent." Now if this *divided brook* gave the name to the place, it might have suggested to the Anglo-Saxon the appellation of "Haccan-ey," or the "cut" or "separated" running water. It would have been the first conspicuous object which met his view. Of course any such vague conjecture as this is too weak a matter for any theory to depend on; but sometimes these suggestions do the service of straws thrown up, "to show which way the wind blows."

I should be very glad to know from your readers—whether there is any mention of the word "hackney," meaning an *inferior* horse, earlier than the one I have quoted from Chaucer? How early can the French word "haquenée" be traced, and what is supposed to be its derivation? How early can the term "hackney" be found clearly associated with a *hired* horse or vehicle? Is there any cognate word in French signifying *hiring*? And, particularly, is there any mention of Hackney as a place anterior to the time of the Knights Templars who had the manor? A. A.

Poets' Corner.

BOSCOBEL OAK.

(3rd S. iii. 46.)

In Shaw's *Staffordshire: General History* (vol. i. p. 74), a long extract is given from *The Book of Boscobel*; and at p. 80, we have:—

"Boscobel was so called from its beautiful situation on a moderate elevation, and the agreeable woods* that lay all around the house, which are now entirely destroyed as well as the Royal Oak, which stood in the midst of them; and was so thickened by ivy that the soldiers, who were in search of the King, and believed him to be in the wood, could not espy him. This tree was divided into more parts by the Royalists than perhaps any oak of the same size ever was, each man thinking himself happy if he could produce a tobacco-stopper, box, &c., made of this wood—though all that were showed as sacred were not genuine. The place where this famous tree once flourished is yet to be discovered by a square wall built about it, where is another tree from one of its acorns; and over the door on a large stone is a Latin inscription,"—from which it appears that the wall was built by Basil and Jane Fitzherbert.

As the *Book of Boscobel* was printed in 1660, the Royal Oak had then perished.

The oak stood in Shropshire, but near the boundary of Staffordshire (Shaw, p. 73). And in the map to Plot's *Staffordshire*, opposite to Chillington (which may be found by the Index to places in the map), the situation of the oak is marked; and also that of Boscobel House, of which Shaw (p. 79) gives a picture taken in 1796.

On Saturday, January 17, 1863, I inspected the tree in Hyde Park. From 200 to 300 yards west of the receiving house, and close to the footpath running on the north side of the carriage drive, there is an oblong mound some dozen yards long, and two feet higher than the common ground, and this is surrounded by iron fleaks or hurdles. The tree stands at the western end of this inclosure: its bole appears about eighteen inches in diameter, and about six feet high to the first branch; its bark is gone, and it exhibits plain symptoms of decay close to the ground, but it does not appear to be hollow. A luxuriant plant of ivy covers the upper part of the tree, and surmounts its summit. It may be about twenty feet from the ground to the top of the ivy. Two or three bare limbs project out of the ivy. The tree has never been a large one, and probably never was a flourishing one. It is impossible to say how long it lived, as the growth of an oak varies so much in different soils; and even in the same wood I have known many trees of a hundred years growth larger, and many less than this oak. The tree appears to have been long dead: it was so when I first remember it, as well as its companion, which was no larger than it is.

The stem of the ivy may be from eight to ten inches in circumference; and, therefore, it must be of considerable age—and this suggests the question, whether it was not planted in order that the oak might be covered with ivy like its parent?

* Boscobel is "the beautiful wood," from *boscus*, the old law-Latin word for wood; Old Fr. *bos*; and *bele*, Old Fr., beautiful. (*Kelham's Dict.*)

In a letter in *The Times*, a few days ago, it was stated that there is an oak from an acorn of the Royal Oak, still existing at Boscobel, and this may well be the case. There is an old saying, that the oak is a hundred years in coming to maturity, a hundred years at maturity, and a hundred years in going to decay. Having all my life been an enthusiastic admirer of the oak, I have paid considerable attention to the age to which it lives; and my conviction is, that an oak rarely attains its full size in a hundred years, and that three hundred years are by no means the limit of its existence. C. S. GREAVES.

Whether the two old oaks, now one, standing as described by your correspondent D. P. in 3rd S. iii. 46, were grown from Boscobel acorns, I know not; but the tradition really and truly connected with them, is, the fatal duel fought by the fifth Lord Mohun and the Duke of Hamilton. In Nov. 1712, Lord Mohun fell by the hand of the Duke, while the latter was killed through the treachery of Lord Mohun's second, General Macartney; who was tried for the offence June 18, 1716, in the Court of King's Bench, and acquitted of the murder, but convicted of manslaughter. It may have been then, that in those days of the "King over the Water," that the oaks were known as the children of Richard Penderell's monarch of the forest; but as a local antiquary, I only ken of the spot where they grew, in connection with the extinct peerage of Mohun of Boconnock, or rather of Oakhampton, for so the patent ran; how few, alas! of the race of the stout Sir Wm. de Mohun, who fought with forty-seven good knights at Hastings, are left:—

"The knights are dust, and their good swords rust;
Their souls are with the saints we trust."

6.

A correspondent, D. P. in "N. & Q." (3rd S. iii. 46), inquired if a tree, supposed to have been planted by Charles II. from an acorn of the memorable oak in which he was concealed at Boscobel, is still standing in Hyde Park. Leaving others to answer this query, I send some particulars of the present state of the Boscobel Oak, which cannot fail to be interesting. They have been obtained from a correspondent residing near Boscobel.

Of course it is well known that the existing oak at Boscobel is not the identical tree in which the fugitive monarch was concealed. That tree was destroyed soon after the Restoration by the zeal of the royalists, who carried it off piecemeal for relics, as in later times visitors to the field of Waterloo did Wellington's tree. The present oak sprang from an acorn of the old tree planted on the exact spot where the actual Royal Oak stood.

It was raised soon after the demolition of the previous tree, and may be already two centuries old. Indeed, it already exhibits signs of decay. It was enclosed within a square brick wall by Sir Basil Fitzherbert, which was replaced by a circular iron railing in the year 1814, which still remains for the protection of the tree. It is not a tree of noble dimensions, and is not likely to grow any larger; for, as already observed, it appears now to be hastening to decay. Some of its branches are dead, and some have dropped off. Three patches of lead indicate the care taken for the preservation of the venerable tree; but at the same time tell a sad tale of its decay. I made a copy, more than fifty years ago, of a drawing taken on the spot at the time, and when the brick wall surrounded the tree; but half a century has done its work since upon us both. F. C. H.

"HOME AND FOREIGN REVIEW" (3rd S. iii. 80.)

The following occurs in a short notice of the *Home and Foreign Review*, No. III.:—"This *Review* is, we believe, the recognised organ of the Roman Catholic Church in this country." This is an unfortunate mistake; and appearing in a paper of so high a character and so extensive a circulation as those of "N. & Q.," is calculated to create a very wrong impression. May I beg, therefore, to inform you and your many readers, that this *Review* has been censured by the Cardinal Archbishop and all the Catholic Bishops in England, who have all issued warnings to their flocks against its perusal. So far from its being the organ of the Catholic Church, it is denounced by the Cardinal as "grazing ever the very edges of the most perilous abysses of error," and for "its habitual preferences of uncatholic to catholic instincts, tendencies, and motives." Bishop Ullathorne has condemned it in much stronger terms, and charged his clergy to guard the faithful, "lest by reading those productions, they imbibe their uncatholic sentiments and their errors."

F. C. HUSENBETH, D.D.

SIR ADRIAN FORTESCUE (3rd S. iii. 69.)—MR. ESTCOURT, in expressing a doubt of Sir Adrian Fortescue having belonged to the order of St. John of Jerusalem, was both right and wrong. He did belong to that order, inasmuch as he was a *Knight of Devotion*, that is, was allowed to wear the cross of the Order out of devotion, and share all the spiritual privileges accorded to every member of it. But he was not a Knight of Justice in *gremio religionis* (he being a married man), and the Knights of Justice are alone considered as *strictly* belonging to the Order according to the Rule. It has always been, and still is, a custom in the Religion of St. John, to confer the Cross of Devotion, as a mark of favour, on in-

dividuals who have deserved well of the Order. There are in the records at Malta two Bulls, of the Grand Master d'Amboise, I think, granting the privilege of wearing the Cross of Devotion to Thomas Stanley, third Earl of Derby; to his Countess (a Hastings?), and to his eldest son; and also to Charles Somerset, first Earl of Worcester, and to his Countess also (a Dudley, if I remember). There are others to less distinguished persons.

There are, in Malta, two pictures of Sir Adrian Fortescue; one in the church of St. John, where he is (improperly) represented in the supravest of the Order, and holding the palm of martyrdom. The other is in the Capitular Convent of St. Paolo at Rabato, in which he is painted, with the axe, the instrument of his martyrdom, struck deep into the back of his neck. If it would be any satisfaction to KAPPA, I could show him a copy of the first of these portraits, on my return to town, probably in the beginning of April.

JOHN JAMES WATTS.

Stafford Club, 2, Savile Row.

DEACON BRODIE AND THE DROP (3rd S. iii. 47.)—

Some interesting particulars as to Deacon Brodie will be found in *The Leisure Hour*, No. 204, p. 745 *et seq.* (November 22, 1855.)

Your correspondent is mistaken on two points. Brodie suffered for robbing the Excise Office, not the Bank; and though there is a popular tradition that he invented the drop, and was the first victim on it, I have heard it stated by old people who lived at the time that neither of these was the fact. G.

Edinburgh.

PETRUS LUDOVICUS MILL (3rd S. iii. 48.)—The Rev. P. L. Mill was a French priest, one of the many who took refuge in England at the French Revolution. His name was *Moulin*, but he Anglicised it to *Mill*. He succeeded to the charge of the small Catholic congregation of Brigg, in Lincolnshire, on the death of the previous missionary, who was also a French exiled priest, the Rev. John Toussaint Froment, formerly of Dieppe, in the diocese of Rouen; who died on the 24th of May, 1810, after serving the Mission of Brigg sixteen years. Mr. Mill, as recorded on his gravestone at Brigg, died May 9, 1822, at the advanced age of eighty-eight years. F. C. H.

KELD (3rd S. iii. 26.)—In one part of the North Riding of Yorkshire, *keld* and *well* are very different. On the northern border of the vale of Pickering, several of the becks (brooks) suddenly sink into the earth, and after a shorter or longer distance—half a mile to a mile, or more—rise to the surface. One rises at Pickering, and is called Keldhead; another rises near the hamlet of Keldholm, seven miles west of Pickering; and a third, two miles further in the same direction, is known

as Nowkeldhead. Two of these turn mills soon after they emerge. But *wells* are *artificial excavations*, supplied with water by *percolation* through the earth.
J. D.

THE ALE-YARD (3rd S. iii. 46.) — Under the name of "The Long Glass," the "Ale-Yard" is still, at least was very lately if not now, in use among the boys at Eton. Those who attain to a certain standing, either as a "Wet Bob," *i. e.* in the boats, or as a "Dry Bob," *i. e.* at cricket, are invited to come to "Cellar," which is held at "Tap," about once a-week during the summer school-time; and consists in a social talk over a pint of good beer, and bread and cheese *ad lib.*; but on attending for the first time, the novice is placed in a chair with a napkin tied round him, and has to "floor" the "Long Glass" in the manner described by M. D., before he obtains a right to come to "Cellar," whenever he pleases. Some never manage to "floor" it; but twenty seconds used in my time, five years ago, to be considered quick time; I, if I remember right, took thirty-five seconds, which was the average.

ETONENSIS.

LOWNDES'S "BRITISH LIBRARIAN" (3rd S. iii. 47.) — In my copy of this useful but unfinished account of books on "Religion and its History," there is bound up, following p. 1191, a MS. note dated January 4, 1843, in which "Messrs. Whittaker & Co. regret to inform Mr. Baker that, owing to a temporary (as they hope) illness of Mr. Lowndes, his work is necessarily suspended; every endeavour will be made to complete it, tho' considerable time must unavoidably elapse."

It is probable that the author never recovered sufficiently to enable him to resume his labours and complete it.

GILBERT J. FRENCH.

The publication of this work was commenced by Whittaker & Co., in 1839. It was to be issued in parts at 2s. 6d. each. Class I. "Religion and its History," was at first intended to be completed in three parts; but it seems to have grown on the compiler's hands, and was unfinished when the eleventh part was issued, and the work discontinued, leaving the articles on "Missions," "Biography," &c., untouched. Parts 1 to 5 were published in 1839; 6 to 8 in 1840. Part 9 was issued with a note "that its publication had been delayed owing to the illness of the editor and a serious ophthalmic attack;" and Part 11 did not appear till 1842. Shortly afterwards, according to a notice in the *Gent. Mag.* (N. S. vol. xx. p. 326), Mr. Lowndes's mental faculties gave way, and he died after an illness of nine months on July 31st, 1843. The arrangement of the work is not alphabetical; but the books are minutely classified according to subject. I offer these remarks in correction of EIBIONNACH's information that the cause of its discontinuance

was the "failure of the publisher," and that it "did not get beyond the letter B or C."

JOB J. BARDWELL WORKARD, M.A.

ITINERARIES OF EDWARD I. AND II., ETC. (3rd S. i. 466; iii. 36.) — I am indebted to Dr. PETTIGREW for his reply to part of my inquiries, in June last, respecting royal itineraries. In the interim, however, I had seen the Rev. C. H. Hartshorne's very complete Itinerary of Edward II. in the *Collectanea Archaeologica*; and that gentleman had, most courteously, searched through his MS. Itinerary of Edward I. for the information which I required. Of the itinerary of Henry III. I have not yet obtained any information. It may be worth recording in the pages of "N. & Q.," for the benefit of other inquirers on this subject, that, although not supplying a complete itinerary of the king, many particulars of his progresses will be found in the "Extracts from the Privy Purse Expenses of King Henry the Seventh, from Dec. A° 7, 1491, to March, A° 20, 1505," printed in the *Excerpta Historica*, pp. 85—133.

WILLIAM KELLY.

Leicester.

SPIRITUAL SONGS (3rd S. iii. 44.) — The song commencing —

"The Paip, that Pagan full of pride," —

will be recollected by many as placed in the mouth of Adam Woodcock in Sir Walter Scott's novel, *The Abbot* (ch. xv.)

There is an interesting manuscript in the British Museum (Addit. MS. 15,225), containing several poems, some of no little merit, most of them adapted to the measure of a profane tune, such as "Johnnie, come kiss me now." The volume is lettered (I do not know on what authority) as belonging to the Elizabethan period; and it would seem to be the production of a Roman Catholic author or transcriber. I do not know that it has ever been edited, or whether its contents may be found elsewhere; and I should be glad to be informed on these points.

The adapting of a sacred hymn to a secular tune is a favourite practice with some hymn-writers. There is a saying, attributed to the late Rev. Rowland Hill, "that he did not see why the devil should have all the best tunes." Charles Wesley is said to have attracted some drunken colliers whom he met singing in the streets to his chapel, by writing the following hymn to their own tune: —

"Listed into the cause of sin,

Why should a good be evil?

Music, alas! too long has been

Pressed to obey the devil.

Drunken, or lewd, or light, the lay

Flows to the soul's undoing,

Widens and strews with flowers the way

Down to eternal ruin," &c.

I know of several "hymns for children" set to the tunes of "Poor Mary Ann" ("Ar hyd y nos"), "Minnie," &c. But the most audacious appropriator of profane song tunes I have met with, is a man named Richard Weaver, who appeared in London a year or two ago as a "converted collier" and "revivalist." He published a Hymn-book containing some rare specimens of irreverent language, and his habit was to vociferate one of these "hymns" from time to time in the intervals of his addresses, to the tune of "The King of the Cannibal Islands," "Polly Hopkins," or some other of the same class.

JOB J. BARDWELL WORKARD, M.A.

QUOTATION (3rd S. iii. 8.) —

"Deep in the wave is a coral grove,
Where the purple mullet and goldfish rove,
Where the seaflower spreads its leaves of blue,
That never are wet with falling dew;
But in bright and changeful beauty shine,
Far down in the green and glassy brine.
The floor is of sand like the mountain drift,
And the pearl shells spangle," &c.

From *The Coral Grove*. By J. G. Percival.
E. M.

SALE OF VENISON (3rd S. iii. 46.) — A prior extract to that of S. O. V. : —

"But deer are daily diminished in England, since the gentry are necessitated into thrift, and forced to turn their pleasure into profit I believe in process of time, the *best stored park* will be found in a *cook's shop* in London." — Fuller's *Worthies*, vol. ii. p. 217.

The extract from Prior's *Life of Malone* softens the fact of the nobleman's necessity, though that necessity was caused by civil war, and no doubt was the origin of the sale of venison. R. J. F.

STANYSBY (3rd S. iii. 48.) — Perhaps the Governor of the Isle of Man, who has lately taken the name of Stainsby-Conant, may be interested in this grant. R. J. F.

THE GEORGES CLUB (3rd S. ii. 505.) — In Percy's *Reliques* (vol. iii. p. 373, edition 1812), J. G. N. will find "St. George for England," a ballad written by annual stanzas by John Grubb, as the price of his admission to a Club of Georges, which existed at Oxford. The rule of limitation being relaxed in favour of the bearer of the Christian name *John* only upon this condition. Having long remained in MS., the lines were only printed at last upon an *Expostulatiuncula* being presented to his friend Anthony Atherton. It begins thus —

"Toni! tune sines divina poemata Grubbi
Intomb'd in secret thus still to remain any longer?" &c.
Y. B. N. J.

INCISED INSCRIPTIONS FILLED WITH LEAD (3rd S. iii. 47.) — The Note of your correspondent J. SAN has recalled to my recollection a circumstance which may throw some light on the antiquity of the practice which J. SAN has not before

seen or heard of. Many of the towers on the outer wall of Constantinople have inscriptions recording their erection. In some cases these are cut in white marble, and extend the whole breadth of the tower. Examining the ruins of one of the fallen towers, I found a piece of the incised inscription which had adorned it when entire, and was much surprised to find portions of the incised letters still filled up with lead. Holes about an inch in depth, and a little wider than the diameter of an ordinary goose-quill, had been bored into the marble at the top and bottom of the letters, and where the upright stroke was long, in the middle as well; and several of these holes were still filled with the plugs of lead, having part of the metal that filled up the letters attached. The rest had likely gone for bullets to amateur sportsmen. The use of thus filling up the inscription I cannot conjecture, unless the letters were gilt. In none of those that remain entire are the incised letters filled up, so far as I could see. I may mention also, that several of the towers have inscriptions formed of bricks standing out from the wall in relief, the edges of the thin bricks being built so as to form the letters. Have these inscriptions been ever copied? Is the filling up of incised letters with lead an unusual mode? If I am not mistaken, I have seen it on Greek tombstones as well as on the towers of the Lower Empire.

J. A.

MINUCIUS FELIX (3rd S. ii. 445.) — "*Ephesia mammis multis et veribus exstructa.*" The change from *uberibus* to *et turribus*, suggested by Mr. TREGELLES, is plausible on the ground of errors in transcription; but it don't appear to have the sanction of any of the editors or commentators of Minucius Felix.

I beg to refer Mr. TREGELLES to that valuable edition of

"M. Minucii Felicis Octavius cum integris omnium Notis ac Commentariis novae Recensione Jacobi Ouzeli, &c. &c. Lugduni Batavorum, ex Officina Hackiana, 1672;" —

in which there are some able notes on the line in question by Wowerus, Elmenhorstius, Heraldus, and Rigaltius. They are too extensive to be inserted here; but I may as well say, *pro bono publico*, their comments on the various readings of *uberibus*, &c., is confined to *veribus*, *verubus*, and *tuberibus*.

Rigaltius concludes his comment as follows : —

"At convenientissime dicitur exstructa *uberibus*, talis enim cernitur in numis antiquis, ubi sunt exstructa seu disposita ubera et mammae tanquam cements et lapides in modum columnae, Dianae sive Cerere mammis, et pectore tenus, superimposita."

GEORGE LLOYD.

MUSIC AND ARCHITECTURE (3rd S. iii. 48.) — Your correspondent will find a comparison drawn

between musical discord and architectural, in p. 21 *et seq.*, of Mr. Garbett's *Principles of Design in Architecture*, which forms No. 18 of Mr. Weale's Rudimentary Series.

W. DE GULDEFORDE.

STAMINA (3rd S. iii. 27.) — The singular of this word, "stamen," is most probably derived from the Greek, *στῆμων*, applied to the upright threads or warp of the loom; thence to *any* threads, those of the lyre for instance; and thence by metonymy to the thread of man's life, as spun by the Paræ from their distaff. Tibullus begins his celebrated Seventh Elegy of the First Book, —

"Hunc cecinere diem Paræ fatalia nentes
Stamina," &c.

Juvenal, in his Twelfth Satire, 65, uses the same phrase as regards the Fatal Sisters, but in the singular, "et staminis albi lanificæ." The meaning, no doubt, is, that he who has most stamina, *id est*, most threads as yet uncut by Atropos upon the distaff of his fate, will be the longest liver and strongest man.

Poets' Corner.

A. A.

ORIGIN OF CROCKETS (3rd S. iii. 25.) — The flower supposed to be imitated in crocketed work would probably have been *Cypripedium calceolus*, an indigenous English plant, now very rare, rather than the *Calceolaria*, which is a South American genus, of comparatively modern introduction. The English native Slipperwort has three petals surmounting the slipper, giving it more of the appearance alluded to. These are wanting in the allied genus *Calceolaria*. A. A. will know the writer by his signature.

XANADU.

CAVE HOUSE SCHOOL (3rd S. iii. 6.) — I doubt whether the "Debate" referred to by Mr. INGLIS was written by the Master of Cave House School, wherever that may be. I think I can trace its use in a London school, as a "Recitation," further back than the year 1841.

JOB J. BARDWELL WORKARD, M.A.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose: —

MEMOIRS OF JOHN MARTYN.
HONE'S TABLE-BOOK. Vols. II. and III. 1827.
W. A. BECKETT'S UNIVERSAL BIOGRAPHY. Vol. III. 1831.
UNIVERSAL MAGAZINE FOR JANUARY, 1763.
JOHN EVELYN'S MEMOIRS, by Bray, 1832
GOUGH'S BRITISH TOPOGRAPHY. 2 Vols. 4to, 1780.

Wanted by Mr. Henry T. Bobart, 33, Cambridge Terrace, Leicester.

A REPORT OF THE STATE OF H. M.'S REVENUE IN IRELAND, by Lord Anclier. Fol. 1673.

THE POLITE MODERN DIVINE, by Samuel Angier. 8vo, 1752.

NARRATIVE OF THE LIFE OF JOHN ANCIER. 1679.

Wanted by Mr. S. H. Angier, 4, Eastcheap, London.

HARTLEY COLERIDGE'S POEMS. Vol. II. Second Edition. Moxon, 1851.

THE CONQUERORS OF THE NEW WORLD AND THEIR BONDSMEN. Pickering. Vol. II.

Wanted by Mr. J. Dykes Campbell, Partick, near Glasgow.

Pamphlets Wanted.

Reflections on Essay on Criticism [By J. Dennis]. Lintot, 1712.
An Examination of Facts and Reasons contained in a Letter to an M.P. [1739].

A proper Reply to a late Scurrilous Libel [1731].

Miscellaneous Thoughts on Foreign and Domestic Affairs [1743].

The Question Stated with regard to Army in Flanders [1743].
A Letter to the Public Advertiser [first edit.]. Signed Candor. Almon.

The Wallet. 1764.

A Pair of Spectacles for shortsighted Politicians. Williams, 1765.

The Merits of New Administration truly Stated. Williams, 1765.

A Critical Review of New Administration, 1765.

An Ode, &c., with Letter to Rt. Hon. G. G. Almon, 1769.

Wanted by Mr. Smith, 20, Wellington Street, Strand, W.C.

Notices to Correspondents.

In consequence of the many interesting articles in type waiting for insertion, we have postponed until next week our usual Notes on Books.

CALDER. There is no charge for the insertion of Queries or List of Books Wanted.

FAIR PLAY. Agreeing with much that our Correspondent has written, we see no benefit which would result by a renewal of the discussion at the present moment.

CORIUSUS.

"One touch of nature makes the whole world kin."

Troilus and Cressida, Act III. S. 3.

"Think nought a trifle, though it small appear;
Small sands make mountains, moments make the year,
And trifles life." — Young's 6th Satire.

PLAY COLLECTOR. The marriage inquired after, with Miss Leeson, took place in Dublin.

T. H. W. (Liverpool) will find full information respecting the Waits, in Hone, Chappell, and Sandys's works.

J. P. PHILLIPS. Gulliver's Travels first appeared in 1726.

F. A. S. According to Elliot Warburton's note in his Preface (p. iv.) to Prince Rupert and the Cavaliers, the MS. of "Prince Rupert's Diary" was purchased by Mr. Bentley. — On the early Manufacturers of Paper and their Water-marks, consult a series of articles in "N. & Q." vols. ii. iii. v. and ix. of the 1st Series; Herring's Paper and Paper-Making, Ancient and Modern, edit. 1866; but especially S. L. Sotheby's Principia Typographica, vol. iii. on "Paper-Marks," fol. 1858.

J. H. SNOTHOUSE. The imperfect work is entitled England's Black Tribunal, first published in 1659, again in 1660. Our Correspondent's copy agrees in every respect with the edition of 1660, with the exception of the first article "A True Fourtrature of Charles II.," which is omitted in the copy before us. After Dr. Heyrick's Prayer is a Letter by him to Dr. Wilde, which ends on p. 180, and concludes the work.

HENRY T. BOBART. The paper on the Great Frost of 1693, by Jacob Bobart, appeared in the Philosophical Transactions, vol. xiv. pp. 766–789; and in the Abridgment, vol. iii. p. 89.

CARLIFORD (CAPE TOWN.) J. Ozanam's Cursus Mathematicus, or, a Complete Course of the Mathematics, makes five vols., and was first "done into English" in 1712.

ERRATUM.—3rd S. iii. p. 77, col. ii. line 9, for "1770" read "1700."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL and DALRY, 188, Fleet Street, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, FEBRUARY 7, 1863.

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Notes on Books, &c.

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OLDYS'S NOTES ON HUDIBRAS.

In our last volume (p. 381) we printed some curious Notes by William Oldys on *The Life of John Milton* discovered in a private library. During the past year the British Museum has been presented with another of his annotated books, namely, Butler's *Hudibras*. It will be remembered that Oldys in his Diary ("N. & Q." 2nd S. xi. 102) speaks of Mr. Lockman having just finished a Life of Butler; but does not give the least hint that he had himself at that time commenced annotating *Hudibras*, so that it is presumed these Notes were written after the interview noticed in the following entry:—

"July 7, 1737. Thursday. Saw Mr. Lockman. Told me he had finished the Life of Mr. Samuel Butler for the *General Dictionary*. That he had had much conversation with Mr. Longueville, who has Butler's *History and Progress of Learning*—a poem by the same hand in Hudibrastick verse, and other writings of his in prose never printed. That he has also got an original picture of Butler, painted by Lilly or Riley. That Butler had 300*l.* for *Hudibras*; that he died in Rose Street, Covent Garden, and was eighty years of age."

We copy verbatim the title-page of the edition used by our industrious antiquary:—

HUDIBRAS. In Three Parts. Written in the Time of the Late Wars. Corrected and Amended, with Additions.

To which is added Annotations, with an Exact Index to the whole. Adorn'd with a new Set of Cuts, Design'd and Engrav'd by Mr. Hogarth. London: Printed for B. Motte, at the Middle Temple Gate, Fleet Street. 1726. 12mo.

On a fly-leaf the donor has written the following note:—"This annotated copy of Butler's *Hudibras* (being the first illustrated edition by Hogarth), formerly belonged to that famous literary antiquary, William Oldys; and was discovered in a 'Rag, Bone, and Bottle Warehouse' in Kentish Town, where it was purchased for the sum of three-pence on the 16th of June, 1862.—W. W. W." It is now more than a century since this volume was in Oldys's library, so that it is remarkable to find it in so perfect a state, not one leaf or plate having been abstracted.

Oldys informs us that "The Author's Life is by Sir J. Anstrey." This learned lawyer resided at Wood Green, Harlington, in Bedfordshire, and published an edition of Spelman's *Glossary*, with his Life.

The Editor in a note to the first line of the first canto, says, "Who made the alterations in the last edition of this Poem I know not, but they are certainly sometimes for the worse." Oldys has added "Tom Durfey."

PART I.

Canto I. line 457, *Ralph*.] Isaac Robinson, a zealous butcher* in Moorfields, who, in the time of the Rebellion was always contriving some new querpo-cut in church-government.

Canto I. line 552, *Rope*.] Alderman Hoyle, who hanged himself.

Ib. *Walk, Knave, Walk*.] Col. Hewson, who had been a cobbler.

Canto II. line 71.] In ridicule of Alexander Ross's argument for his epitome of Sir Walter Raleigh's *History of the World*.

Canto II. line 249. *The Gallant Bruin*] or Bear Shows, the foolish sects in those times, confederates in suppressing kingly government and episcopacy.

Canto II. line 409. *Cerdon*.] One-eyed Hewson the cobbler, who from a private sentinel in the parliamentary army was made a Colonel.

Canto II. line 442. *Colon*.] One Ned Perry, an hostler, though a great Puritan and stickler for Oliver, yet would lie with any whore but the whore of Babylon.

Canto III. line 154. *Circumcised brethren*.] Prynne, Bastwick, and Burton, had their noses slit, and were stigmatized in the forehead for lampooning Henrietta Maria, Queen of England, and the Bishops.

Canto III. line 312. *Widow*.] The precious relict of Aminadab Willmot, an Independent, killed at Edge Hill. She had 200*l.* per annum as a jointure. Hudibras fell in love with her, or did worse.

* Not butcher, as printed in Bohn's edition of *Hudibras*.

PART II.

Canto I. line 205. *A Saxon Duke.*] John Frederick Duke of Saxony, a man of such monstrous corpulency, that being taken in battle by the Emperor Charles V., and among other prisoners brought before him, the Emperor burst out with this expression, "I have gone a hunting many times, yet never took I such a swine before."

Canto II. line 505. *George-a-Green.*] There was a Life of this George-a-Green, Pinner of Wakefield, published in 8vo about 1710, anonymous, but, as I have heard, by John Bagford.

Canto III. line 325. *Whackum.*] Tom Jones, a foolish Welchman, that could neither write nor read, a zany to Lilly the astrologer.

Canto III. line 404. *Fisk.*] This Nicholas Fisk was born 1575, bred a physician, and was wont to say, "A physician scarce ever deserved his bread till he had no teeth to eat it." Yet when he had lost his teeth by his age, he could scarce get bread by his profession. He was much given to astrological studies, and published Sir Christopher Heydon's *Discourse on the Influence of the Planets*, 8vo, 1650, and died about the time of the Restoration, being eighty-five years old.

PART III.

Canto I. line 688. *Like Philip and Mary on a shilling.*] The coins of King Philip and Queen Mary represent their heads, not cheek by jowl, but face to face.

Canto I. line 866. *Lewkner's Lane.*] This place, some years ago, swarmed with notoriously lascivious and profligate strumpets and Round-heads.

Canto II. line 220. *Sterry.*] A fanatical preacher admired by Hugh Peters for his treasonable discourses which he held forth.

In the British Museum (Addit. MS. 4221, pp. 198—203) are some rough notes by William Oldys for a new Life of Samuel Butler, from which we extract the following passage on an inscription for a proposed monument of the author of *Hudibras*:—

They say that others, on pretence of a better inscription, have resolved to do the like in Covent Garden Church for Mr. Butler, where he was buried, as Mr. Barber has in Westminster Abbey. The inscription said to be intended for him at his burial-place is only in English, and said to be written by Mr. Dennis as follows:—

Near this place lies interred
The body of Mr. SAMUEL BUTLER,
Author of Hudibras.

He was a whole species of Poets in one,
Admirable, in a manner
In which no one else has been tolerable:
A manner which began and ended in him:
In which he knew no guide,
And has found no followers.
Nat. 1612: Ob. 1680.

Zoust's portrait of Butler, formerly in the Harleian gallery, was purchased at the sale, March 10, 1741—2, by Lord Coleraine; but in 1744, when engraved for Grey's edition of *Hudibras*, was then in the possession of Dr. Mead.

In Thomas Thorpe's *Catalogue of County Illustrations*, 1838, lot 26, is the following article: "Twenty different Portraits of Samuel Butler, the author of *Hudibras*, remarkably choice impressions, some proofs by Nixon, after Sir Peter Lely, Zoust, Van Somer, Vertue, Ross, and other artists, embracing nearly every original portrait of this inimitable satirist, many of which are very scarce, 1744, &c. A most desirable series for the illustration of *Hudibras*. £3 3s."

QUAINT AND CURIOUS ENTRIES IN THE PARISH REGISTER OF DAGENHAM, CO. ESSEX.

1631. Marye, daughter of a wandring woman, Bapt^d ye 22 of Maye.

1635. Anne, d. of a Gentilman at beansland bap. 17 Sept. Note after Feb. 13, 1644: "These are the names Registered after the Directorie wass Seet forth by order of parlimente. 1644."

[From this time, for some years, the Register is badly spelt and badly kept.]

1659. Mary, d. of Goodman Soanes. Bapt. Feb. 24.

1667. Joseph, sone of . . . Russell, a London butcher, burnt out of house and home bap. Nov. 1.

1723. Jane Rogers, an adult Person of about 21 years of age, bap. Dec. ye 3^d.

1747. John, Son of Thom^s and Mary Vintner (Dissenters). born 22 of December.

1653. William Norris, Farm. and Jone Crosier, ye daughter of . . . were married by Justice Mathews ye 3 of Februarie.

[Joachim Mathews of Romford, a noted parliamentary partisan.]

1598. Seth Bassingbourne, the sonne of Mr. Bassingbourne, Cornwer, dwellinge in St. Lawrence lane in London, nursed at Thomas Skinner's, was buried the xxth daye of Julie.

1600. Mother Mason was bur. the 22 of Maye.

1604. A wandering youth depted at St. Nicholas Cootes. Bur. 20th Feb.

[Sir Nicholas Cote at this time lived at Valence, an old moated house, still standing.]

— Hugh the Weaver was buried the 23 March.

1605. Rachell Smith, a Londiner's Child, bur. Dec. 13.

1606. Father Warrington was bur. April 9.

1609. Mother Sigins. Bur. 4 Feb.

1621. James Benson, one y^t was drowned at ye Marsh worke. Bur. 9 Dec.

1625. An old man from ye new house in ye Forest, bur. ye 19 of August.

— A Trauayling wodman bur. 20 Sept.

1627. Old Mother Warrington Buryed ye 18th of Feb.

— Old Mother Bateman B. 3 March.

— Old Mother Hindes. B. 13 March.

1644. The Widow Russel of the plague bur. Oct. 9.

1650. Owld Ralfe Roofe. bur. July 18.

1665. Ould Mr. Robert Comyns, Jan. 24, buried.

Memoria justı beata.

[Great-grandfather of Sir John Comyns, Chief Baron of the Exchequer, temp. Geo. II. The Comyns family long held a good position in this county.]

1668. Thomas Wittam, buried 3 Aprill. Vir sobrius ac famä bonæ.

— Timothy Crow, the Taylor, was Bur. May 21.

1669. John, the sone of Walke in ye truthe Ayliffe, buried Octob. 4.

[I am glad not to be able to connect this person with the old Cavalier family of Ayloffe, seated at Brittons, near Dagenham.]

1670. The wife of Goodman Harvey. Dec. 3.

1672. A Major Deringham from Mr. Harvies. Jan. 21.

[Harvey of Wangey house, and Aldborough hatch, a family with which Dr. Donne was closely connected.]

1672. Job Allibon, Gentelman, bur. July 12.

[Father of Sir Richard Allibon, the celebrated Roman Catholic Judge, temp. James II., who also lies buried here, under a sumptuous monument.]

1670. William Sonn of William Mayer—Buried July 23. Etatis 7 years allmost.

As Carefull nurses in these Cradles lay
those babes which would too longe . . . wanton play
So nature his nurse for to prevent his sins in living
Crimes (sic),
hath laid him in his bed of dust betimes.

1673. John White, Senr. Gent. whoe hath giuen to the poor, viz.: 7 poor widowes, twoe pence per week in bread for ever—bur. Feb. 2.

1674. Henery, sonn of Thomas Bonham, Esq. buried August 14—whose burial not paid yet.

— William Mayers, Clerk of this place 4 years, died at Stoke 23 June, 1674.

[Probably author of the extraordinary effusion above (1670)].

1709. Goodwife Blunt, bur. June 28.

1710. Goody Havering, bur. March 23.

1716. A Son of Collier the Barber from Romford, bur. May 5.

— Sarah a D. of Dame Loveday, bur. June 21.

1719. Mr. Eve, one of ye Society at Rumford (A Sermon), bur. Oct. 18.

— Mr. Wilson, wife to ye Presbyterian Minister, bur. Oct. 18.

1720. Old Mr. Ellit from Will: Staples, eatat. 90, bur. Jan. 12.

1722. Goodman Compton (being 98 years of age), bur. Feb. 12.

1749. A Travelling Man found Sick by ye Whalebone, bur. Aug. ye 19.

1752. George Joyner, who hang'd himself, deemed Lunatick by the Coroners Inquest, bur. Dec. ye 18th.

1762. Mary Mack Loughlin (a Soldier's Wife) and her Inf. Daughter, P.P. buried Octob^r ye 28, By Virtue of the Coroner's Warrant, being killed by the Baggage Wagon on their march.

1773. A Travelling Man dyed in ye Watch house, bur. Nov. ye 15.

1787. Mr. Williams Higgins, related to the Whites, from St. Lukes Old S.—Aug. 3.

1796. Sarah, D. to Tho^s Smith (niece to Countess of Exeter) aged 8 years, and buried June ye 14.

EDWARD J. SAGE.

Stoke Newington.

SHAKSPEARE, SIDNEY, AND ESSEX.

(Continued from p. 84.)

LETTER II.

The following extract from *Blackwood*, in which is pointed out a grave error in Goethe's hypothetical reasoning, is particularly applicable to the present inquiry:—

"Goethe, in examining the depths of meaning in *Hamlet*, introduces the line, 'He's fat and scant of breath,' in order to give a physical clue to the intricate moral character of the Danish Prince. 'The fencing tires him,' says Wilhelm Meister; 'and the Queen remarks, "He's fat and scant of breath." Can you conceive him to be otherwise than plump, and fair-haired? Brown-complexioned people in their youth are seldom plump; and does not his wavering melancholy, his soft lamenting, his irresolute activity accord with such a figure? From a dark-haired young man you would look for more decision and impetuosity.'"

On this passage, the writer remarks:—

"The dogmas conveyed in this criticism are neither historically nor physiologically correct. If, as Wilhelm Meister had just before asserted, 'Hamlet must be fair-haired and blue-eyed—as a Dane, as a Northman,'—certainly, of all the populations on the earth, the Dane, the Northman, has ever been the least characterised by 'wavering melancholy' or 'soft lamenting.'"

He further adds:—

"But is it clear that the Queen's remark is intended to signify that Hamlet is literally fat? Does the expression convey any other sense than that in which a prize-fighter, far from corpulent, would half-sportively use it, in order to imply that he is out of training?"*

Are we not here again reminded of Sidney's advice to his brother, "to play at weapons, and let no day pass without an hour or two such exercise"?

As Sir Philip Sidney appears to have been the prototype of Hamlet, we may reasonably suspect Fulke Greville stood for Horatio; but Mr. Julius Lloyd, in his notice of the analogy between Sidney and the Prince of Denmark, adds:—"Several curious counterparts may be observed, especially Horatio and Languet." (*Life of Sidney*, p. 74.)

To a superficial glance this suggestion looks strange, and a very singular fancy; but on a closer inspection, we find Horatio stands out, apart from the officers of the watch; he is spoken of as a scholar, explains the political state of affairs, and comes direct from Germany. "I saw your father once" may be an allusion to Languet's visit to London with Prince Casimir in January, 1579, when they were escorted both on their arrival and departure by Sir Henry Sidney. I therefore give in my adhesion, with a moral conviction, Mr. Lloyd's ingenious suggestion is a valuable discovery.

Horatio, then, being Hubert Languet, the two friends, Marcellus and Bernardo would be Fulke Greville and Edward Dyer; and Francisco may

* *Caxtoniana*, p. 166. August, 1862.

perhaps be intended for Harvey; these three being Sidney's chief friends in his earlier years. Nor should we overlook the singular resemblance between Sidney's suspicion and violence towards his father's secretary, Mr. Molineux, and Hamlet's suspiciousness and bitterness towards his two friends; the fierce threat, "I'll thrust my dagger into you," is very near akin to "Now could I drink hot blood," &c. When Hamlet, on his way to the vessel, soliloquises:—

"Examples, gross as earth, exhort me:
Witness this army of such mass and charge,
Led by a tender and delicate prince;
Whose spirit with divine ambition puff'd,
Makes mouths at the invisible event."

Act IV. S. 4,

can we doubt the poet alludes to the arrival of the young Earl of Essex with Leicester at Flushing in December, 1585, of which town Sir Philip Sidney was the governor; and who had only then commenced his military career, just one and thirty years old, whilst Essex was only eighteen. And may not the remark of Claudius—

"We have here writ
To Norway, uncle of young Fortinbras,
Who, impotent and bed-rid, scarcely hears
Of this his nephew's purpose, to suppress
His further gait herein."—Act I. Sc. 2,

be an allusion to the circumstance of Sir Francis Knollys having seriously lectured young Essex "of unimproved mettle, hot and full," on his extravagance in having "entered into a lavish outlay to equip a band of his own":—

"Sharking up a list of landless resolute,
For food and diet, to some enterprise
That hath a stomach in't."

This anecdote also justifies the supposition Sir F. Knollys is shadowed in "old Norway, uncle of young Fortinbras." And who can doubt that in Lamound we have the expression of Shakspeare's admiration for the master-spirit of the age, Sir Walter Raleigh:—

"King. Some two months hence,
Here was a gentleman of Normandy,—
I have seen myself, and served against the French,
And they ran well on horseback: but this gallant
Had witchcraft in't; he grew into his seat;
And to such wondrous doing brought his horse,
As he had been incorps'd and demi-natur'd
With the brave beast: so far he pass'd my thought,
That I, in forgery of shapes and tricks,
Come short of what he did.

"Laer. A Norman was't?
"King. A Norman.

"Laer. Upon my life, Lamound.

"King. The very same.

"Laer. I know him well; he is the brooch, indeed,
And gem of all the nation."—Act IV. Sc. 7.

It is scarcely necessary to mention that, on the death of Sir Philip Sidney, the young Earl of Essex became not only the Queen's favourite, but also the popular idol. And Hamlet says:—

"But I do prophesy the election lights
On Fortinbras; he has my dying voice."

Sir Philip just before his death left Essex his best sword.

If, then, young Fortinbras is the young Earl of Essex, old Fortinbras must be his father Walter, who died in Dublin in September, 1576; at which time Sir Henry Sidney was Lord-Deputy:—

"Looke you, here's a skull hath bin here *this dozen years*,
Let me see, I ever since our last king Hamlet
Slew Fortinbrasse in combat, young Hamlet's father,
He that's mad."—*Edition*, 1603.

We here see what an ingenious use Shakspeare makes of the scandal against the Earl of Leicester. Shakspeare, I have no doubt, with Sidney, scorned the libellous insinuation, the earl had caused the death [of Essex by poison. It was clearly proved by an official investigation at the time, that he died of dysentery.

But, instead of this passage, in the amended *Hamlet*, we read:—

"Ham. How long hast thou been a grave-maker?
"1st Clo. Of all the days i'th year, I came to't that day
that our last King Hamlet o'ercame Fortinbras."

Ham. How long is that since?

1st Clo. Cannot you tell that? every fool can tell that.
It was the very day that young Hamlet was born: he
that was mad, and sent into England."

"1st Clo. I have been sexton here, man and boy, thirty
years."—Act V. Sc. 1.

It appears highly improbable Shakspeare can be here alluding to the birthday of Sir Philip Sidney, November 29, 1554, or thirty-four years ago; nor could the clown have been appointed the grave-maker when a boy. I am, therefore, of opinion that Shakspeare refers to the day he was himself born, April 23, 1564. As the queen held a grand fête at Windsor on St. George's Day, there may be some allusion to a tilt or joust on that occasion. What may be the meaning, or what value is to be attached to this singular alteration, I readily leave to the decision of the reader: my own inferences thereon have been fully explained in the footsteps of Shakspeare.

It may be problematical whether such was the poet's intention, but there certainly appears to be an allegory contained in this tragedy. In which case, the Queen would be Queen Elizabeth; the Ghost, the Earl of Leicester; and the poison dropped into the ear of old Hamlet, would be the book called *Leicester's Commonwealth*, published in 1584, and, "for the composition of which, Lord Burghley is strongly suspected to have furnished materials and information." Of this infamous libel Leicester might well complain:—

"And a most instant tetter bark'd about,
Most Lazarlike, with vile and loathsome crust,
All my smooth body."—Act I. Sc. 5.

This publication appears to have driven Sir Philip almost as mad as Hamlet. His "answer breathes far too much of the fierce and implacable spirit of

his opponent. It is rather a cartel of defiance to his adversary, than a cool deliberate refutation of the calumnies which had been advanced against the honour and fair fame of his relative." It is in this Defence we have the comparison of Hercules. Speaking of the charges against the Earl, Sir Philip says: "The same man extremely weak of body, and infinitely luxurious; the same man a dastard to fear anything; the same man so venturous, as to undertake, having no more title, such a matter, that *Hercules himself* would be afraid to do, if he were here among us."

"— married with mine uncle,
My father's brother; but no more like my father,
Than *I to Hercules*."

It may also be reasonably suspected, the strong emphasis laid on the incestuous marriage had a political meaning. Queen Elizabeth, in defence of her claim to the crown, "had only to rest upon these points: that her father's marriage with Katherine of Arragon, *his brother's widow*, had been pronounced incestuous, as contrary to the laws of God, and consequently beyond the power of any papal dispensation to render it good and valid." (Nares's *Memoirs of Lord Burghley*.)

The *Two Gentlemen of Verona*.—Very thin and transparent is the veil thrown over the characters in this comedy. Proteus, the false friend, is the same as Laertes; consequently the two old lords, his father and uncle, will be Lord Burghley and Sir Nicholas Bacon; whilst Valentine is evidently Sir Philip Sidney in his cheerful mood. He was not always in "abstracted guise," buried in pensive thoughtfulness; he was the author of a masque, the *Lady of May*, and Spenser speaks of him:—

"And he himself seemed made for merriment,
Merrily masquing both in bower and hall."

Astrophel.

Silvia would of course be Lady Penelope Devereux, and Eglamour might be Mr. Waterhouse, her father's "faithfullest and friendliest gentleman that ever he knew;" whilst Thurio may be regarded rather as a portrait than a satire on Lord Rich. The Emperor's Court at Milan may be an allusion to Leicester's camp in the Netherlands; and Sir Philip commences his *Defence of Poesy*: "When the right virtuous E. W. and I were at the emperor's court together, we gave ourselves to learn horsemanship." And, again: "That part of the pastoral (*Arcadia*), where Pyrocles agrees to command the Helots, seems to have suggested those scenes of the *Two Gentlemen of Verona*, in which Valentine leagues himself with the outlaws."

Does not Valentine's jesting with Proteus about being in love remind us also of Sidney's letters to Languet, in which he makes vehement protestations against marriage, and Languet answers:—

"What you say in jest about a wife, I take in earnest. I think you had better not be so sure. More cautious men than you are sometimes caught; and for my part I am very willing that you should be caught, that so you might give to your country sons like yourself. But whatever is to happen in this matter, I pray God that it may turn out well and happily. You see how nobly our friend Wotton has passed through his trial; his boldness seems to convict you of cowardice."—*Bourne*, p. 116.

One would think Shakspeare must have seen this letter, so completely is Valentine caught soon after his protestations and quizzing of Proteus.

From this analysis, we may infer, Shakspeare founded the comedy of the *Two Gentlemen of Verona* on the happy loves of Astrophel and Stella, or such as they might have been, had Sir Philip discovered his love for Penelope before she became Lady Rich.

Pericles.—Nor is it at all improbable that in *Pericles* Shakspeare tried his prentice-hand at expressing his love and admiration for the gentle and heroic character of Sidney. The remark of the good Lord Cerimon, "If thou liv'st, Pericles, thou hast a heart that even cracks for woe," reminds us of the anecdote—

"As he (Sir Philip) was returning from the field of battle, pale, languid, and thirsty with excess of bleeding, he asked for water to quench his thirst. The water was brought, and had no sooner approached his lips, than he instantly resigned it to a dying soldier, whose ghastly countenance attracted his notice, speaking these ever-memorable words—'This man's necessity is still greater than mine.'"—*Zouch*, p. 256.

But we have other evidence than supposition, that *Pericles* is closely allied to Sidney, as may be seen in the following extracts:—

"The senate-house of the planets was at no time so set for the decreeing perfection in a man."—*Arcadia*, lib. ii.

"The senate-house of planets all did sit,
To knit in her their best perfections."

Pericles, Act I. Sc. 1.

"And perceiving him (Philoclea) rose up, with a demeanure, where in the Book of beautie there was nothing to be read but sorrow: for kindness was blotted out, and anger was never there."—*Arcadia*, lib. iii.

"Her face, the book of praises, where is read
Nothing but curious pleasures, as from thence
Sorrow were ever razed, and testy wrath
Could never be her mild companion."

Pericles, Act I. Sc. 1.

The tennis-court is a favourite image in the *Arcadia*:—

"He quickly made his kingdom a tennis-court, where his subjects should be the balls."—Lib. ii.

"A man whom both the waters and the wind,
In that vast tennis-court, hath made the ball
For them to play upon, entreats you pity him."

Pericles, Act II. Sc. 1.

But the strongest evidence of the intimate connection between *Pericles* and *Pyrocles* lies in the following singular resemblance: as *Pyrocles* fights on one occasion in rusty armour, so does *Pericles*, and there is some jesting at each:—

"His armor of as old a fashion [besides the rustic poorness,] that it might better seem a monument of his grandfather's courage: about his middle he had, instead of bases, a long cloak of silk, which as unhandsomely as it needs must, became the wearer: so that all that look't on, measured his length on the earth already."—*Arcadia*, lib. i.

"*Per.* Only, my friends, I yet am unprovided
Of a pair of bases.

2nd Fish. We'll sure provide: thou shalt have my best gown to make thee a pair."—*Pericles*, Act II. Sc. 1.

These items in their totality, if they exist not in Gower's tale, prove that the character of Pericles, Prince of Tyre, is founded on Pyrocles in the *Arcadia*.

We have also in the *Arcadia* a faint reminiscence of Hamlet in the phrases, "An ape that had newly taken a purgation;" and "I took a jewel made in the figure of a crab-fish, . . . because it looks one way and goes another." But the following passage is somewhat more to the purpose:—

"There was to be seen the divers manner of minds in distress; some sat upon the top of the poop weeping and wailing, till the sea swallowed them; some one more able to abide death than fear of death, cut his own throat to prevent drowning."—Lib. ii.

Many years ago I heard the story of a man falling overboard in the Irish sea, and on being picked up by the boat's crew, and asked how his neck came to be wounded, he said, that horrified at the thought of a certain though lingering death, being a good swimmer, he attempted to cut his throat, but the knife slipped out of his hand. Here, then, in the *Arcadia*, we have evidence justifying, in the soliloquy, "To be or not to be," the alteration of "*opposing*" into "and by a *poniard* end them," as suggested by Mr. S. Bailey.

The following extract from Leicester's *Commonwealth*, even if Shakspeare had it not in his recollection at the moment, confirms the explanation I have given in the *Footsteps of Shakspeare* of these lines in *Hamlet*:—

"*King.* How is it that the clouds still hang on you?

"*Ham.* Not so, my lord, I am too much i'the sun."

"Whenever the Earl of Leicester met with *cloudy weather at court*, he could never be brought to believe that it was fair again, unless he felt the warmth as well as splendour of *sunshine*; and thus every return to favour cost her majesty a fine for her anger, and brought him an ample reward for the humility of his submissions."

(To be concluded in our next.)

C.

COLERIDGE'S EARLY POEMS, PUBLISHED 1796.

The following scraps are from a very weakly poem purporting to be written by "Sara" ("but of which my mother told me she wrote but little." *Biog. Lit.* Biograph. Supp. chap. vi.) published 1796. The title occupies almost a page with its delightful old wordiness,—“The production of a

young lady, addressed to the Author of the Poems alluded to in the preceding Epistle.” She had lost her silver thimble, and her complaint being accidentally overheard by him, her friend, he immediately sent her four others to take her choice of. Then follow nearly seventy lines, of which the following only are worth reprinting:—

“Just such a one [thimble], mon cher amie,
The finger shield of industry.”

The lady has pricked her finger:—

“And to her eyes, suffused with watry woe,
The flower-embroidered web danced dim, I wist,
Like blossom'd shrubs in a quick-moving mist.”

The following clever couplet is all that is worth preserving of a juvenile poem (ed. 1796) never reprinted. It forms part of a lively description of a very lean husband, indicated elliptically thus, “V—ker.”

“So thin, that strip him of his cloathing,
He'd totter on the edge of nothing.”

Songs of the Pixies.—Lines 3 and 4, Stanza II., originally read—

“Ere Morn, with living gems bedight,
Purples the East with streaky light.”

The following couplet came between line 6 and 7 of the collected edition, and has been suppressed:—

“Richer than the deepen'd bloom,
That glows on Summer's lily-scented plume.”

Line 13, Stanza V., originally read—

“The electric flash, that from the melting eye,
Parts the fond question and the soft reply.”

Lines in the manner of Spenser.—Line 8, Stanza II., originally read thus:—

“Like snow-drop opening to the solar ray.”

This is the only reading which has been altered.

To a Young Ass.—May we trace a modification of Coleridge's political opinions in the alteration noted below?

“Warbled melodies that soothe to rest
The aching of pale Fashion's aching breast,”

originally read thus:—

“Warbled melodies that soothe to rest
The tumult of some Scoundrel Monarch's breast.”

Coleridge's "*Chatterton*" and "*Man of Ross*." I am not aware that the under-mentioned coincidence has formed the subject of a note in any edition of the works of S. T. C. Lines 5 to 11 (inclusive),

“Friend of the friendless,” &c.,

of the "*Man of Ross*" (*Poetical Works*, 1852), formed portion of the Monody on the "Death of Chatterton," as first published in 1796. They are transferred, word for word (with one trifling exception). In 1796 the memory of the "*Man of Ross*" was just so much the poorer. The

reader of the collected edition will observe that the parallel still exists, but with diminished exactness.

Coleridge and Schiller. — The first edition of Coleridge's *Poems* (1796) contains the following note to the Sonnet on Schiller, which I think has not been reprinted: —

"One night in Winter, on leaving a College-friend's room, with whom I had supped, I carelessly took away with me *The Robbers*, a drama, the very name of which I had never before heard of:—A Winter midnight — the wind high — and *The Robbers* for the first time! — The readers of Schiller will conceive what I felt. Schiller introduces no supernatural beings; yet his human beings agitate and astonish more than all the goblin rout—even of Shakspeare."

J. D. CAMPBELL.

THE REV. JAMES JOHNSTONE.

The Rev. James Johnstone, M.A., British Chaplain in Cheapinghaven towards the close of the last century, and afterwards Rector of Meyaracross in Ireland, was a learned and amiable man. But he was also a poet, although this is unknown even to the Improved Lowndes. He published at Cheapinghaven, in 1786, a small 24mo of forty-six pages, containing a charming old Danish ballad — "Kloster-Ranet;" together with a very pretty and flowing translation in English on the opposite side. This happily chosen and most appropriate trifle, which contains a congratulatory head and tail-piece in Latin verse, was printed as a graceful compliment to the Danish Princess Louisa Augusta, daughter of Frederik VI., on her marriage with the Duke of Holstein Augustenborg. My library rejoices in a fine copy on vellum, with the above information in the handwriting of Mr. Johnstone himself. I copy the title: —

"The Robbing of the Nunnery; or the Abbess outwitted. A Danish Ballad, translated into English in the style of the Sixteenth Century. MDCCCLXXXVI."

But another piece from the same pen has lately come into my hands. It is a quarto page; the first rough sketch, all in Johnstone's own hand, and I cannot do better than copy it as it is: —

" EPIGRAM

(by the reverend Mr. Johnstone, Chaplain to the British Minister, Plenipotentiary in Denmark).*

WRITTEN EX TEMPORE.

On seeing the Royal family of Danmark on board the yacht. (Presented to H. R. H. The Crown prince, by his Uncle the King of England in 1785).*

"See Dania's King! the Chief of Odin's race,
Her Princes blooming in each youthful grace;
Her Royal Fair, the pride of every land,
Her gentle Rozenkrantz; her virgin band;

* The italics in parenthesis are added afterwards, apparently by the same hand.

See all her hopes, born on the British plank,
Brave the rude surge, that beats the rocky bank;
Fearless they pass the adverse rival shores,
And scorn the tempest blustering round the roars!

Attend, Britannia! and with grateful sense
Rate high this mark of boundless confidence;
While wake thy thunders, while thy navies float,
Let ne'er such ties of Friendship be forgot.
Let sea-girt Lochlin, when oppress'd by foes,
On Morven ne'er in vain her hope repose;
MAY BOTH THEIR FLEETS IN COMMON TRIUMPH RIDE,
OR SINK WITH GLORIOUS RUIN ON THE BLOODY TIDE."

Every true Englishman will heartily join in this prayer. The northern lands should be one, and should stand or fall together.

GEORGE STEPHENS.

Cheapinghaven, Denmark, Jan. 27, 1863.

P.S. Rozenkrantz, in line 4, refers to the *Rosy Garland* on board — the royal female children. *Born*, 5th line, would now be written *borne*. The last *the*, in line 8, means or is misspelt for *thee*. *Lochlin* for Denmark, and *Morven* for Britain, were at that time poetical common places.

THEOSOPHY.

" MEMORIAL OF WILLIAM LAW AND OTHER THEOSOPHERS."

[Addressed to the Public by the Medium of N. and Q.]

The following is a LIST of LIBRARIES throughout Great Britain and her dependencies, the United States of America, &c., where have been deposited for reference, copies of the "Notes and Materials for a Memorial of William Law" and the "Introduction to Theosophy." ["N. & Q." 20 April 1861, p. 306; 30 May 1857, p. 421; 21 March 1857, p. 225; 17 May 1856, p. 395; 10 Sept. 1853, p. 248, &c.]

The object of these publications, and of their distribution as here stated, is to induce and promote, in a general manner, the study of pure metaphysical science, (commencing at its root and ground in Deity, thence through all those principles of Nature, eternal and temporal, of mind, spirit and body, which redevelop and concentrate themselves, in the form, constitution and support of man, as such,) — with a view to render it subservient to its true end and design, namely, the radical purification of theology, throughout the earth, and the final resolution of it into a fixed, progressive science and art, as contemplated and provided for, by Christianity. The art consisting in a knowledge and application of the mode and horticultural means of awakening, training and exalting into sublime maturity of development, the moral principle of man, with its latent embryo life of divine intellect and force, or 'seed of the word,' the Spirit, the holy spiritual body, 'body and blood,' or nature, of the glorified second Adam, (John vii. 39) — involving of course a cor-

relative reduction and translocation of the animal and diabolic principles of the mind, with their respective qualifications, spirits and lights, into their due place, order and subversivity.

It is surely needless to expatiate upon the beneficial effects of such a renovation of theological philosophy, as here proposed, and now rendered feasible of accomplishment, through the pioneer-ship and instrumentality of these publications. They may be said in sum, to comprise everything that the human mind requires for its happiness, and to constitute the highest results of the perfect application of Christian vital force and truth.

Elucidations on this head, as of the science as well as the art into which theology *must* indeed, finally be resolved, may be given in a future number of N. and Q., or in answer to special inquiries.

For the guidance of such as may desire to enter upon the study of pure metaphysical science, and of the philosophy of the Christian religion in particular, (they being duly grounded in evangelical practice,) the following-named treatises, in the order set down, are here incidentally named for that end:—(1.) *Introduction to Theosophy*, (2.) *Law's Appeal*, (3.) *Law's Spirit of Prayer*, (4.) *Law's Way to Divine Knowledge*, (5.) *Law's Spirit of Love*, and (6.) *Letters*, (7.) *Memorial of Law* with its references. The treatises numbered 2, 3, 4, 5, 6, (which are now scarce to be met with,) were intended, by re-publication, to constitute Vols. 2 and 3 of the "Introduction to Theosophy", their titles or divisional headings having been first re-arranged for that object, after the manner of the divisions of Vol. 1; but this design remains yet to be carried out, as likewise the editorship and publication of the remaining volumes of the proposed series—by some future qualified, and noble-minded philanthropist.

In the following LIST OF LIBRARIES,¹ the titles of the institutes, as Literary, Scientific, Mechanics', Society, etc., though abbreviated, will be easily apprehensible. Where a * is found placed before the name of an institute, it is to signify that the copy of "Law's Memorial" in that library, has been *corrected throughout* with the pen; and where a †, that there the copy is likewise fully corrected with the pen, but somewhat *variedly*. Where no * or † appears, it is to signify that the copies in such libraries are uncorrected, and that they *require correction* with the pen, after some fully corrected copy, as designated.

Libraries of Metropolis. *Lond. Mech. Inst.—*City Lond. Coll. | *Roy. Soc. Lit.—*In. Temple Lib.—*Mid. Temp. Lib.—*Linc. Inn Lib.—*Roy. Coll. Physicians.—*Roy. Med. Chirur. Soc.—*Roy. Coll. Surgeons.—*Soc. Arts.—*Soc. Antiquaries.—*Young Men's Chr. Assoc.—*Marylebone Lit. I.—*Brit. Mus.—*Ston. Coll.—*Williams' Lib.—*Congreg. Lib.—*Bap. Coll., R. P.—*New Coll. Lib.—*Hackney Theol. Sem.—*West. Miss. Ho.—Lond. Inst.—Lond. Lib.—Beaumont Phil.

¹ The selection of the British Libraries, in the absence of exact knowledge concerning their suitability, has been made from the Government Census Report on Education of 1854, and from the List of Institutions in union with the Society of Arts.

Inst.—Westm., Marg. Pub. Lib.—Piml. Lit. Inst.—Walw. Lit. In.—*Roy. Soc. Lib.
Of Great Britain. A. Aberdeen. *Mech. In.; *Univ. Coll.; R. C. Coll., Blairs.—A. Aldwick. M. I.—Andover. Cler. Read. Soc.—Asaph. R. C. Coll.—Barnstaple. M. I.—Bath. *Com. L. I.—Basingstoke. M. I.—Barnsey. M. I. Soc.—Banbury. M. I.—Barnard Castle. M. I. Soc.—Bedford. L. I.—St. Bee's Coll.—Birmingham. *Mid. Inst.; Queen's Coll. (uncorr.). *Friends' Read. Soc.; Dissent. Coll.; Moseley; R. C. Coll., Oscott.—Birkenhead. *Aidan's Coll.—Blackburn. M. I.—Boston. Athen.—Bolton. M. I.—Brighton. *Y. Men's C. A.—Bradford. M. I.; *Breda Coll.—Bristol. City Lib. (2 cops.); Baptist Coll.—Bregon. Ind. Coll.—Burnley. *M. I.—Bury Athen.—Burton. L. Soc.—Cambridge. *Free Lib.; all 17 Cols. Libs. (Eman.); *Univ. Lib. 2 cops. (1 uncorr.)—Canterbury. L. S. In.; *August Coll.—Carmarthen. Lit. Inst.—Presh. Coll.—Cardiff. *Free Library—Chatham. *M. I.—Chester. *M. I. Cheltenham Chelmsford. M. I.—Chichester. M. I.—Eps. Theo. Coll.—Cheshunt. Theo. Coll.—Chesterfield. R. C. Coll.—Chester. L. I.—Coventry. *M. I.—Colne. M. I.—Cuddesdon. Ep. Coll.—D. Darlington. *M. I.—Derby. *M. I.—Devonport. M. I.—Dover. Museum Lib.—Dorchester. Dorset Co. Lib.—Dundee. Brechin M. I.—Dumfries. *M. I.—Durham. *The 3 Univ. Colls.; R. C. Coll., Ushaw.
 E. Edinburgh. *Advoc. Lib.; *Univ. Coll.; *Free Church Coll.; *Mech. Sub. Lib.; Cong. Theo. Hall.—Ely. M. I.—Exeter. *Dev. and E. Lib.; E. Lit. Soc.
 F. Faversham. F. Inst.—Falmouth. Pub. Lib.—Fife. *And. Coll.—Frome. Lit. I.
 G. Glasgow. *Athen.; *M. I.; *Univ. Coll.; *Free Church Coll.; *Ely. Un. Theo. Acad.; Anderson Un. Lib.; Bap. Coll.—Gloucester. *Lit. Ass.—Greenwich. Usef. K. Soc.—Guildford. Inst.—Guernsey. M. I.
 H. Halifax. *M. I. Soc.—Hastings. M. I.—Harrogate. M. I. I.—Haverfordwest. L. Inst.—Hereford. Lit. Soc.—Hertford. Free Pub. Lib.—Hexham. M. I.—Hitchin. M. I.—Hinckley. R. C. Priory.—Huddersfield. *M. I.—Hull. *M. I.; *Albion St. Lib.—Huntingdon. Lit. In.
 I. Ipswich. *M. I.—Ipswich. *M. I.
 J. Jersey. *Pub. Lib.
 K. Keighley. M. I.—Kendal. *M. I.—Keswick. *Lit. Soc.
 L. Lancaster. M. I.—Lampeter. *David's Coll.—Leeds. *M. I.—Cireul. Lib.; Rawdon, Bap. Coll.—Leicester. *M. I.—U. Learning Inst.—Liverpool. *Free Pub. Lib. M. I.—Lichfield. *Free Lib.; *Theol. Coll.—Lincoln. *M. I.—Lincoln. *M. I.—Lowestoft. M. I.—Louth. M. I.—Loughborough. R. C. Ratcliffe Free Lib.
 M. Manchester. *Free Lib.; *Salford Free Lib.; *Chetham Coll.; *M. I.; *Athen. Lib.; Cavendish Theo. Coll.; Lane. Ind. Coll.; *West. Didsbury Coll.—Maidstone. *M. I.—Macclesfield. Y. Men's C. A.—Malton. L. I.—Merrym Tydvil. *Sub. Lib.
 N. Newcastle Tyne. *M. I.; Lit. Phil. Soc.—Gateshead M. I.—Newcastle Lyne. L. I.—Newport (I. Wight). *M. I.—Newport (Wales). M. I.—Nottingham. *M. I.—Northampton. *M. I.; U. K. Soc.—Norwich. *Pub. Lib.—Newbury. Lit. I.
 O. Oldham. Lye.—Oxford. *Pub. Lib.; *Bodleian; all the 24 Cols. Libs. (St. John's).
 P. Paisley. Artiz. Inst.—Peterborough. *M. I.—Penzance. *Pub. Lib.—Perth. *Ep. Coll.—Flynmouth. *M. I.; P. Cott. Lib.—Portsea. M. I.—Poole. *M. I.—Pontypool. Bap. Coll.—Preston. *Diff. U. K. Inst.
 R. Reading. *M. I.—Ripon. M. L. I.—Richmond. (Sur.) West. Theo. Coll.—Rochdale. Rotherham. Lit. S.; Indt. Coll.; S. Scarborough. *M. I.—Sheffield. *Free Pub. Lib.; Ath. M. I.—Shrewsbury. *Shrop. M. I.—Sherrness. M. I.—Southampton. (Hart. In.) Pub. Lib.—Stamford. *M. I.—Stamford. Ath. L. I.—Stourbridge. Town Lib.—Stockton. L. Inst.—Stirling. *Mac Farl. Free Lib.—Sunderland. Lit. Soc.—Sudbury. M. I.—Swindon. M. I.—Swansea. *Roy. Inst.
 T. Taunton. Somerset I.—Tavistock. Tav. In.—Tiverton. Lit. In.—Tunbridge Wells. Useful K. In.
 U. Ulverston. Athenaeum.
 W. Wakefield. M. L. I.—Westgate. Ch. Lib. (uncorr.)—Warrington. *Museum Lib. M. I.—Ware. Edmund's R. C. Coll.—Wells. *Ep. Theo. Coll.—Whitehaven. M. I.—Whitby. Inst. Pop. Art.—Wigan. M. I.—Winchester. M. I.—Windsor. Eton. Lit. M. I.—Wolverhampton. W. Lib.
 Y. York. *Inst. Pop. Sci.; R. C. Coll. Ampleforth.
Ireland. Dublin. *Trin. Coll.; *Roy. Dub. Soc.—[Libraries of Cork, Belfast, Waterford, Galway, Sligo, Limerick, etc., Copies yet to be sent to them.]
 R. C. Colleges. Univ. St. Patrick; Maynooth Coll.; Carlow Coll.; Drumcraunda Miss. Coll.; Stillorgan Coll.; Castlenock Eccles. Sem.; Tuam Coll.; Armagh Coll.; Thurles Coll.; Glane Coll.; Kildare; Esker Coll.; Ashbury; Galway; Kyrnan's Coll.; Kilkenny.
Canada Libraries. Quebec. *Laval Univ.; *Lit. Soc.; Canadian Inst.; the Parliament Lib.—Three Rivers. M. I.—Hamilton. Merc. Lib. Assoc.—Kingston. *Univ. Queen's Coll.; M. I.—London. Merc. Lib. Ass.; M. I.—Montreal. *Univ. M'Gill's Coll.; Can. Inst.; M. I.; Merc. Lib. Ass.—Ottawa. M. I.; Canad. M.—Toronto. *Univ. I.; *Trin. Coll.; *M. I.; Cong. Theo.; Cong. Coll. B. N. A.; Knox's Coll.; Free Divin. Hall; Can. In.—Brookville. Lit. Ass. M. I.—Belleville. Lit. Ass.—Guelph. M. I.—Port Hope. M. I.—Coburg. *Univ. Victor. Coll.—Lennoxville. *Univ. Bishop's Coll.—St. Catharines. M. I.—Niagara. M. I.
Nova Scotia. Halifax Lib.—Acadia Coll. Lib.
India. Calcutta. Univ. Lib.; *Mid. Coll.; Hindoo Metrop. Coll.; Publ. Lib.; Soc. Arts Lib.; Trade Ass. Soc.—Benares. Coll.—[Madras and Bombay. Copies yet to be sent to Pub. Libs.]
Ceylon. Colombo. *U. Civ. and Mil. Serv. Lib.—Kandy. *U. Civ. and M. Serv. Lib.—Galle. Lib.
Australia. Sydney. *Austral. Lit. Soc.—Melbourne. Lib.—Adelaide. *So. Austr. Inst.—Perth. *Swan Riv. M. I. (Additional copies to be sent to Austr. Colleges on request). *Tasmania.* Hobart Town. *M. I.—*New Zealand.* Auckland *Y. Men's C. Ass.; *M. I.—*The Cape.* *Cape Town Lib.—Graham's Town Lib.—Natal. Pietermaritzburg. Lib.

Gibraltar. *Garrison Lib.

France. Paris. †Bibl. Imper.; †Soc. Asiat.; †Inst. de France.—Yvetot.—Inst. Eccles.—Copies also in Pub. Libs. of Gerlitz, München, Norimburgh, Amsterdam, Leyden; Florence (Vicusseux's Lib.) etc.
United States (A.) Libraries. Maine. Bowdoin Coll.; Waterville Coll.—New Hampsh. Dartmouth Coll.—Vermont. Univ. Vermont; Middlebury Coll.; Norwich Univ.—Massachus. Harwood Coll.; Worcester. Coll.; Williamstown Coll.; Amherst Coll.; Andover Theo. Sem.; *Boston Lib.—Rhode Isl. Brown Univ.—Connectic. Yale Coll.; Hartford Trin. Coll.; Middletown Wesl. Univ.—New York. Columbia Univ. Theo. Sem.; *Astor Lib.; Schenectady Un. Coll.; Hamilton Coll.; Madison Univ.; Hobart Free Coll.; Univ. New York; Univ. Rochester; Fordham John's Coll.; Auburn Theo. Sem.; Poughkeepsie Lyc.—New Jersey. Burlington Coll.; New Brunns. Rutgers Coll.; Princetown Coll.—Pensylvania. Univ. Pens.; Gerard's Coll.; Dickinson Coll.; Jefferson Coll.; Washington Lib.; *Smithsonian Inst.; Alleghany Coll.; Pensyl. Coll.; Lafayette Coll.; Lancaster, Franklin Coll.; Univ. Lewisburgh.—Delaware. Newark. Del. Coll.—Maryland. Annapolis John's Coll.; Washington James Coll.; Baltimore. B. Lib.; Mary's Coll.—Columb. Dist. Georgetown Coll.; Columb. Coll.—Ohio. Ohio Univ.; Miami Univ.; Franklin Coll.; Western Reserve Coll.; Kenyon Coll.; Denison Coll.; Marietta Coll.; Oberlin Coll.; Ohio Wesl. Univ.; Cleveland Univ.—Indiana. Hanover Coll.; Wabash Coll.; Ashbury Univ.—Illinois. Knox Coll.; Illinois Coll.; Mr. Kendree Coll.; Univ. Chicago.—Michigan. Univ. Mich.—Wisconsin. Lawrence Univ.; Wisconsin Univ.; Beloit Coll.—*Southern States.* Copies packed and directed, for delivery by mail, to the following addresses, are lying at C. Scribner & Co., Brook Bdg., Grand St., Broadway, New York.—Tennessee. Nashville Univ.; East Tenn. Coll.; Cumberland Univ.; Jackson Coll.; Union Coll.; Greenville Coll.—Kentucky. Transylvania Coll.; Danville, Centre College.

There are about twenty copies left of the "Memorial," for further distribution to suitable institutions, as above intimated.

Communications respecting the publications in question, or on the subjects of their contents, or proposals to join in the expense of publishing the remaining volumes of the "Introduction to Theosophy" (as specified in the "Guide"¹ pamphlet bound up with the "Memorial of Law," to consist of some twenty or thirty volumes,) may be addressed to the *Editor of Law's Memorial*, at No. 24, Ludgate-street, London. C. WALTON.

Minor Notes.

EDWARD YOUNG.—In Mr. Peter Cunningham's edition of *Johnson's Lives of the Poets* (iii. 332), under the "Life of Dr. Young," occurs this passage:—

"It is related by Mr. Spence in his Manuscript Anecdotes, on the authority of Mr. Rawlinson, that Young, upon the publication of his *Universal Passion*, received from the Duke of Wharton two thousand pounds."

In Mr. Cunningham's note upon this, he says:—

"In all the editions of these *Lives* that I have seen it is 'Grafton,' but 'Wharton' is the Spence reading."

If there is any doubt about the name of the particular Duke, why should it not be Chandos? "The Princely Chandos!" who, about the same period, had presented to Pope five hundred, or as some say, a thousand pounds; and it is the more probable, as Young seems by the following lines to have sent the Duke of Chandos a presentation copy of his Satires, then (about 1728) first

collected under the title of the *Universal Passion*:—

TO HIS GRACE THE DUKE OF CHANDOS.

Accept, my Lord, the Satire which I send,
 For who to *Satire* is so fit a Friend?
 Others with censure will the Verse pursue,
 And just their hate, to give my Foes their due;
 You safely may support a Muse severe,
 And praise those talents which you ne'er can fear.
 From other Great Ones I can tribute raise
 Of *Vice* or *Folly*, to enrich my Lays;
 But Chandos, an Unprofitable Thing,
 Can nought on earth, but his *Protection* bring.

I believe that these verses have not been printed.

WILLIAM JAMES SMITH.

Conservative Club.

HARLEY AND PRIOR.—If the following couplet, by Matthew Prior, has not yet appeared in "N. & Q.," it will doubtless be acceptable to your readers. It is preserved in the library at Wimpole, once the receptacle of the Harleian MSS., and of the magnificent library of Lord Oxford, where Prior spent so much of his time, and was copied by the writer there.

The autograph appears as follows:—

"Fame counting thy books, my dear Harley, shall tell,
 No man had so many and knew them so well.

"Written in the Library, Dec. 2, 1720.
 "M. P."

FRANCIS TRENCH.

Islip, Oxford.

GRADUATES OF AMERICAN COLLEGES.—Permit me to suggest the transfer of the following note from the pages of *The Historical Magazine and Notes and Queries of America*, to your own. Many of your genealogical readers have long felt the want of lists such as those mentioned therein. Few have known where to find them:

"*Lists of the Graduates of American Colleges.*—In the *American Quarterly Register*, a periodical published at Boston, Mass., from 1829 to 1843 are lists of the graduates of American colleges and others who received degrees at those colleges to the year 1841. The first list is printed in the seventh volume, and occupies pp. 93—132, 181—245, and 289—343. This was prepared by John Farmer. It gives the names alphabetically arranged of recipients of degrees at the several New England colleges from their foundation to the times mentioned as follows, viz.: of Harvard, to and including 1834; Yale, 1834; Brown, 1830; Williams, 1833; Vermont, 1828; Bowdoin, 1834; Middlebury, 1832; Waterville, 1834; Amherst, 1834; and Washington, 1834. The second list is printed in the eleventh volume occupying pp. 145—159, 290—308, and 415—449. The preparation of this was commenced by John Farmer, who completed the portion ending on p. 159, with the assistance of Moses Chamberlain, Junr. of Concord. The remainder of the list was prepared by Mr. Chamberlain under the supervision of the Editors of the *Quarterly Register*, Rev. Drs. Edwards and Cogswell. It gives the names, also alphabetically arranged, of those who received degrees at the several colleges in the States of New York and New Jersey to the year 1834, with the exception of Hamilton

¹ In addition to the books of reference, specified p. xix of this pamphlet, (see also on St. Martin, pp. 493—525,) notice is here called to a most interesting work recently published, *chez Dentu, Paris, 1862*, entitled *Correspondance Inédite de St. Martin et Baron Kirchberger*; also to *Vie de St. Martin*, et *Martinez Pasqualis, chez Didier, Paris, 1862*; with other French works on theosophy and anthroposophy. Also, on the same topic, to the series of *Franz Baader's* Works, in German, (edited by Professors Dr. E. Hoffman, Dr. Jul. Hamberger, etc.), *Leipzig, 1850—60*. See also *Hahn's* work, (edited by Pastor Ströh), *Stuttgart, 1862*.

Institution, Geneva College, and the University of New York, from which lists of graduates could not be obtained. The third list, which is in the fifteenth volume, is by Mellow Chamberlain of Concord. It occupies pp. 137—161, 276—297, and 446—491. It gives an alphabetical arrangement of the names of persons receiving degrees at the several colleges in New England, New York, and New Jersey, from 1834 and at other colleges in the United States from their foundation to 1841."—Vol. vi. p. 62.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MARQUESS OF LANSDOWNE.—The death of Lord Lansdowne within one day of the anniversary of that of Charles I. 214 years ago, reminds me of a fact which I think is well worth recording in your columns, because it shows over what a long number of years three lives often extend.

Some years since Lord Lansdowne told my informant that he remembered, when a boy, to have shaken hands with General Godwin, whose father was page to Charles I.* E. S. S. W.

GAUNT'S HOSPITAL, BRISTOL.—The following notes are from the Registers of Wells Cathedral, and may prove interesting to some of the Bristol readers of "N. & Q."

"A.D. 1272.—In this year the Dean and Chapter (of Wells) paid to John de Trubbrugge, Master of the House or Hospital of St Marke de Bylleswyke of Bristol, and the brethren, XC Marks, or Sixty pounds, and then the Master and brethren oblige their House to pay a yearly stipend of Sixty-three shillings and fourpence to the Dean and Chapter, of which four Marks, or 2l. 13s. 4d., were to be paid to a Chantry Priest to pray for the soul of John de Hereford, Canon of Wells; and ten shillings to the attendants at the anniversary obitual Mass for the said Canon.

	£	s.	d.
<i>Reg. Well.</i> f. 117; <i>Reg.</i> 3, f. 386	-	2	13 4
<i>Annuales</i> , 178	-	0	10 0

£3 3 4

"In the same year the Executors of William de Rumene (or Rumere) formerly Treasurer of Wells, and John of Hereford, Canon, having paid to the same Master and Brethren of St. Marke de Bylleswyke, the sum of 160 Marks, or 80l. the said Master and Brethren oblige themselves to pay a yearly pension of 4l. 3s. 4d. to the Church of Wells. *Reg.* 3, f. 190, 191; *Annuales*, 178.

"This pension the Mayor and Chamber of Bristol pay to the Chapter ever since the dissolution of St. Mark's house.

"1836. In this year, Bishop John of Drogheda appropriated the Parsonage of Overstowey to the Master and House of St. Mark's, Bristol, reserving a pension of XL shillings to be paid to the fabrick of the Cathedral of Wells. *Reg.* f. 165, 166. *Reg.* 3, f. 190; *Annuales*, f. 262.

	£	s.	d.
Chantry - - - - -	-	4	3 4
Fabrick - - - - -	-	2	0 0

£6 3 4

[* No journal devoted to Literature can record the decease of this distinguished nobleman without an expression of regret for the loss which literature has sustained in the death of one who, himself a scholar, was eminently the friend of scholars.—ED. "N. & Q."]

"This pension is paid by the Mayor and Chamber of Bristol."

These notes are transcribed from a MS. in the handwriting of Dr. Samuel Creswick, Dean of Wells, who became Dean in 1739 and died in 1766. INA.

Wells, Somerset.

A LOVER'S FAREWELL TO HIS MISTRESS: ENGLISH, LATIN.—

"Jenny, while now your name I hear,
No transient glow my bosom heats;
And when I meet your eye, my dear,
My flutt'ring heart no longer beats.

"I dream, but I no longer find
Your form still present to my view;
I wake, but now my vacant mind,
No longer waking, thinks of you.

"I can find maids in every route,
With smiles as false, and forms as fine;
But you must search the world throughout
To find a heart as true as mine."

These lines are from *Dr. Syntax's Tour*, p. 31, 8vo, 1813. The same subject is treated by Praed, in some verses composed by him at Eton; but, if he had the English ones before him, he has missed the pretty turn at the end. I subjoin a copy of the Latin verses, transcribed from memory:—

"Qualis ab hesterno servatus navita ponto,
Manè procellosam respicit udus aquam;
Aut qualis rubrâ recubans bellator in herbâ,
Martis sanguineos eminus horrit equos;

"Talis ego, infidâ servatus amoris ab undâ,
Corda dolens Paphiæ vulnera dura Deæ,
Heu, reputo quodcumque tuli! tandemque remitto
Fluctibus extremum militiæque 'Vale!'

"Laura vale! nec thura tibi, nec dona parabo;
Laura vale! maneat libera, liber ero.
Non magis, æstivam cum Luna reduxerit umbram,
Aspiciet nostras clausa fenestra faces;

"Nec magis, hybernâ dum pallet terra pruina,
Janua suspensâ fiet odora rosâ,
Hæc verba, infirmo, fateor, trepidantia plectro
Ultima tristitiæ sunt monumenta meæ."

W. D.

REMINISCENCES OF CAMBRIDGE.—I append a few Notes and Queries on Gunning's *Reminiscences*:—

(Vol. i. p. 101.) Mention has been lately made in "N. & Q." of aristocratic mayors: the Duke of Norfolk is chronicled, in *loc. supr. cit.*, as Mayor of Hereford in 1788.

(Vol. i. p. 184.) Are any of the Epigrams on Harwood and Farmer, most of which were contributed by Tweddell, extant?

(Vol. i. p. 245.) "The ministry determined to get rid of him (Horne Tooke), which was at length effected by a *declaratory* bill, on account of his being in holy orders: *although it was notorious that in every Parliament men so circumstanced had*

taken their seats without opposition."* What instances are there of this?

(Vol. ii. p. 45.) For what reason was the publication of *The Cambridge Calendar* omitted in 1798? [See 2nd S. vi. 535.]

(Vol. ii. p. 81.) The note, as quoted by Mr. Gunning, is made up of two by Tweddell; the first part being taken from a note appended to the Oration delivered in the schools; the second from the title to the same composition. (See pp. xvii. 86, of the Prolusiones, 8vo, ed. 1793.) The individual complimented was Dr. Pearce, Master of Jesus College.

(Vol. ii. p. 94.) In these days, it is curious to note the first germs of the anti-celibacy movement.

(Vol. ii. p. 114.) Are Porson's lines on the "Seniority" of his day extant?

(Vol. ii. p. 137.) What was the title of the "very extraordinary work on the French Revolution" by T. Castley of Jesus?

N.B. Castley died in the latter part of the year 1860, aged ninety-five; his father, Senior Wrangler and Second Medallist in 1755, having lived to the age of 100. (From *The Cambridge Chronicle*, but I have lost the reference to the date.)

(Vol. ii. p. 351.) Who was the "young friend," author of the *Chafy* letter? [See an allusion and variety in the way of spelling in "N. & Q." 1st S. vi. 80; and also a communication as to the "Fortunate Youth" (Gunning, ii. 304, *seqq.*) in 2nd S. xii. 170.]

P. J. F. GANTILLON.

2, Pittville Parade, Cheltenham.

MILTON'S WORKS.—The list of the editions of Milton's *Works* should be as complete as that of Shakspeare's. I have a copy of the *Paradise Regained*, London, 1756, small 12mo; printed for J. and R. Tonson, and others: containing also, the "Samson Agonistes," "Sacred Odes," "L'Allegro," "Il Penseroso," "Arcades," "Comus," "Lycidas," the Latin poems, and the tractate of Education to Mr. Hartlib. This is not in Bohn's *Lowndes*.

J. HENRY SHORTHOUSE.

Edgbaston.

BIBLIOGRAPHY OF THE CIVIL WAR IN NORTH AMERICA.—Students of contemporary history will be obliged to you if you will permit me to inform them through your pages that *The Historical Magazine and Notes and Queries of America* has from time to time published lists of civil war literature. They are of course imperfect, but still very valuable, especially to English readers. One desire of the Editor is evidently to make it as comprehensive as possible. See Vol. vi. pp. 113, 146, 186, 206, 245, 342.

K. P. D. E.

* The italics are mine.

Queries.

ANONYMOUS PUBLICATIONS.—To what authors respectively are we to ascribe the following publications?—

1. *Clontarf, a Poem*, 18mo, Dublin, 1822.
2. *The Picture of Parsonstown, in the King's County*. 8vo. Dublin, 1826.
3. *Three Months in Ireland, by an English Protestant*. Sm. 8vo. London, 1827.
4. *Notes of a Journey in the North of Ireland*. 12mo. Dublin, 1828.

ABHBA.

BEBINGTON FAMILY.—It is stated in Lysons's *Magna Britannia*, that "the family of Bebington of Bebington, in Cheshire, became extinct in the elder branch in the reign of Richard II. A younger branch settled at Nantwich, and is supposed to be also extinct: seven males of this family, viz. six brothers and an uncle, were slain at Flodden Field."

In a pedigree of Bebington (Harl. MS. 1537), Randall Bebington, with his five nephews—William, James, Randall, John, and Charles (sons of Robert)—are entered as having been slain at the "Scotch field;" but no mention is made in the pedigree of the death of a sixth nephew at Flodden.

Can any correspondent inform me where I can find an account of this family? and whether any male descendants of the family are living?

ALGERNON BRENT.

BRILLIANTS.—In what work will be found some particulars of the Order of Brilliants, of which Joseph Haslewood, the literary antiquary, in his early days was a luminous member? J. Y.

STORY OF BELLERUS.—Can any of your numerous students of archaic story throw any light on the fable of Bellerus?—

"Or, whether thou, to our moist vows deny'd,
Sleep'st by the fable of Bellerus old."

Milton's *Lycidas*.

I have searched Geoffrey of Monmouth, Drayton's *Polyolbion*, and other promising books, in vain. Keightley, in his *Poems of Milton*, &c., says in reference to this passage:—

"At length Wharton threw light on this, as on many other obscure places. He showed that the place, called by the poet 'the fable of Bellerus old,' was St. Michael's Mount at the Land's End, in Cornwall, anciently named Bellerium; from which the poet formed the name Bellerus, as that of one of the fabulous old giants, who, according to Geoffrey of Monmouth, possessed Britain in old time."

There is an error in this passage. St. Michael's Mount was never called Bellerium, but that name appears to have been anciently given to the Land's End itself.

"The great vision of the guarded Mount,"

which is merely spoken of by the poet as being near to, or comprehended by, the fabled land of Bellerus, is clearly an allusion to the vision of St. Michael appearing on St. Michael's Mount; the distance between St. Michael's Mount and the Land's End is, *par excellence*, the Land of the Giants. I have been for many years collecting the legends of these Cornish Titans; and being desirous of learning if Milton had in his mind any special descendant of "Albion, a giant, son of Neptune, who called the island after his own name, and ruled it forty-four years"—as he informs us in his *History of Britain*—I have ventured to intrude my inquiry amongst the readers of "N. & Q."

R. H.

COMENIUS, "ORBIS PICTUS."—Why is there no notice taken in Lowndes of the translation of the *Orbis Sensualium Pictus* of John Amos Comenius, of which twelve editions had appeared by 1777? I have a copy of the twelfth of that date. Mr. Wright, in his recent *History of Domestic Manners in the Middle Ages*, gives an engraving from the first edition. Would he, or anyone else, tell me whether the engravings were much altered in the different editions? Even in so late a copy as mine, it is a very interesting book.

J. HENRY SHORTHOUSE.

Edgbaston.

BLANCH DAVIS.—Can any reader of "N. & Q." give me any information regarding Blanch Davis, author of *Octavia*, a drama, Doncaster, 1832?

R. I.

DIOCESAN LIBRARIES IN IRELAND.—Ledwich, in his *Antiquities of Ireland* (p. 420, 2nd edit.), makes mention of the following:—St. Canice, Kilkenny, founded by Bishop Otway; St. Sepulchre's, Dublin, by Archbishop Marsh; Cork, by Bishop Browne; Derry, by Archbishop King; Raphoe, by Bishop Foster; and Armagh, by Primate Robinson. Have catalogues of the foregoing been printed? And are there any other diocesan libraries in Ireland?

ABHBA.

GENTILHOMME.—While travelling in France last year, I was more than once required to give my name and description, and I hesitated whether to write myself *gentilhomme*. I am aware that the term implies nobility, but what English commoner is noble in this sense? Is, for example, the son of a duke's younger son noble? Is Macintosh of Macintosh, The Chisholm, The O'Donoghue, Sir E. Bulwer-Lytton, Sir Claude Champion de Crespigny, Forbes Laird of Culloiden, or other Scotch Lairds, English Lords of Manors, or gentlemen of coat armour, with or without landed estate? Where is the line to be drawn? &c.

KING, OF YEovil, CO. SOMERSET.—I have been reading lately some memoirs of a family of this name, formerly residing in this town, and should

be glad to get more particulars, if I can meet with them.

George King, of Yeovil, married one of three sisters of the name of Philips, "a genteel but decayed family." He left MS. Memoirs, and appears to have been a somewhat remarkable person in many respects. His son, John King, was a bookseller at Yeovil, and mayor several times (*circa* 1790), and a particular friend of Locke, author of the *Western Rebellion*.

Any local genealogist who can give information about these two worthies, will much oblige

LENNOX.

CHRISTOPHER NORTH.—In the *Memoir of Christopher North* (i. 111), reference is made to the "splendid" examination passed in March, 1807, by this very distinguished candidate for a B.A. degree. If those eulogies are just, how comes it that the name of John Wilson does not appear in the *Oxford Calendar*, as having attained honorary distinction? Honours were awarded then as now. Vide *Oxford Calendar*, 1863, p. 149. F. N.

NOVA SCOTIA BARONETS.—Can any correspondent of "N. & Q." learned in heraldic lore, tell me if this dignity has ceased to be conferred, and if so, at what date? The Baronets of Nova Scotia were allowed to bear the royal arms on an escutcheon of pretence, while those of Ulster bore the badge of the ensanguined hand; but I hardly think that the heraldic distinction between the two classes is kept up. Another privilege of the Nova Scotia Baronet, I have been informed, is, the wearing on state occasions, or when in full dress, a broad orange-coloured ribbon.*

OXONIENSIS.

O. P. SQUIBS.—Is anything known regarding the authorship of the two following pieces relating to the O. P. affair of 1809? 1. *O. P. Victorious*, 8vo, 1809. 2. *The Theatric Count*, 8vo, 1810.

R. I.

HORACE VERNET.—In an obituary article on the late H. Vernet, in one of your contemporaries† last week, two assertions appear, which cannot, under any circumstances be *both* reconciled with truth, namely, first:—

"The Emperor was represented at the funeral by Marshal Vaillant and an imperial chamberlain, who took his place at the foot (?), by the side of the two young Delaroches, the deceased artist's grandsons"—

and secondly, at the close of the article,—

"The artistic-race of the Vernets dies with him. He had no son, and his only daughter, who married Paul Delaroche, died childless in 1845. The issue of the

[* Articles on Nova Scotia Baronets will be found in "N. & Q." 1st S. vi. 602; vii. 96, and 2nd S. vii. 342; but they do not solve the Query proposed by our Correspondent.—ED. "N. & Q."]

† *Illustrated London News*.

union, if a son, was to have perpetuated the two great artists' names as Vernet-Delaroché."

Which statement, if either, in reference to the family history of the distinguished deceased, is literally the fact? Doubtless many of your readers can answer with authority.

JOHN BURTON.

WEATHER PROPHECY.—

"If Christmas Day on Thursday be,
A windy winter you shall see:
Windy weather in each week,
And hard tempests strong and thick.
The Summer shall be good and dry;
Corn and Beasts shall multiply."

Where are these lines to be found originally? They were read some years since in an old magazine.

F.

WEIGHTS OF SILVER COINAGE.—From a "Table for the more Easie Computation of the Value of Sterling Silver and Silver Coin by Weight," published in 1696 for general use—a copy of which is pasted into Fleetwood's *Chronicon Preciosum*, edit. 1745, in the King's Library at the British Museum—it appears that a halfpenny in silver ought to weigh $3\frac{3}{4}$ grs.; a penny, $7\frac{3}{4}$ grs.; two-pence, $15\frac{1}{4}$ grs.; threepence, $23\frac{1}{4}$ grs.; a groat, 1 dwt. $6\frac{3}{4}$ grs.; sixpence, 1 dwt. $22\frac{1}{4}$ grs.; a shilling, 3 dwts. $20\frac{3}{4}$ grs.; half-a-crown, 9 dwts. $16\frac{3}{4}$ grs.; a crown, 19 dwts. $8\frac{1}{4}$ grs.; ten shillings, 1 oz. 18 dwts. $17\frac{3}{4}$ grs.

Note, that a grain is the full seventh part of a penny; and in common weightings a fraction, or part of a grain, is not worth taking notice of; therefore, you need not take notice of them, as they are only added to show the computation is exact, and to prevent cavils.

Query, Whether the above enumeration of weights of silver coinage continued for the several pieces till 1816?

E.

PHILOLOGICAL QUERY: WIG.—In the *Saturday Review* of the 17th Jan. 1863 (pp. 92—94), there is an article upon the Transactions of the Philological Society, 1859—61; and there is a long discussion about the etymology of the word *wig*, "which, although found in Johnson, does not appear in Bailey (1745)." Pepys it is stated talks of his periwig, which the reviewer considers an odd corruption from peruke, but does not profess to say where the word *wig* is first found; and adds, "we must leave this grave question open." *Une perruque* is certainly very old in the French language: and they have also *perruquier*, s. masc.; and *perruquière*, fem.; and it is supposed wig is a contraction of periwig. I have by me a book of expenses of an ancestor of mine at the beginning of the eighteenth century, who was a very methodical man, and kept a regular register of all his disbursements; and he appears to use wig, or periwig, indifferently, so early as that period, as the following extracts will show. I give them in

the orthography of the time, and may observe that the prices appear very high, unless perhaps the artists were in great estimation. I possess the receipts of the two marked with an asterisk.

"1711-12, Bespoke, Feby 13, of Mr. Willoughby, a Campaigne Wigg, made the 21 March.

"1718, Sept^r 20. A Wigg of Mr. Barker, att £4 10s.

"*1715, July 28. Mr. Philip Adamson, a light Tye Wigg, £5 7s. 6d.

"1716, May 5th. Bought, a perruque of Mr. Bagnall—cost me £9.

"*1718, September 5th. A light tye Wigg of Barnard Ross, at £9.

"1720, September 25. Had a light Tye Perriwigg of Mr. Ross, att £9 9s.

"1724-5, Feby 17. A Tye Wigg, made by Jones, for which to pay p^r agreement, £8."

In the *Beggar's Opera*, which was first performed January 29, 1727 $\frac{2}{3}$, Peachum, enumerating the exploits of Crook-finger'd Jack, says, they owe to his industry, among other things, "three tie periwigs." p.

A WOMAN TO BE LET.—I am anxious to know whether the custom chronicled in the following passage from the *Annual Register* be yet in existence. Is not the paragraph a fiction from beginning to end?

"There is a custom, which most likely is peculiar to a small district in the western part of Cumberland. A few days ago a gentleman from the neighbourhood of Whitehaven, calling upon a person at his house at Ulpha, was informed that he was not within; he was gone to church; there was a *woman to let*. On inquiry as to the meaning of this singular expression, it was thus explained:—When any single woman, belonging to the parish, has the misfortune to prove with child, a meeting of the parishioners is called for the purpose of providing her a maintenance in some family, at so much per week, from that time to a limited time after her delivery, and this meeting (to give it the greater sanction) is uniformly holden in the church, where the lowest bidder has the bargain! And on such occasions, previous notice is given that on such a day there will be a *woman to let*."—*Annual Reg.* New Series. Pub. by F. C. & J. Rivington, 1806, p. 40, second pagination.

GRIME.

ST. FRANCIS XAVIER.—Can any of your readers tell me whether the Spanish letters of St. Francis have been translated into English? Fac-similes are given in Steinmetz's *History*, but I cannot see where the originals are to be found.

WM. DAVIS.

Queries with Answers.

KING OF DENMARK.—Is the present King of Denmark descended from the son of Christian the Seventh and Caroline Matilda of England, or from Christian's half-brother Frederick?

What descent, if any, is there from Queen Caroline Matilda's daughter?

N. P.

[The present King of Denmark is *not* descended from a son of Christian the Seventh and Matilda. He is descended

from Frederick, half-brother to Christian the Seventh. The present King is great-grandson of Christian the Seventh through his daughter by Caroline Matilda.]

JOHN MARCKANT. — I have observed in "N. & Q." 1st S. x. 366, and 3rd S. i. 374, inquiries are made respecting the author denoted by the initial "M." attached to several psalms and hymns in the old compilation, known by the names of Sternhold and Hopkins. The answer offered is that which seems to have first appeared in the *Censura Literaria*, vol. x., and which has been adopted by Holland in his *Psalmists of Britain*, the Parker Society, and other parties; viz. that the author in question was John Mardley. The writer in the *Censura*, however, offers this explanation simply as a conjecture. Mardley "turned twenty-four psalms into English odes, and made many religious songs;" and therefore he *might* be the author of those in the old metrical psalm-book. It is needless to show that this evidence is worth little.

Having had occasion some time ago to examine the edition of Sternhold in small folio, 1565, a copy of which is in the British Museum, I found attached to one of the hymns, which usually bears the letter M., the name "*Marckant*" in full. I do not remember whether the full name or the initial is used in the other cases; but there can be little doubt that this is the name to which the initial refers, as the date is only three years later than the first complete edition of these psalms, in which, if I mistake not, the particular hymn referred to ("the Lamentation") appeared for the first time. In another edition of 1606, I found the name changed to "Market."

Ritson refers to a John Merquaunt author of *Verses to Divers good Purposes*, and there are several notices of him in Collier's *Extracts from the Register of the Company of Stationers*. But, though I am persuaded that the true name is thus brought out, I have not met with any information respecting the history of this individual, and shall be glad if any of your readers can supply this deficiency.

N. LIVINGSTON.

Free Church Manse of Stair by
Coylton, Ayr, N. B.

[Bale, *Script*, par. post. p. 106, informs us, that John Mardley, not only translated twenty-four of David's Psalms into English verse, but wrote also Religious Hymns. This statement has led Mr. Haslewood and others to conjecture that he was the author of the pieces in Sternhold and Hopkins's version, signed with the letter M. But it is evident from the discovery made by our correspondent, which we have since verified, that at least "The Lamentation of a Sinner" must be restored to its rightful author, John Marckant. This individual is doubtless the John Merquaunt noticed by Ritson (*Bibl. Poet.* p. 278), who compiled *Verses to Diverse good Purposes*, licensed to Thomas Purfoote, 3rd Nov. 1580. This is all that Ritson knew about him or his works. Mr. Collier has three notices of him in his *Extracts of the Stationers' Company*. 1. A

ballad entitled "The Purgation of the ryght honourable Lord Wentworth, concerning the crime layd to his charge, made the x of Januarie, anno 1558," is subscribed John Markant (vol. i. p. 22.) 2. "A New Yeres Gift, intituled With Spede Retorne to God," made by John Markante (vol. i. p. 102); and "The Verses compiled by John Merquaunt to Diverse Good Purposes" (vol. ii. p. 128.) Another production attributed to this writer by Dr. Bliss is a broadside in St. John's College library, Oxford, entitled "Of Dice, Wyne, and Wemen." ¶ Imprinted at London, in Flete-strete at the signe of the Faucon, by Wylliam Gryffith, and are to be solde at his shop in S. Dunstan's churchyard, 1571.

"Pr. Yf musing mindes that do beholde my wee and
ruffall state
Shall ponder well the sequeles here, their musings will
abate:
For though that painefull penury doth pyne and pynch
me now
Yet was I furnisht once with wealth as well as some of
you."

For the entries of this ballad, see Collier's *Registers of the Stationers' Company*, i. 111, 115; ii. 69. Markante's *New Yeres Gift* is also noticed by Herbert in his edition of Ames, p. 1316.]

NEVILL'S "KETTUS." — Nevylly, *De Fororibus Norfolciensium, Ketto Duce*, lib. unus, ejusd. Norvicius. It is stated, I believe by Hearne, that two editions of this book were published in 1575, and that in one of them there was a passage offensive to Welshmen. Can any one supply me with a correct copy of the passage in question, as well as of the statement by Hearne respecting it?

LLALLAWG.

[Kett's rebellion was occasioned by an inclosure in 1549, and began at an annual play, or spectacle, at Wymondham, which lasted two days and two nights, according to ancient custom. Nevylly (p. 141) cites part of a ballad sung by the rebels, which had a most powerful effect in spreading the commotion: —

"The country gnooffes, Hob, Dick, and Hick,
With clubbes and clouted shoon,
Shall fill up Dussyndale.
With slaughtered bodies soone."

The passage displeasing to Welshmen is at pp. 32, 33, of which Master Richard Woods has not given a faithful translation in his edition of 1623. In Nevylly's Latin it reads, "Sedenim Kettiani rati nostros magna pulueris sulphurei, ceterarumque rerum omnium (quibus tormenta exerceri solent) penuria laborare: videntesque insuper ad impedienda et vehicula passim stare ex nostris quosdam (*erant autem Walli*) quos tum propter paucitatem (nec enim multi erant et incompoti) tum quod de superiore loco decurrerunt impetus sustinere nequaquam posse videbantur, magnopere deseperunt; oblatam sibi perinsignem rei bene gerendae facultatem existimarunt," &c. Which Woods translates, "But Kett's company supposing our men to be greatly distressed for powder, and all other necessary furniture for ordnance, perceiving also some few to stand straggling with our carriages and carts, and not careful for any sudden event of war (whom through the rage of the swelling pride of their heart being mad) they greatly despised (both because of their small company, as also being negligent, and fearing no such danger, they supposed they might easily overcome) they thought there was offered unto them great opportunity of doing some notable exploit. Therefore,

while Warwick's soldiers (what for the defence of the city, and the number of other weighty business) were hindered with great cares, one Miles [Milo], a man (as it seemeth) most bold and skilful in discharging of ordinance, watching the time and opportunity of this villany, shot thorow the king's master gunner with a bullet; whom, when they perceived to be fallen down dead, some of them naked and unarmed, some armed with staves, bills, and pitchforks, moved as it were with a frenzy, made an assault upon our men running down the hill, who abode not so much as the first encounter (so great was the fear on every side, and force of the enemy unlooked for) but astonished and terrified with the disordered cries and horrible noise of their feet, as they came running down the hill, leaving all the baggage and carts, ran away on all sides with great outcries and a swift course. A few therefore after this sort put to flight by many, the rebels took and carried away into the camp certain ordinance which they found there, and carts laden with all things necessary for the wars, before any help of our men could come. Which thing was very hurtful unto us, and much out of our way."

We have quoted the whole of the suppressed passage; but after all, at this late day, we are at a loss to discover any thing in it personally offensive to the natives of the Principality.]

STEVEDORE.—According to Wright's *Dictionary*, "stevedore" is one whose occupation is to stow goods, &c. in a ship's hold. Can any of your riverside readers furnish the etymology of this word? In Dutch *stewen* (pronounced *seven*) means to stow or pack. But whence *dore*?

J. K.

[*Stiva*, in Italian, is the hold of a ship, or goods stowed in a ship's hull. In Spanish, *estiva* is stowage, the disposition of the several goods contained in a ship's hold. In the same language, *estivar* is to stow, and *estivador* is a packer, properly a packer of wool. The termination -dor is a modification of the Latin -tor. Thus amator, L. in Spanish becomes amador. The Spanish and Portuguese -dor, and the Italian -dore, are sometimes appended to words not apparently of Latin origin.]

KING STEPHEN'S BREECHES.—In a manuscript of the reign of Charles II. about the penal laws, I find the following sentence:—

"The Deputy Lieutenant y^e then had y^e Rule, had bene formerly in military and civil employment wth y^e Rebels for many years, and had personally fought at Worcester against y^e King y^e is now; yet such was his care at this present of his maiestyes service, y^e he iudged all these incapable of employment by reason of Religion, and wth much ado got a Protestant sent for, who, though he was far inferiour to y^e rest in all but in honesty, was yet receyved for y^e better lyke *K. Steven's Breeches*."

Can any reader of "N. & Q." inform me of the cause that gave celebrity to his majesty's nether garment?

A. E. L.

[The allusion is doubtless to a ballad quoted by Shakspeare in *Othello*, Act II. Sc. 3:—

"King Stephen was a worthy peer,
His breeches cost him but a crown,
He held them sixpence all too dear;
With that he call'd the tailor—down."

To which Mr. Collier has added the following note: "The ballad quoted is to be found entire in Percy's *Reliques*, i. 208, ed. 1812. In Camden's *Remains* is a story

respecting the breeches of William Rufus, but there the king complained, not that his breeches were 'all too dear,' but that they did not cost enough: Camden quotes Robert of Gloucester. Steevens refers to a passage in Greene's *Quip for an Upstart Courtier*, 1592, where it is said that King Stephen wore a pair of cloth breeches, and 'thought them passing costly:' no doubt Shakspeare and Greene were obliged to the same ballad authority.]"

TAISTRIL.—In Reed's farce of *The Register Office*, Margery Moorpoot says, "Wad ye be sike a taystrel," that is, would you be such a villain, "as to ruin me?" and the word is still used in East Yorkshire, pronounced as I have first written it. What is its derivation?

D.

[Jamieson suggests the following derivation: "TAISTRILL, TYSTRILL, s. a gawkish, dirty *thowless* sort of woman; often applied to a girl who from carelessness tears her clothes. Probably from Dan *taasse*, a silly man or woman, a booby, a looby; *taassed*, foolish, simple. If the last part of the word is not the mark of a diminutive, it may be traced to *ryll-er*, to roam, to ramble: q. 'one who rambles about in an idle and foolish way.' Tastrill is understood in a different sense in the North of England, being defined by Grose 'a cunning rogue.' Taistrell, by Marshall, 'a rascal,' Yorks.]"

Replies.

PREDICTION OF ST. VINCENT.

(3rd S. ii. 489.)

In the *Sermones de Tempore et Sanctis S. Vincentii Ferrerii*, the inquirer will find a description of the decline of Christianity; but not one conveying the caricature referred to by your correspondent B. H. C., nor even the poetical delineation of the various epochs of Christianity attributed to him in Maxwell's *Admirable and Notable Prophecies uttered formerly by xxiv famous Roman Catholics, concerning the Church of Rome's Defection, Tribulation and Reformation*, Lond. 1615, 4to; in which, at p. 38, is inserted S. Vincent's prophecy:—

"When as thou shalt see the first Bull, &c. . . . for the sect of devisers and attempters shall cease."

"The sermons printed in three volumes [3 tom. 2 vols.] under his name, cannot be his work, as Dupin and Lappe observe; for his name is quoted in them, and they answer in nothing the character and spirit of this great man. . . . There is also a treatise 'On the End of the World,' and on 'Antichrist,' under his name."—Butler's *Lives of the Saints*, April 5.

According to the *Biographie Universelle* (Ferrerier S. Vincent), the first volume of these *Sermones* is genuine. The eighth, "De tribus ultimis mundi tribulationibus," is perhaps the same as the former treatise: whilst the ninth and tenth, "De Antichristo," may be the same as the latter, although the Saint's name is here quoted (p. 36): "Loquitur de schismate, quod tempore B. Vincentii fuit in Ecclesia." In Ser. viii., which is as

well historical or retrospective as prophetic, he thus describes the destruction of the Church : —

“Fuit minuta quia nescierunt conservare quod sancti Apostoli lucrati fuerant. Primo fuit minuta per totam Indiam per illum qui dicitur Presbyter Joannes. Secundo in regno Assyriorum per unum tyrannum. Tertio in regno Africanorum per Machometum. Quarto Græcorum cum Imperatore Constantino. Quinto Armenorum cum eorum rege. Sexto Georgianorum cum quodam pseudo-propheta. Septimo per Arrianorum documenta cum quodam hæresiarcha. Octavo Italicorum cum Bartholomæo Barensi. Nono fuere seducti Galli cum Petro de Candia.”

He then describes the “miracles of falsehood” performed by Antichrist—the conflagration of the world, and the final judgment : —

“Mortuo Antichristo a fulgure in monte Oliveti, et divulgata ejus morte per mundum, mundus iste solum durabit 45 diebus. Non dico annis, sed 45 diebus, ut clare invenitur Dan. xii.”

“The ancients, reasoning from Dan. xii. 11, supposed that the interval between the destruction of Antichrist, and the general Judgment . . . would be forty-five days only.”

Dr. Todd's *Lectures on the Apocalypse* (p. 213), who quotes St. Jerome and Malvenda *De Antichristo*, as thus expounding the passage, and remarks, —

“It deserves the serious consideration of the reader, whether this exposition, which is in strict accordance with the letter of the prophecy, and was once almost universally received in the Church, is not, on the whole, more worthy of our adoption than the laboured and unsatisfying conjectures of our modern controversial commentators.”—P. 214.

“Cum sero autem factum est dixit Dominus vineæ procuratori suo. Sero intelligitur dies judicii: sicut enim sero est finis diei, sic dies judicii erit in fine mundi cito et breviter.”—*Vincentii Serm. xlii.*, vol. i. p. 131.

I have again exposed myself to the censure of SEXAGENARIUS (2nd S. xii. 258) : for, referring to Muratori's *Antiquitates Italica Medii Ævi*, I unwittingly wrote “*Maillon*” (3rd S. ii. 183.)

BIBLIOTHECAR. CHETHAM.

THE COMPLUTENSIAN POLYGLOT.

(3rd S. iii. 21.)

I am much obliged to your correspondent K. P. D. E. for a copy in “N. & Q.” of the letter of Dr. Geddes, which originally appeared in the *Gentleman's Magazine*. It would be interesting to know if Dr. Geddes's friend—the Canon of the Canaries—ever sent him a collation of the Latin Manuscripts of the ninth century, which he found in the Library at Alcalá.

Ximenes mentions, in his Preface to the New Testament, that the manuscripts which he had received and purchased in various quarters, besides those which were lent to him by Leo X.,

were very ancient. These are the words of the Cardinal : —

“Illud lectorem non lateat, non quævis exemplaria impressioni huic Archetypa fuisse, sed antiquissima emendatissimaque, ac tantæ præterea vetustatis, ut fidem eis abrogare nefas videatur,” &c.

Dr. Hefele speaks of a manuscript, which was sent to Ximenes by the Republic of Venice which seems to have been a copy of a Codex that belonged to Cardinal Bessarion. Mention is also made of some very ancient Latin manuscripts, written in Gothic characters, which were made use of for the edition of the Vulgate : —

“Nicht weniger,” says Dr. Hefele, s. 118, “werden hier sehr alte lateinische Handschriften mit gothischen Buchstaben erwähnt, die für den Druck der Vulgata benützt worden seien.”

Lopez de Stunica also (otherwise called Zuñiga or Astuniga), in his *Itinerarium*, mentions that a “Codex Rhodiensis” (spoken of by Griesbach under No. 52, in his *Kritik aus des N. Test.*, 2 Band. s. 8), was made use of, for the Greek text of the New Testament.

Gomez testifies that seven Hebrew manuscripts alone, cost Ximenes no less a sum than 4,000 ducats; and that the total expense of the Polyglot amounted to 50,000 ducats! These are his words, which are well worth recording, not only because the testimony is venerable and trustworthy, but above all, because they exhibit the literary and munificent character of the great Spanish Cardinal, in so extraordinary a manner : —

“At illud unum quod ad impensas à Ximenes in eâ re absolvendâ factas pertinet, reticendum nequaquâ est. Septē hebræa Exemplaria quæ nunc Cöpluti habentur, quatuor millibus aureorū ex diversis regionibus sibi comparasse, Alphonsus Zamora hebræorum literarum Professor, sæpe numero referebat Jam vero Chalcographorū et Scribarum salariâ; doctorum hominum non vulgaria præmia; mercedes internuntiis propositas, quibus ad Codices vetustos adipiscendos utebatur; assiduum denique subministrantium Catervam, quam ad res quæ insperatè emergebant expediendas sustentabat; et mille alia, quæ longum esset referre, si benè quis ratione subducta numeret, quinquaginta millium Aureorum et amplius summam conficiet; quod et majores natu frequenter dicere audivi.”—*De Rebus gestis Francisci Ximenii*, fol. 38. (Ed. Compluti, 1569.)

To what an immense sum would 50,000 ducats now amount! The sale price of the Polyglot bore no proportion to the expense of publication. Ximenes had only 600 copies taken off, while each copy, though consisting of six folios, cost no more than six ducats and a half. Whatever profit may have arisen (if any) was intended by the Cardinal, in his will, to be devoted to charitable purposes. Perfect copies of the Polyglot are scarce, even in Spain. There is a magnificent one on vellum in Madrid, brought from Alcalá, when its once-renowned University was suppressed. The “Hebrew-Chaldaic Lexicon” is often wanting in many copies. The editors com-

menced their labours in the year 1502, and *not* in 1505, as Schröck and others suppose. It was not till 1514 that the first volume containing the New Testament, appeared. When the last sheets were brought to the Cardinal by John, the son of William Brocar (the last volume was not finished till July, 1517, when Ximenes was on the verge of the grave), his Eminence said:—"I give Thee thanks, O Lord! that Thou hast enabled me to bring to the desired end, the great work which I undertook." Then turning to those around him, he said: "Amongst the many arduous duties which I have performed for the benefit of my country, there is nothing, my friends, on which you ought to congratulate me more than on the completion of this edition of the Bible, which now opens to us the sacred fountains of religion, when they are most needed," &c.—Gomez, folio 38.

Well might the Cardinal feel an honest pride, in having lived to behold the completion of so magnificent a work, a noble monument of his learning, piety, zeal, and munificence; and whose example, too, was the means of afterwards giving to the world the Antwerp, Paris, and London Polyglots.

I may add, that though the last volume was finished in 1517, the publication was delayed till 1520, when Leo X. addressed a brief to Francisco de Mendoza, Archdeacon of Cordova, authorising the sale of the work: the same was sent to the Bishop of Avila. The death of Ximenes in 1517, seems to have been the sole reason why the approbation of Leo X. was not solicited at the time. His holiness expedited the brief, which authorized the publication, *proprio motu*.

The best critical account of the Polyglot is certainly that given by Dr. Hefele, in his most interesting *Life of Ximenes*. (Tübingen, 1851. 12 Hauptstück, S. 113.) A good account also appears in Le Long's *Bibliotheca Sacra* (ed. Marsh, pp. 332—339).

Spanish writers now generally spell the name of the Cardinal thus, Ximenez; but the most correct orthography is Jimenez. His name in full is, El Cardenal Don Fray Francisco Jimenez de Cisneros. Cisneros, from which his family originally came, is about six leagues north-west of Palencia, in the kingdom of Leon. The Cardinal was born in Torrelaguna, in the diocese of Toledo, a few leagues from Madrid.

Since my note respecting the printer of the Polyglot (named Brocar) appeared in "N. & Q." 3rd S. iii. 21, I have been enabled to consult two Spanish writers of considerable authority on the question, Whether or not the family of the Brocars were of German origin? One is, Señor Vicente de la Fuente, who published in 1855 a valuable work entitled *Historia Ecclesiastica de España*, in 3 vols. (Barcelona); and the other is one of

the biographers of Ximenes, named Padre Quintanilla, whose work appeared at Palermo in 1633, with this title, *Archetipo de Virtudes, Espejo de Prelados, el Venerable Padre y Siervo de Dios, Fray Francisco Ximenez de Cisneros*.

Both these writers expressly mention that Brocar was a German printer, and therefore neither of Spanish nor Italian origin. "Fue traído," says Quintanilla, "de las partes de Alemania Arnaldo Guillermo Brocar, el primer impresor de la Universidad de Alcalá," &c.

Vicente de la Fuente says, speaking of Ximenes: "À sus expensas trajo á Toledo un impresor alemán llamado Arnaldo Guillermo Brocar," &c.

These two authorities, I think, settle the question respecting the country of the Castilian printers.

JOHN DALTON.

Norwich.

CHRISTMAS CUSTOM AT ACKWORTH, YORKSHIRE (3rd S. ii. 505.)—Knowing well the village of Ackworth, I have made several inquiries on the spot respecting the custom of suspending a wheat-sheaf outside the church porch. From the answers I have received I conclude that the custom mentioned has been discontinued many years, inasmuch as the oldest inhabitants never saw the sheaf, nor even ever heard of the custom. Perhaps your correspondent W. P. L. will favour me with his authority for the existence of the above-stated custom.

THOMAS H. CROMEK.

Wakefield.

CECIL HOUSE AND EXETER CHANGE (3rd S. iii. 81.)—T. C. N. is wrong in describing the site for the Strand Music Hall as that of the mansion of the Cecil family and the first Exeter Change. The Lyceum Theatre, after the fire in 1830, was built on that site. The eastern entrance to the Arcade, where Clarke amassed his wealth, was at the spot now known as the pit entrance to the Lyceum, and extended to Burleigh Street. The Exeter Arcade, now removed for the Music Hall, occupied a portion of the space left vacant by the destruction of the old English Opera House.

JOHN LIMBIRD.

T. C. N. is in error in supposing that the modern structure called Exeter Change, between Wellington and Catherine Streets, Strand, is on the site of the old edifice so named. Old Exeter Change, with its south front abutting into the road, lay more to the west, near Burlington Street, as many of us may remember. It was not erected in the reign of William and Mary, but in that of James the Second; and it was Gay, and not Gray, the poet, who lay in state in the upper room. These are slips, and perhaps misprints, worth correcting.

J. DORAN.

CHARLES CATTON, R.A. (3rd S. iii. 68.)—At the Society of the Artists of Great Britain, the radix of our Royal Academy, springing out of the Society for the Encouragement of Arts, Manufactures, and Commerce, Mr. Catton exhibited, in 1760, a Landscape and Cattle; two small Pictures of Cattle; Abel Druggier (a portrait, no doubt); and two *ornamental* Coach Panels. In 1761, a Scene in Shakspeare's *Tempest*; and an Emblematical Picture of Reason. In 1762, a *Piece* of Lions; and a *Piece* of Cattle. In 1763, the Death of Adonis; and Portrait of a Gentleman on Horseback. In 1764, a Lion and Lioness (No. 12); a Coach Panel (No. 13); and a Horse and Dog (No. 14). In 1766, Mr. Catton, Gate Street, Lincoln's Inn Fields; and Bar-Gate Entrance to Southampton. Subsequently his talents are enlisted in the interests of the Royal Academy, when he is (for good services to art, of course,) dubbed one of the Forty. At the opening of the Royal Academy in 1769, Mr. Catton has Tigers Reposing. In the following year he does not show; but in 1771 he gives a work entitled the *Filling up of Rosamond's Pond*, resulting, it was said, from the increasing number of suicides of the day; at any rate the period of this work is thus intimated.

I cannot at this moment say, what may be gleaned from the biographers regarding these forefathers of Fine Art, but am glad to assist in demonstrating the versatile genius by which the pencil of the English coach painter was guided, while the Italian coach painter Cipriani's (whose panel-painting may be seen on the state-coach to this day) was the hand to keep Bartolozzi in full work upon those amusing and elegant designs of various "genera," including what among collectors have flourished as Bartolozzi's *tickets*. Would we had such *ticketings* in these days! OBSOLETE.

JUNIUS (3rd S. iii. 67.)—The secret of the authorship of the *Letters of Junius* has been kept till it has lost its value; very few, compared with the number some fifty or sixty years ago, are those who have much curiosity on the subject; and still fewer those who take an interest in it. No one capable of examining evidence, and without a Whig bias (*perversity*, I should call it), has a particle of faith in Macaulay and Sir Philip Francis. The question is hardly worth agitating at this time of day, when literary men have so many strong claims on their time and attention, and I write only to point out, to the very curious few, a clue which, if followed up, might possibly lead to the discovery of old *Stat nominis umbrâ*.

In *Records of my Life*, by John Taylor, the following passage occurs:—

"Horne Tooke told me, that he knew who was the author of the *Junius's Letters*, but that he had become acquainted with him under circumstances which would have made it treacherous on his part to make the writer known."

Mr. Taylor was both an able and a veracious writer; and, taking his statement to be true, as I doubt not it was, the representatives of Horne Tooke might yet discover, among his papers, satisfactory evidence of the truth of what he told to Mr. Taylor. If the true Junius should thus be found, surely no good reason now exists for concealing him; the mask, so long worn, may now be dropped—the shadow be allowed to retire before a ray of truth.

J. C. H.
Guildford.

SOMERSETSHIRE WILLS: HORNER (3rd S. ii. 501.) Mr. Thomas Horner, mentioned in the will of Margaret Jorden, was probably the second son of John Horner, steward of Glastonbury Abbey. He lived at Cloford, in the immediate neighbourhood of Frome. From his elder brother, John Horner, descended the family now of Mells Park.

C. J. R.

SAMUEL ROWE (3rd S. iii. 74.)—The family to which INA refers probably sprung from the Rowses of Devon, who, in a pedigree entered at the visitation of 1620, claimed descent from the Rowses of Kent. The pedigree begins with Richard Rowe of Kent, *temp.* Edward III., who married the daughter and heir of Philip Rurd of Devon, and thereupon settled in the latter county. The arms given are those of the Kentish family quartering, I think, a chevron between 3 lambs, for Rurd.

I trust INA will continue his valuable contributions to Somersetshire history. It is to be regretted that there are not more labourers in the same wide and almost unexplored field.

C. J. R.

PRÆTERNATURAL DAY RECORDED IN THE CHINESE CHRONICLES (3rd S. iii. 48.)—Martini, the Jesuit Missionary in China, in one of his works published about two centuries ago, entitled *Sinicae Historiæ Decas prima à gentis origine ad Christum natum* (lib. i. p. 37), says, in reference to the reign of the Chinese Emperor, Yao, "*Per hæc tempora diebus decem non occidisse solem, orbemque conflagraturum mortales timuisse scribunt.*" Shuckford, in his *Sacred and Profane History of the World connected*, shows that the reign of Yao synchronises with the date of Joshua's miracle, as does also the age of Phaeton, whose adventure with the chariot of the sun, when stripped of its mythical guise, is an evident reminiscence, he argues, of the same event. The passage occurs in vol. iii. b. xii. pp. 451—467, ed. 1737.

EDW. WILTON.
Doncaster.

THOMAS CLENDON (3rd S. ii. 78) was matriculated as a sizar of Emmanuel College, Cambridge, April 8, 1620; proceeded B.A. 1623—4, and commenced M.A. 1627. On Sept. 17, 1667, he was instituted to the rectory of Radwinter, Essex, which he held till his death in 1667. He pub-

lished *Justification Justified* in a sermon preached Dec. 11, 1652, on Rom. v. 1. Lond. 4to, 1653.

C. H. & THOMPSON COOPER.

CUCKOO-GUN; PEMBROKESHIRE RHYME (3rd S. iii. 4).—Mr. Halliwell gives (on the authority of MS. Harl. 1962, of the seventeenth century) a rather different version of the lines quoted by Mr. TOMBS:—

"As I went over Hottery Tottery,
I looked into Harbora Lilly:
I spied a cutterell,
Playing with her cambril.
I cryed, Ho, neighbour, ho!
Lend me your cue and your goe
To shoot at yonder cutterell
Playing with her cambril,
And you shall have the curle of her loe."

Popular Rhymes and Nursery Tales, 1849, p. 150.

It will be noticed that in this version the words "cuckoo" and "pelloo," both of which I look upon as very doubtful (particularly the French derivation of the latter), disappear. Mr. Halliwell's note is, "A man calling to his neighbour for a gun to shoot a deer, and he should have *her humbles*." JOB J. BARDWELL WORKARD, M.A.

WINE (3rd S. iii. 90).—Henderson's *History of Wines* (Baldwin and Cradock, London, 1824), probably contains a good deal bearing upon these queries, but I do not think it refers directly to the scriptural and ecclesiastical points.

LITTLETON.

CALLIS (3rd S. iii. 58).—There are no deeds known to be extant referring to the foundation of the Callis or bedehouse at Stamford.

STAMFORDIENSIS.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of William Warburton, D.D., Lord Bishop of Gloucester, from 1760 to 1779. With Remarks on his Works. By the Rev. John Selby Watson, M.A., &c. Longman & Co.

As Mr. Watson justly remarks, the number of eminent persons with whom Warburton was brought into contact, and the scornful defiance with which he answered all that opposed him, render his life a career that cannot be surveyed without interest. The story of this literary gladiator is well and pleasantly told by Mr. Watson, who, while as in duty bound he makes the figure of "great Gloster" the most prominent of the picture, gives interest and variety to it by the many other portraits with which he fills his canvas, and which he sketches in as accessories; and we must do him the justice to say that he uses his pencil with great liberality, and does not seek to throw into shade the characters or abilities of Warburton's associates or opponents for the purpose of bringing out in brilliant contrast the character and abilities of Warburton himself. The manner in which Mr. Watson upholds Theobald as a commentator on Shakspeare, is a striking instance of this. For Theobald has never yet had full justice done, either to his learning or his judg-

ment. We think, had the feeling of dislike to Wilkes, by which Mr. Watson is obviously influenced, not been so strong, he would not have repeated the charge of his being the author of the infamous poem, printed at his private press, which must now in our opinion unquestionably be attributed to Potter. The book abounds with literary information, and is altogether a most pleasant addition to our biographical stores.

Les Matinées Royales, ou L'Art de Régner. Opuscule inédit de Frederic II., dit le Grand, Roi de Prusse. (Williams & Norgate.)

Royal autobiographies abound just now. But a few months since, and we had one of Charles V.; and now we are presented with one from the pen of the great Frederic, printed from a copy taken at Sans Souci in 1806 by the Baron de Ménéval. The proofs of the authenticity of this latter—which has been attacked by Ranke and other German men of letters—are to be sought for in the *Home and Foreign Review*, No. III.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A., F.L.S., &c. Part XLVIII. (Routledge, Warne, & Routledge.)

We have, in this double number of *Routledge's Illustrated Natural History*, the conclusion of a work which is probably destined to occupy the place in public favour which was for so many years enjoyed by Goldsmith's well known work. The book before us has, however, higher claims to such favour in the scientific knowledge of the editor and the skill of the artists; and we congratulate Mr. Wood on the successful completion of a popular *Natural History*, which does credit to all concerned in its production.

Such of our readers as are interested in genealogical studies may be glad to know, on the authority of *La Correspondance Littéraire*, that the most complete lists of the nobles of France and England who fought at Poitiers and Agincourt, which have ever been given to the world, will be found in M. René de Belleval's recently published volume, entitled *La Grande Guerre; Fragments d'une Histoire de France aux xiv^{me} et xv^{me} siècles*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

TALIS OF THE CENTURY, &c. from 1744 to 1846. By John Sobiesky and C. E. Stuart. 8vo. Edinburgh, 1847.

THE DECLINE OF THE LAST SEIGNEUR. Roxburgh Club, 1843.

Wanted by Mr. Smith, 20, Wellington Street Strand, W.C.

POSTULATES AND DATA. No. XXI., &c.

CHURCH MISSIONARY INTELLIGENCER. Vol. II.

THE CHRISTIAN ANNOTATOR. Vol. II.

SAINTHILL'S OLLA PODRIDA. Vol. II.

CROLY'S IRISH MEDICAL DIRECTORY, 1843.

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FRANCIS'S CHARTERS AND LETTERS PATENT GRANTED TO THE BOROUGH

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RICHARDS'S REVIEW OF THE MEMOIRS OF THE PROTECTORAL HOUSE OF

CROMWELL. 8vo. pp. 82.

A LITTLE WELSH ACCOUNT OF THE PRINCIPALITY. By D. T. Any

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lish by Dr. Powell, and augmented by R. Llywd. 8vo.

Wanted by Mr. Wm. Price, 4, Castle Street, Abergavenny.

ARMY LIST for March, April, May, and October, 1862. Parker.
Wanted by Messrs. Henningham & Hollis, 5, Mount Street, W.

COMMON-PLACE BOOK OF EPIGRAMS. By DAVENPORT, 1825.
Wanted by Mr. I. J. Reeve, Newhaven, Sussex.

Notices to Correspondents.

Among other Papers which are in type, and to which we hope to give insertion next week, are Lord Thurlow, Registers of the Stationers' Company, Translation of Remains of Cardinal Ximenes, Constitutions Clementine, &c.

G. A. C. Where can we address a letter to this Correspondent, whose communication respecting Refugees appears, ante p. 86?

JAYDER. Not received.

H. M. (Herts.) The lines occur in a poem by Dr. Watts, entitled "His Greatness," in his *Hours Lyricæ*.

ST. LIZ. Our authority for the statement (ante p. 71) that Mr. Collet was pastor of a meeting-house at Coat, was Joseph Stennett's Funeral Sermon for him. Stennett, we believe, was connected with the Baptist denomination.

A GENERAL READER. On *Pantomimes at Christmas*, consult our 2nd S. i. 313, 456, 501.

G. A. B. In 1790 there was published *Memoirs of George Barrington*, the noted Pickpocket, with a plate of his detection at Covent Garden Theatre, picking the pocket of Prince Orlov of a snuff-box worth 30,000*l*.

ADHBA will find a long list of the works of Dietrich-Hermann Hege-
wisch in the Nouvelle Biographie Générale, xxiii. 762. There is no English translation of his *Uebersicht der Irlandschen Geschichte*, 1806.

ERRATUM.—3rd S. iii. p. 98, col. i. line 1, for "Nowkeldhead" read "Howkeldhead."

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REPLIES: — Ancient Land Tenures, 134 — Hackney, 16. — Palmerin of England, 136 — "Home and Foreign Review" — The Canons of 1640 — Arthur O'Connor — Rats' Bones in Sepulchres — The English Age, 1588 — Ritchie of Prestoun — Rood Coat — The Wyndhams — Quotation Wanted — Laud Cade — Mock Suns — Deflection of Chancels — Titles of Mayors — Oil Wells near Edinburgh — Miles Mosse — Portlanders — Dr. John Hall, Bishop of Bristol, 136.

Notes on Books, &c.

Notes.

LORD THURLOW.

No step in the career of a man who, born in a humble Norfolk parsonage, by the force of his own talents fought his way up to the highest office in the State, can be undeserving of attention; and that Warburton of the Woolsack, Lord Chancellor Thurlow, certainly forms no exception to the law which makes us study with interest the rise of one who, whatever may have been his faults, was a man of vigorous intellect and powerful influence. What a compliment did Johnson pay to his conversational and argumentative powers, when he said of him, "I would prepare myself for no man in England but Lord Thurlow. When I am to meet with him I should wish to know a day before."

If we accept the authority of Lord Campbell, Thurlow, though he did not owe his political advancement to the powerful speech which he made at the Bar of the House of Lords in the memorable Douglas Cause, owed it to the influence of the Duchess of Queensberry, the friend of Gay, Pope, and Swift, — and whose acquaintance he had made while engaged in the preparation of the case which was laid before the House, and which Lord Campbell pronounces "a model of lucid arrangement and forcible reasoning." Lord Campbell is probably correct in saying that the appeal was drawn by Thurlow; but, if so, it is

certainly strange that he should not have signed it. The standing orders of the House of Lords require that appeals should be signed either by such as have been counsel in the cause in the Court below, or shall attend as counsel when the cause is heard; and this appeal is accordingly signed by Montgomery, who argued it in the Court of Session in Scotland, and by Fletcher Norton, who was to argue at the bar of the House.

But what Lord Campbell had previously said of the statement that Thurlow "made his fortune by the great speech he made at the Bar of the House of Lords in the Douglas Cause," — namely, "this story is utterly demolished by the slightest attention to dates," — applies with equal force to the statement that he got his Silk Gown in Dec. 1761, or Hilary Term 1762, by the influence of the Duchess of Queensberry from his connection with that cause.

For what are the facts? The Duke of Douglas died in 1761, and the litigation arising out of his devising his estates to Archibald Stewart Douglas, his nephew, and revoking the prior deed of settlement in favour of the family of Hamilton, did not commence till December, 1762. The cause was long contested in the Scotch Courts until judgment was given in favour of the house of Hamilton on the 12th July, 1767.

On the following 15th Nov. 1767, an Appeal against this decision was lodged in the House of Lords; the cause came on for hearing in January 1769, and judgment was eventually given in favour of Douglas on the 27th February in that year.

Now as Thurlow got his silk gown in Dec. 1761, or January 1762, and took his seat in Parliament on 10th May, 1768, the reason of his getting the former must be sought for in some earlier action of his life.

The reader will doubtless remember that Mr. Simons, of the British Museum, republished, some years since, a Pamphlet* which in his opinion and that of some of his "friends" bore a close resemblance to the style and composition of Junius. How far Mr. Simons and his friends are right is not now the question; but having alluded to it, I must in passing confess that I do not see any resemblance between the pamphlet and the *Letters of Junius*.

The Pamphlet is entitled "*A Letter to an Honourable Brigadier General Commander-in-Chief of His Majesty's Forces in Canada*." London, printed for J. Burd, opposite St. Dunstan's

* *Junius. 'A Letter to an Honourable Brigadier-General Commander-in-Chief of His Majesty's Forces in Canada. London, 1760.'* Now first ascribed to Junius. To which is added, '*A Refutation of the Letter, &c. By an Officer; with incidental Notices of Lords Townshend and Sackville, Sir Philip Francis, and others. Edited by N. W. Simons, of the British Museum. Sm. 8vo. Pickering, 1841.*

Church, Fleet Street, 1760." It is addressed to Brigadier General Townshend, who, in consequence of the death of Wolfe, and of Monckton being disabled, signed the articles of the capitulation of Quebec. The Letter is a bitter attack upon Townshend, to whom it is addressed, and scarcely less bitter upon Lord George Sackville.

Townshend was, as may be supposed, greatly annoyed by this attack, and it is said, under the impression that Lord Albemarle was connected in some way with the publication, sent him a challenge, and they met in Marylebone Fields on the 4th November, but were interrupted.

To this pamphlet, a reply, written obviously either by Townshend or under his inspiration, was published under the title of "*A Refutation of the Letter to an Hon. Brigadier General Commander of His Majesty's Forces in Canada. By an Officer. Urit enim fulgore suo.*" London: Printed for R. Stevens, at Pope's Head in Paternoster Row, MDCCLX. Price One Shilling."

This reply, which the *Monthly Review* described as an "ill-judged and ill-composed defence," is also reprinted by Mr. Simons from a copy of the fourth edition in the British Museum. A copy of the first edition is now before me. There is nothing in it to indicate who was the writer of it, and Mr. Simons does not appear to have known who he was, or, indeed, to have endeavoured to ascertain it. It was not part of the question which he was examining.

Thurlow, who came into Parliament for Tamworth, one of Lord Townshend's boroughs, in 1768, is said to have been the author. If so, it may well be imagined that his silk gown was the first fruits of the services rendered by him to Townshend.

And now for the authority on which this statement rests.

In 1792 the notorious Charles Pigott published a series of scandalous attacks on the principal personages of the time, under the title of *The Jockey Club*; or, *a Sketch of the Manners of the Age*. Then, as now, scandal found a ready sale, and the author was "encouraged to enlarge his original design," by the publication of a *Second* and a *Third* part, because, as he as logically as modestly put the case, "the extraordinary sale" was "the surest proof of the general approbation of its principles."

But whatever may have been the cause, the sale was certainly very great, inasmuch as no less than twelve editions of the book were called for in the course of the year.

To this scandalous chronicle a reply was published under the title of "*An Answer to Three Scurrilous Pamphlets entitled 'The Jockey Club.' By a Member of the Jockey Club. Qui ea quæ vult dicit, ea quæ non vult audit.*" London, printed for J. S. Jordan, No. 166, Fleet Street."

It is in the counter-reply to Pigott's attack upon Lord Thurlow, that the author of *An Answer* thus ascribes Lord Thurlow's rise to the assistance rendered by him in 1760 to Brigadier Townshend:—

"This noble Lord owes his elevation to a circumstance but very little known. When General Wolfe was killed at Quebec (who by the bye has been much more honored than he merited, for a few hours before the action he complained of being cold, General Monckton gave him some brandy, and he drank so freely, he was literally intoxicated), the command devolved upon General Townshend, now Marquis Townshend. Upon this occasion, somebody wrote a severe pamphlet on General Townshend's conduct at Quebec. It was called a *Letter to a Brigadier-General*, and, as it also contained a sort of side-wind but ample vindication of Lord George Sackville's conduct at Minden, the pamphlet was generally ascribed to his Lordship. At this time Lord Thurlow, then Mr. Thurlow, was a young barrister in the Temple: and it has been generally understood and believed that the pamphlet called a *Refutation* of the above *Letter* to a Brigadier-General was the production of his maiden pen; that this *Refutation* was the cause of his introduction to Lord Townshend, who afterwards brought him into Parliament for Tamworth. It is to be observed that there is no disgrace in the transaction. There are other gentlemen who owe their advancement to their pens. Mr. Cooper (now Sir George Cooper, Bart.), another young barrister in the Temple, wrote a pamphlet on the change of Ministry in 1756, called *A Pair of Spectacles for Short Sighted Politicians*, which introduced him to Lord Rockingham, who made him one of the Secretaries of the Treasury for it, and likewise gave him a pension, to take place whenever he was removed, because he could not return to the bar."—*Answer to the Jockey Club*, 2nd edit. pp. 77-79.

It is of course very difficult to establish a fact of this nature after the lapse of so many years. But the circumstance of Thurlow taking his seat for Tamworth as the nominee of Lord Townshend in 1768—the very first Parliament which met after Townshend had succeeded to the Peerage—certainly goes far to establish the accuracy of the writer's statement, and to justify the inference, that he owed his silk gown to the same influence. T.

NOTES AND QUERIES ON "JOSEPH ANDREWS."

Fielding, in his novel of *Joseph Andrews*, describes a dialogue between Parson Adams and the landlord of an inn, in which the following passage occurs:—

"Trade," answered Adams, 'as Aristotle proves in his first Chapter of Politics, is below a philosopher, and unnatural as it is managed now.' The host looked steadfastly at Adams, and after a minute's silence asked him 'If he was one of the writers of the *Gazetteers*? for I have heard,' says he, 'they are writ by parsons.' '*Gazetteers*!' answered Adams, 'what is that?' 'It's a dirty newspaper,' replied the host, 'which hath been given away all over the nation for these many years, to abuse trade and honest men, which I would not suffer to lie on my table, though it hath been offered me for nothing.'—Book ii. c. 17.

Can any of your readers explain the allusions in this passage?

Book iii. c. 1, is a development of Aristotle's dictum in the Poetic that poetry is more philosophical than history.

In b. iii. ch. 6, Joseph Andrews makes the following remarks:—

“For my own part, when I have waited behind my lady in a room hung with fine pictures, while I have been looking at them, I have never once thought of their owner, nor hath any one else, as I ever observed; for when it has been asked whose picture that was, it was never once answered, the master's of the house; but Ammyconni, Paul Varnish, Hannibal Scratchi, or Hogarthi, which I suppose were the names of the painters.”

By the first of these names is meant Jacopo Amiconi, who was born at Venice in 1675. He studied painting in his own city and at Rome; he subsequently settled at Munich; but in 1729 he removed to England, where he acquired considerable celebrity, particularly as a decorative painter. He painted a staircase at Lord Tankerville's house in St. James's Square (since destroyed), representing stories of Achilles, Telemachus, and Tiresias, and the staircase at Powis House in Great Ormond Street, which was decorated with the story of Judith and Holofernes. He likewise painted portraits of the Queen and the three eldest princesses. See Walpole's *Anecdotes of Painting*, vol. iii. p. 446, ed. 1798, 4to. According to the article in the *Biographie Universelle*, Amiconi likewise painted the Loves of Jupiter and Io at Moor Park, in Hertfordshire. Walpole, however, *ib.* p. 417, states that the saloon at Moor Park was painted by Sir James Thornhill; and the same statement recurs in Clutterbuck's *History of Hertfordshire*, vol. i. p. 198. Amiconi ultimately transferred his residence to Spain, where he died in 1752, as court painter. It seems strange that Fielding should have placed this obscure painter on a level with Paolo Veronese, Annibal Caracci, and Hogarth.

“Fanny — was so *hagged out* with what had happened to her in the day, that, notwithstanding all thoughts of her Joseph, she was fallen into so profound a sleep, that all the noise in the adjoining room had not been able to disturb her.”—Book iv. c. 14.

Wright, in his *Dictionary of Obsolete and Provincial English*, explains *hagged* as a north country word for *fatigued*, *tired*. Such is its sense in this passage. L.

“CONSTITUTIONES CLEMENTINÆ.”

I have in my possession (*pro tempore*) the fragment of a manuscript, an illuminated copy of the *Constitutiones Clementinæ*, passed at the Council of Vienne in 1312. It is written on vellum; and the text, which is copiously glossated, is of a bold character suitable to the size (folio) of the volume,

having the initial letter of each separate chapter or titulus splendidly illuminated in metal and colours, as has likewise the glosse or explanatory notes which surrounds, in somewhat smaller character of letter, the whole of the text, which occupies the centre of the page only, as is seen in the first specimens of printing executed at Venice, and other places on the Continent, where the important art was earlier developed than in England.

I am not aware whether this manuscript, when entire, comprised the whole of the Regulations passed by Pope Clement V. for the suppression of the then great laxity among the monks, and the establishing a stricter and more attentive discipline among the secular clergy; but its contents were divided into three books, each of which contained the following heads or rubrics, viz.:—

“*Liber I.* De Summa . . . et Fide Catholica. De Rescriptis. De Electione et rectæ Pietate. De Renunciacione. De Supplenda Negligencia Prelatorum. De Etate et qualiter et Ordine Preficiendorum. De Officio Vicarii. De Officio Delegati. De Officio Ordinarii. De Procuratoribus. De Restitutione in Integrum.

“*Liber II.* De Judiciis. De Foro Competente. De cura Possessionis et Proprietatis. De Dolo et Contumacia. Ut, Lite Pendente, nil innovetur. De Sequestratione Possessionum et Fructuum. De Probationibus. De Testibus. De Jurejurando. De Exceptionibus. De Re judicata. De Appellationibus.

“*Liber III.* De Vita inhonestata Clericorum. De Prebendis. De Concessione Prebenda in Ecclesiis non Vacatis. De Rebus Ecclesiæ non Alienandis. De Rerum Permutatione. De Testamentis. De Sepulturis (Sepulturis?). De Decimis. De Regularibus Religiosorum. De Statu Monachorum et aliorum Religiosorum. De Religiosis Domibus. De Jure Patronatus. De Censibus. De Celebratione Missarum. De Baptismo et ejus Effecto. De Reliquiis et Veneratione Sanctorum. De Immunitate Ecclesiarum. De Sponsalibus. De Magistris. De Judeis et Saracenis. De Hereticis. De Homicidio voluntario et casuali. De Usuriis. De Privilegiis et Excessibus Prelatorum. De Poenis. De Penitentiis et Remissionibus. De summis Excommunicationibus Suspensione Interdicti. De Verborum Significatione.”

Of the foregoing rubrics, the last twenty-one only are contained in the thirty-two pages, or eight skins of the vellum, now left, which is the concluding portion of the volume. On the last page are given the Contents, which are headed by the following, viz.—“*Ex Concilio Viennensi. Incipiunt Tituli sive Rubricæ totius Libri Constitutionum Clementinarum.*”

At the conclusion of a lengthy notice of one Johannes Andreas, a Clementine brother, which follows the last glosse, is a maledictory sentence, often found in books, not only of this age but of all subsequent times, in a handwriting of the fourteenth or fifteenth century, viz.—“*Iste Liber est de Monasterio de Bardenay. Si quis ipsum alienaverit, Indignationem Dei omnipotentis incurrat.*” And underneath this is the chirograph; most probably of that monastery, consisting of eight letters (capitals); but as the indenture, which contained the lower parts of these letters—

and was cut from the leaf, leaving an aperture about half an inch broad, along the whole length of the chirograph—is lost, the word thus formed by the capitals (if any word it was) cannot now be made out.

The libraries of our ancient monasteries, if we can infer from Leland's Catalogues of several of them, were most scantily supplied with books. Those enumerated by him as remaining in the library of Bardney when he inspected it, *circ.* 1541, consisted of three volumes only, viz.: *Cronica Fratris Martini*; *Historia Regum Macedonum*; and *Libellus Fulcheri de Captione Jerusalem*. But this list was probably all that was left of the plunder to which this, along with most other like institutions, would be liable, especially of books and other portables of value, when the whole of them were on the point of falling into the royal treasury. And these Clementine Constitutions, with which this and probably most of the other larger monasteries were (by Papal injunction?) supplied, were, notwithstanding the solemn invocation written on one of their pages, among the articles purloined—impiously or piously shall we say?—amid the havock in which monastic property of every kind was involved, for a long period of those times.

To these my *Notes*, which I hope are sufficiently brief to be admitted, I will in conclusion subjoin a *Query*, and beg the solution of it from some of the learned readers of your valuable periodical, viz. The several uses to which these ancient chirographs, the prototypes of our modern cheques, were applied? R.

Lincoln.

SHAKESPEARE, SIDNEY, AND ESSEX.

(Concluded from p. 106.)

LETTER III.

Love's Labour's Lost.—There are good grounds for the opinion, this comedy was in some measure founded on Sidney's masque, *The Lady of May*. Thus "the character of Master Rombus bears a striking resemblance to that of the erudite Holofernes; 'he, too, draweth out the thread of his verbosity finer than the staple of his argument.' No doubt they were both intended to ridicule the tortured English, called Euphuism;" and Master Rombus, after delivering "with many special graces this learned oration" to the Queen, is dismissed, like Holofernes, with similar discourtesy.

The Lady of May was hastily composed in 1578 for the entertainment of her Majesty, then on a visit to the Earl of Leicester at Wanstead House, so that Sidney was practically the Biron on that occasion.

Love's Labour's Lost appears to have been formed directly on the rules laid down by Sidney in his *Defence of Poesy*, where, speaking against low comedy he says:—

"For what is it to make folks gape at a wretched beggar, and a beggarly clown, &c. But rather a *busy loving courtier*, and a heartless threatening Thraso; a *self-wise seeming schoolmaster*; a *wry-transformed traveller*: these, if we saw walk in stage names, which we play naturally, therein were delightful laughter, and teaching delightfulness."

But notwithstanding these resemblances, it is probable that in Biron Shakspeare had an eye to the young Earl of Essex, rather than to the more sedate Sidney; and Essex was also esteemed one of the best poets among the nobility of England; his famous feather-triumph, his sarcastic remark on Sir Charles Blount, "Now I perceive every fool must wear a favour," but more especially his pageants and quaint devices before the Queen, all having love for their argument, show how completely Shakspeare has hit him off in the character of Biron.

Possibly in this comedy Shakspeare may have followed the example of Lyly in his court comedies, and complimented Queen Elizabeth as *the Princess*, in which case other courtiers being the other sonneteers, Sir Walter Raleigh would be the King, whose sonnet, full of tears, reminds us of—

"A lamentable lay
Of great unkindness and of usage hard,
Of Cynthia, the Ladie of the Sea."

Don Armado may be a satire on the Earl of Oxford, who had travelled in Italy, and greatly affected foreign manners and modes of speech.

Romeo and Juliet.—In this tragedy the Capulets and Montagues remind us of the rival factions at the court of Elizabeth; and the jeering and fighting of the swash-bucklers was not an uncommon occurrence in the streets of London in Shakspeare's own day.

As old Capulet has a strong family likeness to Polonius, he must be another portrait of Lord Burghley; Montague will be the Earl of Leicester; and Romeo, of course, the young Earl of Essex; and it may be presumed, the violent indignation of the Queen on discovering his marriage with Sidney's widow in November, 1590, gave Shakspeare the hint of writing this play.

These are all very ingenious suppositions, it may be objected; but upon what basis do they rest? This is the very circumstance that gave rise to the present essay, the principal items of which were jotted down last February. Those critics and commentators who feel themselves justified in suspecting Shakspeare, may possibly in Polonius have satirised Lord Burghley, because he left ten precepts, can scarcely refuse their assent to the following evidence, that old

Capulet is another representation of that minister. Dates are stubborn things :—

"It was in the summer of this year (1561) that we first read of the Queen's visiting the Secretary at his own house."—"To Mr. Secretary Cecil's, where she supped. Here her Council waited on her, with many lords and knights, and ladies; and great cheer made till midnight; and then her Grace rode back to the Charter House, where she slept that night."—*Nares*, vol. ii. p. 238.

Thomas Cecil, Lord Burghley's eldest son, was married November 27, 1564, and his son, William, named after his grandfather, was born in 1566.

Romeo and Juliet was produced in the summer of 1591, " 'Tis since the earthquake—now eleven years;" alluding to the earthquake, April 6th, 1580.

The Queen's first visit to Mr. Secretary Cecil's must have been to him a memorable event, and most likely he danced with her Majesty on that occasion. Very likely he did a similar feat at the marriage of his son, and again on the birth of his grandson and heir.

"1st Cap. How long is it now, since last yourself and I Were in a mask?"

2nd Cap. By'r lady, thirty years.

1st Cap. What, man! 'tis not so much, 'tis not so much: 'Tis since the nuptial of Lucentio, Come Pentecost as quickly as it will, Some five and twenty years; and then we mask'd.

2nd Cap. 'Tis more, 'tis more; his son is elder, sir; His son is thirty.

1st Cap. Will you tell me that?

His son was but a ward two years ago."—Act I. Sc. 5.

We here see in the loquacity and half-forgetfulness of the two old lords, how adroitly Shakspeare identifies the Capulets with Mr. Secretary Cecil,—"*thirty years, five and twenty, 'tis more, 'tis more.*"

"Prince. Three civil brawls, bred of an airy word, By thee, old Capulet, and Montague, Have thrice disturb'd the quiet of our streets."

In these lines Shakspeare must refer to three violent quarrels at the Court of Elizabeth, perhaps to the disputes immediately preceding the death of Leicester; but the following extract is peculiarly apposite. In 1564 there was a quarrel between the Earl of Leicester and the Earl of Sussex, who advocated the marriage of Elizabeth with the Archduke Charles :—

"These disputes created a kind of civil war in the very palace, both lords openly avowing their distaste to each other, and keeping their servants armed about their persons, whenever they went abroad, as if things were to be decided by the sword. But the Queen, taking up the matter, reconciled them, or rather prevented an open rupture."

About the same period, "Leicester was the avowed champion of the Queen of Scot's title, and was very near ruining Lord Keeper Bacon and Secretary Cecil for being secret favourers of the house of Suffolk." And again, on Leicester's return to the Netherlands in November, 1587,

he was thwarted just before his death by Lord Burghley and Lord Chancellor Hatton in his ambitious project of being the Queen's Lieutenant in England and Ireland.

Let us, however, examine a little further, and we shall see our previous analysis supports the following suppositions, and they, in turn, justify it. Benvolio, with his hazel eyes, nephew to Montague, would be a reminiscence of Sir Philip Sidney; in the fiery Tybalt we readily recognise the Earl of Oxford—his quarrel with Benvolio is characteristic; Mercutio and Paris, kinsmen to the Prince (Queen Elizabeth), are Anthony and Francis Bacon; and thus we find, attached to Lady Capulet's advice, "Read o'er the volume of young Paris' face," an interest and a meaning previously unknown and wanting; ten years later Shakspeare himself may have shuddered at the following words :—

"Paris. Condemned villain, I do apprehend thee: Obey and go with me, for thou must die."—Act V. Sc. 3.

The language of Paris, it must be acknowledged, savours more of the law than of the young cavalier,—"I do apprehend thee," three times repeated. His order also to his page to lie on the hollow ground and listen for a footstep, smacks of the young philosopher; whilst his innocent threat of apprehending a madman reminds us of the man whose *cunning* could ill cope with the craft of a Cecil, "of the old fox and the little beagle": read o'er the volume of young Paris' face and this short scene, and—Francis Bacon stands confest.

The use of the word *apprehend* appears to have been a habit with Bacon; it occurs repeatedly in his letters, and the following singular instance confirms this supposition. In his *Declaration of the Treasons of Essex* he says,—"*Certain it is Sir Ferdinando Gorges accused Blunt to have persuaded him to kill, or at least apprehend, Sir Walter Raleigh;*" but in Gorges' *Confession*, we read: "*The said Sir Christopher Blunt persuaded him either to surprise Sir Walter Raleigh or to kill him.*" (*Spedding*, vol. ii. pp. 267, 296.) Gorges, in a manuscript writ to vindicate himself, says, "If it be demanded of me why I did not then *take* Sir W. Raleigh?" and Oldys writes, "to murder or *seize* Sir W. Raleigh at this meeting," p. 331. Hence we infer the expression of Paris, *I do apprehend thee*, is characteristic of Bacon.

I take this opportunity of noticing two or three passages, illustrative of Shakspeare, in the letters of Lord Bacon. At the end of a letter to Lord Burghley he says, "I will still be your beadsman," and Proteus bids farewell to Valentine, "For I will be your beadsman." Mr. Armistage Brown argues stoutly, Shakspeare must have visited Italy before writing the *Merchant of*

Venice. "Where did he learn of an old villager's coming into the city with 'a dish of doves' as a present to his son's master?" (p. 110.) Why with Anthony Bacon he may have partaken of an *old villager's dish of doves*. Thus writes Lady Bacon to her son: "This Monday one brought hither for you from Mr. Gray dozen $\frac{1}{2}$ pigeons, whereof I send you the dozen."—"I send the first flight of my doves to you both, and God bless you in Christ."—*Spedding*, vol. i. pp. 115, 246; the letters being dated July 24, 1592, and April 18, 1593. Anthony Bacon returned to England in the spring of 1592, and took up his quarters at Gray's Inn, and from him Shakspeare may have obtained his intimate knowledge of Italian manners. Lord Southampton was also of Gray's Inn, and must have been well acquainted with such an honest good fellow as Anthony, and all three may, with Francis and Essex, have had many a *Noctes Ambrosianæ* together. This delightful supposition may be regarded as a fact, if Pope's criticism on "Paris' face" be true,—"This ridiculous speech is entirely added since the first edition."

In the *Sonnets Rearranged*, I have pointed out that the 95th Sonnet (73rd ed. 1609) proves, the poet instead of being past middle age, "is really a young man, but looking old for his years,—despondent, in bad health, anticipating an early death;" and Bacon writes, "Which of her Majesty's grace being begun in my first years, I would be sorry she should estrange in my last years; for so I account them, *reckoning by health not by age*." (*Spedding*, vol. ii. p. 162.)

In conclusion I would observe, that in the *Footsteps of Shakspeare*, published just twelve months ago in the beginning of November, 1861, I have given a more homely explanation of some of the characters in these plays; but I have strictly forborne making any unnecessary allusions thereto, that the reader might form his own inferences with an unbiassed judgment. C.

TRANSLATION OF THE REMAINS OF CARDINAL XIMENEZ, TO A NEW MONUMENT, IN THE "IGLESIA MAGISTRAL" AT ALCALA DE HENARES, IN THE YEAR 1857.

Foreigners often reproach Spaniards with the ingratitude which they have so constantly shown towards their great and illustrious men, both living and dead. But this reproach does not hold good in the case of Cardinal Ximenez. His memory has always been revered in Spain, from the period of his death in 1517, up to the present time. Queen Isabella, "the Catholic," was indeed blessed in having had such a man for her prime minister, and such a prelate for the archiepiscopal see of Imperial Toledo; and this too at a period

when all their united zeal and energies were required, for the renovation of the Spanish church.

The cardinal died a most edifying death on the 8th of November, 1517, at a small town named Roa, situated between Segovia and Valladolid, in the eighty-second year of his age. The principal part of his property was left to his beloved University of Alcalá. Large legacies were also left to the monasteries, hospitals, and other establishments which he had either founded or restored. The original will is carefully preserved in the "Universidad Central" at Madrid. Francisco Ruyz, Bishop of Avila, his faithful friend and companion through life, was named his chief executor. He was also intrusted with the care of his interment at Alcalá, and with the publication of the Complutensian Polyglot.

A herald having proclaimed the cardinal's death, all the inhabitants of Roa and the surrounding country, hastened to kiss the hands of the illustrious deceased (whom many revered as a saint) while he was lying in state. His body was embalmed, and in a few days conveyed to Alcalá amidst the grief of the population, and the blaze of innumerable torches. When the procession arrived there, the professors and students of the University met the body at one of the gates, accompanied by all the religious of the city—the corporation, the bishops, grandees, and nobles of the neighbouring towns; the abbot and chapter of the collegiate church of San Justo y Pastor, and an immense concourse of people of every rank and age.

The body was placed in the mortuary chapel previously prepared for it, where the matins for the dead were solemnly chanted, and many masses offered up for the repose of his soul. An eloquent doctor named Sirvelo preached the panegyric of the deceased cardinal. The body was interred in the chapel belonging to the College of San Ildefonso. A marble monument was afterwards erected over his tomb, on which a portrait of Ximenez in his pontifical robes was beautifully sculptured. On one of the sides are still to be seen the following lines:—

"Condideram Musis Franciscus grande Lyceum;
Condor in exiguo nunc ego sarcophago.
Prætexam junxi sacco, galeamque galero,
Frater, Dux, Præsul, Cardineusque Pater.
Quin virtute meâ junctum est diadema cucullo,
Cum mihi regnanti paruit Hesperia."

The body of the cardinal remained in the vault of the chapel of San Ildefonso from 1517 to 1597; but as the vault was then found to be very damp, the remains were taken up in 1597 by order of the king, and placed in a recess on the gospel side of the high altar in the said college. There they remained till 1664, when they were removed to another place in the chapel, where they could be seen through an iron grating by the faithful.

But as the veneration of the people seemed to become more and more intense, it was thought proper by the ecclesiastical authorities to remove the venerable remains to the original spot, where the body had been first interred. This translation was accordingly made in 1668. But in 1677 the members of the University, fearful lest the remains might perish altogether on account of the dampness of the vault, resolved *privately* to remove them once more to a niche on the right of the high altar. This translation was carefully effected under the direction of Padre Quintanilla. The bones and part of the skull were wrapt in silk and cloth of gold. An account was inserted in the Archives of the University, and the niche entirely closed up. In 1778 they were examined by Dr. Luque, Don Orozco y Rojas, and Don Juan José Barrios. But from that period till 1850 it seems that all traces of the cardinal's remains had been lost, for the documents had disappeared which stated where they rested. But what was perhaps more deplorable, the government had allowed the magnificent college of San Ildefonso to fall into decay, when the university was translated to Madrid. The chapel, too, which contained in some unknown part, the remains of Ximenez was daily becoming a complete ruin, the whole of the building having been sold to an individual named Quinto, who, heedless of the sacred associations connected with the college, began to pull down the famous tower, in which were hung the bells cast from the cannon taken at the siege of Oran by the cardinal. This act of barbarism was too much for the inhabitants of Alcalá to endure. With a spirit of enthusiasm deserving the highest praise, they raised a subscription, and repurchased the college from Quinto, for 30,000 reals.

In the meantime, a document was fortunately found amongst some old papers in one of the colleges, which proved to be a copy of the translation which had been made in 1677. The document pointed out the exact spot where the remains were to be found. The authorities hastened to the place indicated; the cavity was soon discovered, and also a chest, enclosed in which was a parchment testifying that the remains in the chest were those of Cardinal Ximenez. The following are the words:—

✱

"Hæc sunt ossa S. N. Em. D. Fundatoris: ne amplius putrescerent, hæc translata sunt, postquam juridice ab Episcopis Arcadiæ et Cesaræ, pect . . . sunt: 1677."

A new and magnificent mausoleum was now erected, by permission of the government, in the church of San Justo y Pastor, called also "La Iglesia Magistral."

Though the document was found in 1850, it was not till 1857 that the solemn ceremony of the final translation took place. April the 27th of that year, will ever be memorable in the annals of

Alcalá. Nearly all the ministers of her majesty's government were present, having arrived from Madrid the preceding day. They were most hospitably entertained in the palace of the Marquis del Morante, who took the liveliest interest in every thing connected with the ceremony. The canons of the metropolitan cathedral of Toledo, and the chaplains of the Mozarabic rite belonging to the said cathedral were also present, as well as representatives of the Chapter of Sigüenza, and the civil and ecclesiastical authorities of Torrelaguna, the birth-place of Ximenez.

The procession having been formed, passed through the principal streets of Alcalá, accompanied with military bands, and a long train of dukes, marquises, rectors of colleges and universities; senators, crowds of students from Madrid and Salamanca, and an immense number of spectators. Troops of the civil guard lined the streets, and the windows and balconies were adorned with tapestry, &c. On arriving at the entrance of the church, which was most beautifully decorated, the remains of the cardinal were borne along the nave to the choir, where waved the standard of Ximenez, which had been carried before him at the siege of Oran. After a solemn pontifical mass, celebrated by the Patriarch of the Indies, a magnificent panegyric was pronounced on the great cardinal by Doctor Bernardo Rodrigo, one of her majesty's chaplains. The usual prayers for the dead having been chanted, and the absolutions given, the urn containing the remains was placed in a small hearse, and carried by four canons of the cathedral in procession round the church, accompanied by the clergy and civil authorities. The spectacle was indeed most solemn and imposing. The blaze of innumerable large wax candles, which the clergy held in their hands, the sweet smell of the incense, the organ's solemn notes, and the chant of the choir, all added their respective parts to the impressive scene, which gladdened every heart throughout Spain, that revered the memory of one of her most illustrious sons.

The urn, which was enclosed in a coffin of lead, was finally deposited in the tomb which had been prepared for it.

I am indebted to the Marqués del Morante, who, in 1857, kindly sent me from Madrid a pamphlet, from which has been compiled this interesting account. Having said so much about the Polyglot of Ximenez, I hope the readers of "N. & Q." will be pleased that I have given them an authentic relation of the translation of his venerable remains.

JOHN DALTON.

Norwich.

VALENTINE NOTES.

"VALENTINI ICONES."—The following passage occurs in Bacon's *Descriptio Globi Intellectualis*, c. 6 :—

"De cælis vero et spatiis immateriatis, religioni omnino standum et permittendum. Quæ enim a Platoniciis, et nuper a Patricio (ut diviniore scilicet habeantur in philosophiâ) dicuntur, non sine superstitione magnâ et jactantiâ, et quasi mente turbatâ, denique ausu nimio, fructu nullo, *similia Valentini iconibus et somniis*; ea nos pro rebus commentitiis et levibus habemus."—Vol. xi. p. 21, ed. Montagu.

Francis Patricius, or Patrizzi, the Neo-Platonic philosopher mentioned in this passage, was born in 1529; and died at Rome in 1597. The fantastic speculations of the modern Platonists are here compared to "the images and dreams of Valentine." Some of the customs connected with St. Valentine's Day, seem to be alluded to; but the article on the subject in Brand's *Popular Antiquities*, affords no assistance. The most prevalent custom seems to have been that of drawing lots for lovers. Perhaps some of your readers can throw light upon this allusion. L.

ST. VALENTINE.—How this saint came to be chosen as the patron of lovers seems to be still a *vexata questio*, but I think that some light may be thrown on the subject by the fact that *valentin* is still used in Normandy in the sense of *sweet-heart*. Frédéric Pluquet, a well-known Norman antiquary, in a small brochure on the *Popular Tales, Patois, &c. of Bayeux*, explains the word *Valentin* as signifying "petit galant; le v pour le g," and in a tale by a modern French novelist, Emile Souvestre, the scene of which is laid in Normandy, and in which the dialect of that province is occasionally introduced, both *valentin* and *galantin* are used in this sense. There can be no doubt that *galant* and *vallant* are both derived from the Latin *valens*, and our English word *gallant*, with a distinguishing accentuation, combines both meanings. *Valentin* being thus so closely identified with *galant*, it is easy to conceive how a saint with such a name as Valentine, and whose feast occurs at "a time when all living nature inclines to couple," should have been fixed upon as the patron of lovers. I have not been able to find any satisfactory reason for believing that he was so honoured elsewhere than in Great Britain and France. The assertion of some writers that the custom of choosing valentines had its origin in heathen times, and was attempted to be turned to a religious purpose by the Saint, seems to want confirmation. If this was the case, traces of the custom would surely be found in other Christian countries. H. DE MAREVILLE.

Minor Notes.

FITZGIBBON MONUMENT.—In one of my rambles over the ancient quarter of Acradina, near this city, I chanced to enter the Franciscan Convent of S. Lucia, and my attention was attracted by a large dingy painting in the chapel, representing a lady at full length with her four children lying around her. One of the monks told me that they "all died in one day," and showed me the slab in an opposite aisle which covered their remains. On the canvass was the following inscription :—

"Sig. D. Anastatia de Fitz Gibon figlia di D. Florentzo de Macarthy de Kill Coach Sig. de Gfann Dermoff della Provincia di Gorre de Regno d'Irlanda Moglie del Sig. D. Gulielmo de Fitz Gibon tenente Colonnello Sig. de Miltau Balinatra Kil Natovrouh della provincia di Gorre del Regno d'Irlanda Madre di D. Tomaso D. Anna D. Eleonora D. Catarina de Fitz Gibon. Obyt Syracusis Die 18 Feb. An. 1728."

Does the family still exist, and is there any new record or tradition of their simultaneous disease, to confirm the story of the monk?

W. L. NICHOLS.

Syracuse, Jan. 27, 1863.

EIKON BASILIKE.—In the account in Bohn's *Lowndes*, of a book of such interest as the *Εἰκὼν Βασιλική*, a line would have been useful to note the peculiarity in the earlier editions (confined, I believe, to those of 1648,) of the occurrence of the word "feral" in the 15th chapter; which was afterwards altered to "fatal," and which, together with the use of the word "cycloptick" in the 12th chapter, affords one of the most suggestive arguments that Dr. Gauden was the author. (See Hallam's *Constitutional History*, note at the end of the 2nd vol., edit. London, 1829.) So far as I know, the occurrence of the word "feral" has not been mentioned by any of the correspondents of "N. & Q." who have described the old copies; but it must materially increase the value of the editions in which the word is found, and might, therefore, have been suitably mentioned in the new edition of Lowndes. My copy is stated to be "Reprinted in R. M. Anno Dom. 1648." What does "R. M." stand for?*

J. HENRY SHORTHOUSE.

* Edgbaston.

POPE'S WILLOW.—The enclosed paragraph has appeared in several papers. May I suggest that it be preserved in the columns of "N. & Q."?—

"This celebrated willow came originally from Spain, enclosing a present to Lady Suffolk, who came over with George II. and Queen Caroline, and was a favourite of both, particularly so of the King. Mr. Pope was in company when the covering was taken off the present. He observed the pieces of stick appeared as if there were some vegetation, and added, 'Perhaps they may produce

something we have not in England.' Under this idea he planted it in his garden, and it produced the willow tree which has given birth to so many others. When Lord Mendip purchased Pope's Villa, at Twickenham, he made various alterations in the grounds, and ordered the willow to be cut down."

TRETANE.

HISTORY OF BRIGGS'S LOGARITHMS.—It is a remarkable circumstance in the history of mathematics, that the logarithms of the first thousand integral numbers, although calculated and printed by an Englishman in London, has never yet been correctly described by the historians. Henry Briggs printed what he called *Logarithmorum Chilias Prima*, on sixteen leaves of duodecimo size, without any indication of place or time, introducing them with the following remarks, which I quote entire:—

"Quam autor typis excudendam curavit non eo concilio vt publici juris fieret; sed partim, vt quorundam suorum necessarium desiderio privatim satisfaceret: partim, ut ejus adjumento, non solum Chiliadas aliquot insequentes, sed etiam integrum Logarithmorum Canonem, omnium Triangulorum Calculo inservientem commodius abolveret. Habet enim Canonem Sinuum à se ipso, ante Decennium per æquationes Algebraicas et differentias ipsis Sinubus proportionales pro singulis gradibus et graduum centesimis, a primis fundamentis accurate extractum; quem una cum Logarithmis adjunctis, volente Deo, in lucem se daturam sperat, quam, primum commode licuerit.

"Quod autem hi Logarithmi diversi sint ab iis, quos clarissimus inventor, memoræ semper colendæ, in suo edidit canone mirifico; sperandum, ejus librum posthumi abunde nobis propediem satisfacturum. Qui auctori (cum eum domi suæ, Edinburgi, bis invisserit et apud eum humanissime exceptus per aliquot septimanas libentissime mansisset; eique horum partem præcipuam quam tum absoluerat ostendisset) suadere non destitit, ut hunc in se laborem susciperet. Cui ille non invitum morem gessit.

"In tenui; sed non tenuis, fructusve laborve."

The copy in the Museum is a Sloane Book in the shabbiest of bindings, and yet this is the *editio princeps* of a work that must be used by every candidate in a civil or military examination. Hutton is inaccurate; and even the author of the article "Briggs" in the *English Cyclopædia* makes here a slip, for he writes, "having printed . . . the first thousand numbers to nine places." This is obviously incorrect, for β gives log. of 69 = 183884909073726, which is to 14 places as we now say. WM. DAVIS.

SIR THOMAS GRESHAM.—There is reason for assuming that Sir Thomas Gresham shared in the church property in Somersetshire, which fell to the crown at the Reformation. In Wedmore church, Somersetshire, there was a chantry dedicated to St. Anne, which had a considerable endowment in land, and this land seems to have fallen into the hands of Sir Thomas Gresham, as I find in a deed dated 10 May, 37th Elizabeth, being a conveyance from Thomas Stone to Ed-

ward Stone, the estate (including a "Piscary") is described as having been "sometime parcell of the possessions of the late dissolved Chantry there of St. Ann," and bought by Thomas Stone of Sir Thomas Gresham, Knight, of Asterley, in the county of Middlesex, deceased." INA. Wells, Somerset.

CASTLE WILLIAM, BOSTON.—The following cutting from a communication signed N. B. S. in your learned contemporary, the *Historical Magazine and Notes and Queries of America*, should be transferred to your pages:—

"At the time the British evacuated the town of Boston, on the 17th of March, 1776, the Castle in Boston Harbor (then called Castle William, in honour of William III., King of Great Britain) was destroyed by the retiring enemy. A slate-stone, measuring about twenty-five by twenty-five inches, was subsequently found among the ruins, bearing the following inscription:—

'ANNO DECIMO TERTIO REGNI WILHELMI TERTII MAG: BRIT: FR: & HIB: REGIS INVICTISSIMI HOC MUNIMENTUM (EX EJUS NOMINE WILHELMI CASTELLUM NUNCUPATUM) FUIT INCEPTUM. ANNO SECUNDO REGNI ANNE MAG: BRIT: FR: & HIB: REGINÆ SERENISSIMÆ PERFECTUM ANNOQ: DOMINI MDCCIII.

'A Tribuno Wolfgango Wilhelmo Romero Regiarum Majestatum in Septentrionale Americæ Architecto Militari primario constructum.'"—Vol. vi. p. 34.

GRIME.

CHESHIRE PROVERB.—To "tear limb (?) from Warburton," is a proverb throughout England; but it is probably not as generally known that it owes its origin to Lymm cum Warburton, which forms two medieties of a rectory on the Cheshire bank of the Mersey. M. D.

Queries.

AS TO C, CH, AND K.—It is a matter of some interest to ascertain historically the periods at which changes in the sounds indicated by these letters have taken place; and the reasons of one being in certain cases replaced by another are well worthy of inquiry. Much may be due to the caprice of printers, as being influenced by some temporary convenience, or by their supply of types. The following instances seem curious and somewhat inexplicable. In Rushworth's *Historical Collections*, vol. ii. part ii. the printer's date on the title-page being A.D. 1680, there is presented, p. 756, the Declaration of King Charles I. in answer to the proceedings of the Scottish Conventions. On that page we have the expressions, "kirk and kingdom," but in p. 758 we have the words "this church and kingdom." In quoting the words of his opponents in p. 759, the Declaration has "covenant between God and this church and kingdom;" while in the next line but one stand the words, "peace of this kirk and kingdom." In words addressed by a Scottish noble-

man to a Scottish assembly, we have, p. 844, "church and kingdom." In a document of Scottish origin, p. 857, we have "church" and "kirk," in adjoining lines, applied to the same body.

It would be interesting to discover whether or not these variations existed in the documents which Rushworth copied. Are the manuscripts in existence from which he derived the materials of his work?

Are we entitled to infer from the indiscriminate use of the terms "kirk" and "church" that the pronunciation was the same? When was it that "charta," giving origin to "card," became in sound "tsharta;" or "canticle" and "chaunt" varied their initial sounds so greatly? Are not these changes due in some degree to the influence of the queens of the Stuart sovereigns? Have they not originated from a French fashion of pronunciation?

CONSTANTINE.

Cape Town, South Africa.

MOTTO AND DEVICE OF THE UNIVERSITY OF CAMBRIDGE.—In Ward's *Life of the Learned and Pious Dr. H. More of Cambridge*, Lond., 1710, occurs the following passage:—

"Methinks that Emblematical Representation of our *Alma Mater Cantabrigia*, our equally both indulgent and renowned Mother, the University of Cambridge, with her Arms stretched out, and Breasts flowing, holding the *Sun* in one hand, and the *Sacred Celestial Cup* in another; with this *Motto* round, '*Hinc Lucem et Pocula Sacra*' (*'From hence issue Light and the Sacred Draughts of Wisdom and Knowledge'*), supported on both sides with the Angels, as it were, of Philosophy and Religion; I say this noble Representation, or becoming Hieroglyphick, may in a secondary sense very well befit our Author himself."—P. 148.

I should be glad to know whence this Motto is taken? On looking at the Index to "N. & Q.," I find it was made the subject of a Query before (1st S. i. 76), but seems to have met with no reply. Abp. Leighton frequently quotes it, e. g. in his *Medit. Ethico-Crit.* in Psalm xxxii.: "Opuros, et perennes, et super omnia dulces Scripturarum Fontes! *Hinc lucem haurire est et pocula sacra.*" Professor Scholefield of Cambridge, in his edition of the *Meditationes*, gives us no help here. In a flyleaf of Leighton's French Bible, at Dunblane, he has written the same sentence in the shorter form,—"Hinc lucem et pocula sacra."

EIRIONNACH.

CALVERT, AUTHOR OF THE "HISTORY OF KNARESBOROUGH."—The death of this gentleman, on Dec. 3, 1862, at the age of ninety-two, is recorded in the *Gentleman's Magazine*, ccxiv. 132. Can any of your readers supply his Christian name? I cannot meet with a copy of his work, nor do I find his name under "Knareborough" in the *Post Office Directory* for Yorkshire. S. Y. R.

A FRENCH TRACT TRANSLATED BY WAKE.—

"Sure and honest means for the conversion of all heretics; and wholesome Advice and Expedients for the

Reformation of the Church. Writ by one of the Communion of the Church of Rome, and translated from the French. Printed at Cologne. 4to. Lond. 1688." With a Preface (Anon.) by William Wake, M.A., pp. viii. Author's Pref. 14—120.

Cannot the name of the French author be found? BIBLIOTHECAR. CHETHAM.

GIBSON, ROXBURGHSHIRE.—A family of this name lived near Gordon in 1650. Any account of them will be very acceptable. Z. O.

HERALDIC.—Will any of your correspondents skilled in heraldry supply me with the following information:—

Whose arms were these?

1. Or, a lion rampant azure, debruised with a bar componee, arg. et gul.
2. Baree of eight, arg. et azure, 3 chaplets or, orgresses gul., 2 and 1, charged with as many quarter foils.
3. Vert, a saltier engrailed or.
4. Gules, a chevron between 3 plates.
5. Or, a bend sable.
6. Arg. 3 bars, gules.
7. Arg. on a fess azure, 3 fleur-de-lis or.
8. Lozenges arg. et gules.
9. On a canton gules.
10. On a canton gules, in a bend or.

If they can give me any dates, or other information connected with the original grants, or having reference to the families who bore them, I shall be exceedingly obliged. A. E. W.

I am very desirous of ascertaining to what family the arms below described at present belong, and shall feel greatly obliged for the information:—

A chevron between three anchors. Motto, "Jesus anchora." Crest: on a wreath an arm embowed, the hand holding an anchor. S. D. S.

Gules, on a fesse argent, 3 escallop shells (proper?), between as many crescents, 2, 1, or. To what family, of what county, do these arms belong, and where can I find any account of the family? MUSAFIR.

HODGE OF GLADSMUIR, NEAR EDINBURGH, 1710. A pedigree of this family wanted. Z. O.

LAMBTON FAMILY: "THE TIMES" NEWSPAPER OF 1828.—In consequence of certain remarks respecting the family of Lambton, which, if I recollect rightly, were made about the time when the late Mr. W. H. Lambton (father of the present Earl of Durham) was created a peer, I wrote and published in *The Times* newspaper a letter in vindication of the family.

I should now be obliged if any of the readers of "N. & Q." could refer me to this letter. I believe its date to have been some time in 1828; but am not quite sure, owing to the many years that have elapsed since it was written. B. T. C.

Lincoln's Inn.

LEITH FAMILY.—Can any of your readers give me any information about the Leith family, prior to the time of William Leith, Provost of Edinburgh (1350), he being the first one of that name I have come across. I fail also to find in Burke any mention of William Leith's descendants till the time of John Leith,* ancestor of the Leiths of Leith Hall. I have reason to believe, from the name (which means *channel* in the Norse†), that the family came over originally from Scandinavia. The surname Leith is still to be met with in Norway. Is there any record existing which would give me the genealogy complete of the Leiths (Aberdeenshire)? EDWARD TYRRELL.

MAILLARD: SERMONES.—There is a volume of Sermones by Maillard, *De Sanctis*, anno 1507, printed by Johan Petit, 8vo, extending to fol. 151; then a Sermo, unpagged, two sheets, signed A. and B. After this, *Sermones de Adventu*, 116 folios. I have not found any account of this volume or of the Sermones in any bibliographical work to which I have access. Brunet's earlier editions say nothing about it, nor does Greswell in his *Annals of Parisian Typography*.

IOTA RHO.

OLD CHINA.—Can any of your readers tell me where "New Hall" China was made. I have some specimens which are marked "New Hall," but cannot tell the locality to which they belong?

I shall also be glad to know something about the locality where earthenware dishes and plates of remarkably good and even elegant design, marked "Stephan," with an anchor in blue, and also with an impressed anchor, were made. I am glad to see that your correspondent, MR. LLEWELLYN JEWITT, F.S.A., is writing the histories of all the old China works of England in the *Art Journal*. Perhaps he, or some other of your readers, will kindly answer these queries.

W. LONGDEN.

RICHARD, KING OF THE ROMANS.—The *Gentleman's Magazine* for January, 1860, contains a very good paper on "Richard, Earl of Cornwall, and King of the Romans," second son of King John. A descendant of this sovereign (through a female branch) wishes to recover his portrait. Can any of your readers tell him where it is to be found?

NANFANT.

SAXIA, OR SASSIA, IN ROME.—On several of my impressions of mediæval seals, the words "Saxia," or "Sassia de Urbe" occurs; and I shall feel obliged by information on the locality in the city of Rome to which this expression refers.

M. D.

* Date unknown, possibly the son.

† Grose, *Antiquarian Repertory*.

REV. CHARLES SWAN, pensioner of Catharine Hall 1817 and 1818, or thereabouts, left the University without a degree, but obtained Holy Orders; and was at one time chaplain of the "Cambrian." He published various works between 1822 and 1830; the last being a Sermon, preached in the chapel of Dulwich College. As we have been unable to find any subsequent notice of him, we conclude that he is dead. Any information respecting him will be acceptable.

C. H. & THOMPSON COOPER.

Cambridge.

"SUNDAY, A POEM."—Can any reader tell me who is the author of—

"Sunday; a Poem in Defence of the Reasonable Enjoyments and Recreations of the Toiling Classes of London on the Sabbath Day. By a Friend to Humanity." Small 8vo, pp. 73. Calais, 1837?

The author, it will be seen, takes the popular side of a question now on the *tapis*; and has a long preface upon the anti-episcopal views he entertains.

J. O.

SODA WATER.—When was this beverage first introduced? I find it mentioned, not at all as a novelty, in a book (*Sketches of Character*), the second edition of which was published in 1813. It must, therefore, be at least fifty years old; yet I have never seen it noticed in any work of the last century. It is, I believe, exclusively an English drink. I never met with it on the Continent except in shops professedly selling English articles. Foreigners substitute Seltzer water.

Is there any natural spring existing which soda water is meant to imitate?

What is aerated water, which I see stamped on many bottles resembling in shape and appearance soda-water bottles?

STYLITES.

PORTRAIT OF SEGNERI.—Some months ago I purchased an old painting which was placed outside a small broker's shop in an obscure part of London.

Notwithstanding its dirty appearance and its want of a frame, it struck me as possessing considerable merit. On taking it home I found written on the back, "Ritratto di Paolo Segneri, Filosofo, Murillo." I therefore concluded at once that it must be a copy of a Murillo, as I could not imagine for one moment that I had the good fortune to come across a Murillo.

But I wished also to be certain that it was a portrait of the celebrated Father Paul Segneri, and I went therefore to Mr. Evans, the printseller in the Strand, and bought three prints representing Segneri at various periods of his life. I also went to the Print Room of the British Museum, but only saw one print of the same name. Still, although not one of the prints had been engraved from the painting I possessed, yet the likeness between the prints and the painting was

such as to leave no doubt of its being a portrait of Segneri. Satisfied on this point, I next tried to ascertain whether Murillo had ever painted a portrait of Segneri. But as Murillo never left Spain, and Segneri, though a great missionary, and going from place to place, never visited Spain, no portrait by Murillo could well exist.

The picture has been framed and very carefully restored, and any one can see it by calling at Mr. Candler's shop, 4, Sussex Terrace, Westbourne Grove, Bayswater. My own belief is, that the portrait was painted by Carlo Maratti. Segneri was born 1624, died 1694; Maratti, 1625; died 1713. In 1692 Innocent XII. raised Segneri to the office of preacher in the Apostolic College at Rome; and as Maratti lived at Rome at the same time, and painted the portraits of many cardinals and ecclesiastics, it is only reasonable to suppose that so celebrated a man as Segneri would not have been omitted by Maratti. Any information that your readers can give will be most welcome. E. H. B.

"*TU ES CUSTOS.*"—I submit the undermentioned difficulty for the consideration of literati, in the hope that "N. & Q." may convey it to some collegiate institution where this *disciplina arcani* is understood, if not practised, to this day: for, like Depositio, it probably prevailed in Præ-Reformation times in many of the Continental Schools.

"In the hall of the college of Westminster, when the boys are at dinner, it is, *ex officio*, the place of the second boy, in the second election, to keep order among the two under elections; and if any word, after he has ordered silence, be spoken, except in Latin, he says to the speaker '*Tu es Custos*;' and this term passes from the second speaker to the third, or more, till dinner is over. Whoever is then *custos* has an imposition.

"It is highly probable (adds the very respectable gentleman to whom I am indebted for this information), that there had formerly been a *tessera*, or *symbolum*, delivered from boy to boy, as at some French schools now; and that *custos* meant *custos tesserae, symboli*, &c.; but at Westminster, the symbol is totally unknown at present."—MALONE. (From *Dryden's Works*, by Scott, vol. xviii. p. 98.

BIBLIOTHECAR. CETHAM.

THIRD AFTER EPIPHANY, 1863.—The *Benedictine Almanack* (London, Richardson & Son), gives the Church Order for to-day, as follows:—

"25. Sund. 3rd after Epiphany gr. d. green. In vespers com. of fol."

Omitting all mention of the Conversion of St. Paul.

The *Catholic Directory* (London, Burns & Lambert), as well as Battersby's *Catholic Directory* (Dublin, Mullany), gives S. Paul, after naming the Sunday.

Why does the *Benedictine* defer S. Paul to February 21? Q.

UNIVERSITY REGISTERS.—A person took his bachelor's degree at Cambridge, 1622; and was admitted Master of Arts, 1626 (was a pensioner at Trinity College there). I am anxious to ascertain his *residence*, or that of his father. Will the University books give that information, and to whom should I apply for it? The dates are on the authority of the Rev. Mr. Hubbard of Emmanuel, Register of the University, somewhere about the middle of the last century. CHEVRON.

ZUCCARELLI AND WILSON.—Who now possesses the painting by Zuccarelli, "Macbeth and the Witches," which was engraved by Woollett from the original picture then in the possession of one Wm. Lock, Esq.? And who engraved a picture after Richard Wilson, "The Death of Adonis," and who has the original or a repetition? H. B.

Queries with Answers.

WILLIAM DORRINGTON.—"*Letters and Despatches relating to the taking of the Earl of Ormond, by O'More, A.D. 1600.*" Edited by the Rev. J. Graves." In a weekly publication in which the above work is noticed, there is the following quotation:—

"They who are so apt to lay this accident as an imputation to my government, may as well tax the Mayor of London because Dorrington brake his own neck from the Steeple of St. Pulcher's."

This must allude to some previous story. Can any of your readers inform me what it is?

A MEMBER OF THE UNIVERSITY CLUB.

[Cole has the following notice of this lamentable occurrence, Addit. MS. 5815, p. 187:—

"In a MS. lent me by my good friend Mr. Thomas Martin of Palgrave, in Suffolk, is a copy of a letter wrote by William Dorrington, Esq., sealed and left with his staff upon the top of the steeple of St. Sepulchre's church, in London, 10 April, 1600, the same day that he cast himself headlong from the same, having the next day a cause to have been heard against him in the Star Chamber. The letter is as follows:

"O let me live, and I will call upon Thy name."

"Let noe other bodie be troubled for that which is my owne faulte. John Bunckley and his fellows, by perjurie and other bad meanes have brought me to this ende. God forgive it them as I doe. And, O Lord, forgive me this cruel faulte upon my owne body, which I utterly detest, and humbly praied to cast it behinde him, and that of his moste exceedinge and infinite mercie he will forgive it me, with all my other sinnes. But surelie after that they had thus slandered me, every day that I lived was to me an hundred deaths, which caused me to chuse rather to die with infamie, than to live with infamie and tormente.

"O summa Deitas, quæ Cælis et Inferis
Præsides, e mediis medere miseris,
Ut spretis Inferis, lætar Superis,
Reatis dona veniam.

Trusting in the only passion and merits of Jesus Christe, and confessinge my exceedinge greate sinnes, I said, Jesu, Master, have mercy on me.

The unhappie Willm. Dorington, th' elder."

In *The Royall Legacies of Charles I. to his Persecutors and Murderers*, 4to, 1649, this painful event is also alluded to at p. 74: "How many presidents have we of judgements which hunt and pursue Impropriators, and such as divest the Church of her sacred dedication? Were there no more than that upon the family of Sir William Dodington (*sic*) of Hampshire, a family of a civil government, yet as heavily plagued as any before it: one, and a father of them, brake his own neck from the church of St. Sepulchre, in London: the lady of Sir William, a most virtuous woman, received fifteen wounds into her body from the hand and sword of her own son: the son, for this horrible matricide, was hanged in sight of the house where he was untimely born: one of Sir William's brothers, and a most virtuous gentleman, is now (if living, and hath been these many years) blind. These pursuits of vengeance, and many more better known to others, have followed that family of honour and virtue, and by observation the like have continued upon it from the time some one of that house greedily enriched himself with those matchless Church robberies of King Henry VIII. Insumch as this virtuous Sir William hath even undone himself, by returning almost his whole estate (consisting of such revenues) to the Church, from whence it was stolen, though not by himself.]"

WILLIAM TYNDALE.—Will "N. & Q." be good enough to inform me whether William Tyndale, a translator of the Holy Scriptures, was a layman or cleric? The presumption, looking at time and circumstances, would be that he was in ecclesiastical orders of some degree. At Oxford he was a teacher, lecturer, possibly member of the governing body of Magdalen Hall, adjoining Magdalen College, and was after 1519 tutor and chaplain in the family of Sir John Walsh of Little Sodbury Manor, Gloucestershire. Here he preached and expounded Scripture, both at home and in the adjoining towns: yet his preaching was not complained of by the church dignitaries of the neighbourhood, but that he preached *heresy*. All this would seem to imply some authority to teach. Was he in deacon's or any other clerical orders? And will "N. & Q." render the answers certain by giving authorities? A. B. C.

[Mr. George Ofor, in his *Life of William Tyndale*, prefixed to the reprint of *The New Testament* of 1526, states at p. 7, that "the ordination of William Tyndale took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan Bishop of Pavaden, by authority of William Warham, Bishop of London, and was ordained priest to the nunnery of Lambley, in the diocese of Carlisle. He took the vows, and became a friar in the monastery at Greenwich in 1508." Mr. Ofor farther adds: "We are indebted to the Rev. R. H. Barham, of St. Paul's, for the discovery of a memorandum in Latin, peculiarly interesting in tracing the history of Tyndale. It is on the title-page of the *Sermones de Herolt*, a small folio, printed in the year 1495, in the cathedral library: "Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508."

Mr. Ofor informs us in a private letter, that the ordination of Wm. Tyndale is also stated on Herolt's *Sermons* in St. Paul's library.]

CON-TEMPORARY.—Is this word in general parlance pronounced as spelt, or as if written with the omission of the first *n*? Dictionaries differ on this subject, and I should be glad if any of your readers could give some authority to quote from. S. A. W.

Foo-chow-foo, China.

[See "N. & Q." 1st S. xii. 102, 415. The Latin, Italian, Portuguese, Spanish, and French all retain the *n*. The word, like many others of Latin origin, may possibly have passed into our own language from the French; and as the French, in pronouncing, slur the *n*, this may be one reason why the *n* is occasionally dropped in English. Ogilvie says "For the sake of easier pronunciation and a more agreeable sound, this word [contemporary] is often changed to coteremporary, and this is the preferable word." So Webster. Wright only says "Contemporary is of more general use."

In regard both to the spelling and pronunciation of the word there is a difference as well in practice as in opinion. The question is one on which we cannot pretend to adjudicate; nor are we aware of any supreme authority.]

"CHRONICLES OF CARTAPHILUS."—Can you give me any information concerning a book published in London, by Thomas Bosworth, 215, Regent Street, called the

"Chronicles selected from the Originals of Cartaphilus, the Wandering Jew; embracing a period of nearly xix Centuries. Now first revealed to, and edited by, David Hoffman, Hon. J. V. D. of Göttingen. 1853?"

It is in six large volumes. All my endeavours hitherto to find a review of the book have proved fruitless; and what I now desire to know, is, what trust may be placed in the truthfulness of this remarkable history? HATTON TURNER.

Rifle Brigade, Winchester.

[A notice of this curious performance will be found in *The Athenæum* of October 15, 1853, p. 1215. The impression of the reviewer is, "that the story of the Wandering Jew has been selected by Mr. Hoffman as a convenient allegory, or narrative machinery, for the putting forth of the rather chaotic contents of his own mind, including both his philosophy and his learning."]

ENGLISH SYNONYMS.—Who was the author of a work, entitled *The Difference between Words esteemed Synonyms in the English Language*, &c., 2 vols. 12mo, Dublin, 1766? It is, if I mistake not, a reprint of an English publication, which had probably appeared some years before, as "London, May 21, 1766," may be found at the end of the dedication to Philip, Earl Stanhope.

ABHBA.

[This work is by that universal genius and wholesale dealer in compilations, Dr. John Trusler, whose extended list of manufactured productions, some of them exceedingly curious, may be seen in Watt's *Bibliotheca Britannica*. The work noticed by our correspondent first appeared anonymously in 2 vols. 12mo, 1766: see notices of it in *Gent. Mag.*, xxxvi. 288, and *Monthly Review*,

xxxv. 150. A second edition, with the author's name, was published in 1783. This edition, we are told, was "improved by expunging such distinctions between words, as on a more attentive examination appeared to the author to be trifling, and by many respectable additions and amendments." Trusler's compilations appear to have been profitable speculations, for he purchased an estate at Englefield Green in Middlesex. He died in 1820 at the ripe age of eighty-five. His *Memoirs* are noticed in our 1st S. iii. 61, 110.]

REV. THOMAS WESTLEY.—My copy of Walker's *Sufferings of the Clergy*, fol. 1714, has the following memoranda on its title-page:—

"The Gift of the Rev^d. Mr. Thos. Westley to Wm. Marchant, April, 1724."

"The Gift of Mr. Marchant to John Coles."

I am anxious to know who the "Rev^d. Mr. Thos. Westley" was. EDWARD PEACOCK.

[There was a Rev. Thomas Westley, Prebendary of Bath and Wells between 1723 and 1742. (Le Neve's *Eccles. Anglicana*, i. 189, ed. 1854.) This Mr. Westley was also Rector of Berkley in Somersetshire: his death is announced in the *London Magazine* of 1742, p. 809.]

Replies.

ANCIENT LAND TENURES.

(3rd S. iii. 28.)

The editor's reply to the Query of H. G., under this head, and reference to Mr. Morgan's book, has recalled my attention, and induced me to direct the notice of readers of "N. & Q." to a collateral inquiry, which I instituted four years ago, as to the reason why the divisions between the strips of land, of which the old common fields were composed, and consequently the strips themselves, were invariably more or less curved. (2nd S. vii. 373; viii. 19, 32.)

The valuable quotation given by MR. RILEY (to whom I take this opportunity of expressing my obligation) from the treatise *De Housebondria* although very nearly touching the subject, does not quite meet the question, and I am sure that it does not warrant the inference he draws from it, for it is impossible that a strip of land, 40 perches in length by 4 perches in breadth, can be ploughed round and round so as to end in the centre. I believe that by "xxxiii feetz entour" is meant 33 times up and down, that is, the plough turned round as many times at each end. And no "rounding of corners" would give to each of the several strips, into which an old common field was divided, a precisely uniform shape, which form, permit me to repeat, is not the regular arc of a circle, but a line curving towards one end, in some instances recurved. Travelling last summer through the county of Worcester, I observed that although there were no *mire-balks* in existence, the line of ploughing in large inclosures followed exactly the same curve as it did before the obliteration of the old divisions.

The suggestion which L. M. N. was so kind as to make, derived from ancient Etruscan practice, I consider on the same grounds equally untenable. The peculiar form of these divisions is not Etruscan, but Teutonic; and I am informed that in the north of Germany the system of common fields divided into strips of land by *mire-balks* still prevails.

I have in my possession a Field-book of a parish in this county (in the time of James I.), in which an account is given of every common field, of the furlongs into which each is divided, and of the quantity and ownership of each of the *lands* (as the strips are provincially called), into which each furlong is subdivided. I believe that these *fields*, *furlongs*, and *strips* will be found to answer to the *carucela*, the *quarentina*, and the *acra* of Domesday Book, and that neither the one nor the other represented a definite quantity of land. But, as L. M. N., justly remarked, "the whole archæology of the subject is too important and interesting to be passed over thus superficially," and I venture to express a hope that an archæologist will yet be found willing and able to take up the subject, and track it to its origin.

G. A. C.

HACKNEY.

(3rd S. iii. 95.)

I think I can be of some slight assistance to A. A. in his search. In Elizabethan times, hackney appears to have been generally used in the sense of "hired." In Lyly's *Mother Bombe*, the letter-out of horses is called a hackney-man, and the word is so used in Florio's *Second Fruits*, ch. iii., and in Act IV. Sc. 1 of *Mother Bombe*, Dromio likens "schollers to hacknies, because he knew two hired for ten groates a peece to say service on Sunday, and that's no more than a post horse from hence to Canterburie." Shakespeare also twice uses it in the same sense, but involved with the older signification of common. The earliest reference I have seen to it in this sense is *Piers Plowman*, p. 96 (Halliwell's *Dict.*) *Haquenée*, however, as used in French at the same time, never meant a hired horse, but only "an ambler." Thus in Cotgrave we have—"Cheval de louage, a hackney;" but "*Hacquenée*, an ambling horse, gelding, or mare;" and in Sherwood (1660) we have under "horse" and "amble"—"An ambling horse, *hackenée*;" and under "horse" and "hackney," "*A hackney, cheval de louage.*" Again, in French, *hackenée* stands alone, the words for ambling and hiring being quite different, and the only word that I know of apparently the same root is *hacket*, a cart or dray. Lastly, in older English, in the quotation from Chaucer, hackney is used as *roucin*, an ordinary

horse of service or roadster; and in the *Prompt. Parv.* (1440), Hakeney is Latinised by "*bajalus*" portator, and sometimes a servant (compare "*bajulona*, lectus qui in itinere bajulatur"), and by "*equiferus*," a bad or unbroken horse, or "*caballus agrestis*."—*Du Cange*.

Hence, from both French and English, it may be inferred that hackney was the common cart or farm horse, or horse of all work, and as their use extended, the common roadster. The amble, however, being the easiest journey pace, especially for wives of Bath, cockney John Gilpins, *et hoc genus omne* unaccustomed to riding, and very few of whom would like the jolting for any distance of the "right butterwoman's pace to market," so I conceive that in French *haquenée* came to signify a horse of this pace. Thus Florio in ch. iii. both of his *First and Second Fruits*, says that the hire "is a shilling a day for a horse that can amble (and is caparisoned)." In England, again, I think that the rise of hackneymen and the important accident of paying for their "hakeney" caused a corresponding change in the signification.

If the "roussin" which, as a "horse of service or arms," was due once in their lifetime by (French) vassals of holdings of ten pounds a year to their lord, was in other places called a hackney, we should have an intermediate link between the "*caballus agrestis*" and the ambling road pacer. Are there any passages to show that hackney in English had in early times the meaning of *haquenée*? From Rymer, l. vii. p. 27, *Du Cange* quotes "*Hakenius*, equus tolutarius, gradarius. Gallicè *Haquenée*; Mandatum Ed. III. Reg. Angl. 1373." N. B.

I trust that the accompanying extract from *Le Dictionnaire Etymologique* of Ménage (Paris, 1690), will be found satisfactory and conclusive, so far as regards the derivation of the French *haquenée*. You will observe that my philologist alludes to a claim set up by the Flemings and English to priority over the French in the possession of *hackeney*, *hackney*; but I hold, as I have always done, to the Latin etymon, and say ditto to Messire Ménage:—

"*Haquenée*—aspiré—Lat. *Equus gradarius*. M. de Caseneuve (voyez sa note: elle est curieuse) le dérive d'*anahanc* mot Tiois, signifiant *incedere*, *ambulare*. D'autres le dérivent du Flamand *Hackeney* ou de l'Anglais *hackney*. Mais, c'est au contraire le Flamand *hackeney* et l'Anglais *hackney* qui viennent du Français *haquenée*, et le Français *haquenée* vient du Latin-barbare *hackinea*, formé d'*Equus* dans cette manière:—*Equus*, *alus*, *akineus*, *akinea*, *hackinea*, *haquenée*. Au lieu d'*akinea*, on a dit *kinea*, par aphérèse, d'où l'Italien *china*:—D'*Alus* on fait le diminutif *akettus*, dont nous avons fait *haquet*, qui se trouve dans nos vieux auteurs pour un petit cheval, *ἡπταπόδων*. Coquillard, dans le 'Monologue du Puis' dit:—

'Sus, sus, allez vite en jaquet,
Et pe(a)nsez le petit haquet,
Et luy faites bien la litière.'

Nous avons fait de même *haque* de *Haca*. Les Arragonois, selon le témoignage de Nicot, au lieu de *haca* disent *faca* par le changement ordinaire de l'*H* en *F*."

There is also a very old French proverb: "Vin qui est; clerc qui sait; Haque qui va." I have looked into Caseneuve, *Origines de la Langue Française* (Paris, 1694), but find his note on *haquenée* less curious than hazy. The French verb *emblem* (to amble), which is expressive of the pace of a hackney, is formed from *ambulare*; and Caseneuve professes to have found in the glossary of "the Monk Kéron" *anahanc* for *ambulans*. But what is the "Tiois" or "Tioian" language in which the said Kéron was, it seems, a proficient? More learned word-masters than I may be able to answer this query.

A tiny paddock is opened from the main-meadow of discussion by Ménage's allusion to the Teutonic languages. Remark that he spells the Flemish for an ambling horse with a *h*, and the English without one. Unless this erudite philologist was as careless in his English orthography as the majority of his modern countrymen, the particular kind of horse in question was called in England, in the reign of William III., a *hackney*; which at once abrogates the possibility of its having any thing to do with the village of Hackney. Still the word *Hackney* may have really come to us from Flanders; and, note it well, Flanders horses have generally been the staple in horseflesh for hiring in this country. The coach-and-six was drawn by Flanders mares: those same animals, broken down, might well be found in the first *hackney* or *hackeney* coaches; and, at the present day, the hired long-tailed steeds in hearses and mourning coaches, are of unmistakeable Flemish origin, if not actually imported from the Low Countries.

GEORGE AUGUSTUS SALA.

Reform Club.

Furetière, in his *Dictionnaire Universel des mots Français*, says that *haquenée* is derived from *hakinea*, the diminutive of *haca*, which is used in Spanish to signify *hackney*. Noel and Carpentier, in their *Dictionnaire Etymologique* (Paris, 1831), derive *haquenée* from the Latin *equina*. *Haquet* (from *equus*) seems to have been an earlier form for a small horse, as appears from the following lines by Coquillard—a French poet, who died about 1490:—

"Sus, sus, allez-vous-en, Jaquet,
Et pansez le petit haquet,
Et lui faites bien la litière."

Ménage is said to have compiled an extensive article (which I have not seen) on the etymology of the word *haquenée*, and remarks that Caseneuve derives it from *anahanc*, a Greek word of Tios,

signifying to walk, to take a walk. Others think that it comes from *hackeney*, a Flemish word, or from the English *hackney*. Ménage, however, maintains that it is derived from the corrupted Latin word *hahinea*, *equus*. In the former word there seems some resemblance in the pronunciation to the neighing of a horse. J. MACRAY.

PALMERIN OF ENGLAND.

(3rd S. iii. 65.)

In "N. & Q." p. 65, MR. COLLIER has a note upon the early editions of *Palmerin of England*, in reference to an entry in the "Registers of the Stationers' Company," "of the Thirde Booke . . . to be printed in Englishe," 1594. MR. C. states that he knew of no earlier impression than that of 1602, by A.M.: a second part was printed 1609, and the two parts republished in 1639 by B. Alsop and T. Fawcett. Bohn has the same statement with further particulars and the following paragraph:—

"The third and last part of *Palmerin of England* (i. e. *Palmerin d'Olivie*) translated into English by Anthony Munday. Lond. 1602. Black Letter."

I have now before me a 4to volume, black letter, in a limp parchment cover, the title wanting, "Epistle to the Right Worshipful and his approved Good friend Maister Frances Young of Brent-Pelham, in the County of Hertford, Esquire, and to the most kind Gentlewoman and my mistresse, Susan Young, his loving wife," &c. signed A. Munday, 2 pages. To the Ladies and Gentlemen of England, signed A. M., 1 page, signature A 4. In Lucubrations A. M. Epigramma R. W., 1 page. The First Part of the no less Rare than Excellent and Stately History of the Famous and Fortunate Prince Palmerin of England. Finis. Signature rf concluding with Munday's apology for imperfections and promise of the Second Part, the Title of which follows, as before given, "and Florian du Desert his brother, &c. &c. Translated out of French by A. M., one of the Messengers of her Majesties Chamber. *Petere aut abstinere*. London. Printed by Thomas Creede and Bernard Alsop, 1616." There is another Epistle Dedicatorie to Maister Francis Young of Brent-Pelham, and Mistresse Susan Young, and Address to the Reader, promising the Third Part. The book ends at rf 4 with another address to the Courteous Reader, and a promise, "after I have ended the third part of this worthe Historie," to give them *Palmerin d'Olivie*, in three parts, and *Primalcon of Greece*." A Table of the Chapters finishes the Volume.

What is the solution of the discrepancies between this copy and the notices of MR. COLLIER and Mr. Bohn? IOTA RHO.

"HOME AND FOREIGN REVIEW" (3rd S. iii. 80, 97.) Permit me, as a Roman Catholic layman, to say a word or two in reply to the Rev. F. C. HUSENBETH's remarks concerning *The Home and Foreign Review*.

Your notice (p. 80) was as accurate as it could be under the circumstances in which literature at present exists in our body. The Roman Catholics of Great Britain have no organ in the same sense that many other political and religious bodies have. Our periodical press, so far from representing the feelings and hopes of the more thoughtful and learned among us, has too often done what it could to discourage thought and learning. The *Home and Foreign Review* was established a short time ago for the purpose of furnishing educated Roman Catholics with a periodical that would in some degree represent their views, and of whose style and literary culture they need not be ashamed. It has fully succeeded in doing this. Though I differ from its writers in some important particulars, I am bound to say that in high moral tone, religious instincts, and range of thought, it is far superior to any other Roman Catholic periodical that has been hitherto published in this country.

The condemnations which certain bishops and other persons have thought fit to publish against the *Home and Foreign Review*, are, as your readers are, I hope, aware, utterly unimportant. There is no censorship of the press in England. Literary criticisms appearing in a pastoral have the same weight as if they were printed in a magazine; just so much, and no more. EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE CANONS OF 1640 (3rd S. iii. 25, 59.)—These canons are very common. I have several copies in different volumes of tracts. In any considerable collection of tracts of the period the Canons of 1640 are sure to be found. They were not reprinted until they appeared in Sparrow's Collection. T. L.

ARTHUR O'CONNOR (3rd S. ii. 349.)—Some weeks ago there was an inquiry relative to Arthur O'Connor. He was accustomed to talk of preparing an account of his life for the press; and occasionally he sat down to the task of examining his papers. He expressed his intention very decidedly to me; but the scheme was never countenanced by his wife and his eldest son. I knew Madame O'Connor; she was the only child of Condorcet. Madame O'Connor died about four years ago; the two sons died before their mother. The elder son left a widow and two sons, who now reside on the estate at Bignon. AFFINIS.

RATS' BONES IN SEPULCHRES (3rd S. iii. 70.)—I have just been reading Bateman's *Ten Years' Diggings in Celtic and Saxon Grave Hills*, and could not fail to be struck with a fact so singular

as the frequent finding of rats' bones mingled with the bones of the person that had been interred. Frequently they occurred in great quantities. I was much disappointed, however, at not finding in this book any explanation as to how they got there. Did any superstition exist which suggested that rats were buried with the bodies? It should seem not. From two or three passages, on which no particular stress is laid, it may be inferred that the rats had burrowed into the grave-hill for the purpose of preying upon the bodies; that these grave-hills had been inhabited by rats in considerable numbers, as rabbits inhabit a warren; and that they had lived there, and finally died there. If this were really the case, the rats would have died for want of more food, as soon as they had picked the skeleton clean. I beg to suggest, that it would be well to make a close examination of skeletons found with the remains of these depredators, to see whether the marks of rats' teeth can be detected upon any of the bones. This might furnish a solution to the obscurity. The animal is called the water-vole, or rat. It must have been carnivorous. I was once out with a friend who shot a water-rat as it was swimming across a pond. We opened the stomach and found it full of chickweed.

P. HUTCHINSON.

THE ENGLISH APE, 1588 (3rd S. iii. 65.)—I am much obliged to MR. COLLIER for his prompt reply. In 1833 a copy of this remarkable tract was sold among Mr. Caldecott's books, but in the Catalogue it was described as the work of William Rowley. In a copy now before me, the initials W. R. at the end of the dedication to Sir C. Hatton, are also explained, in an old hand, to be W. Rowley, not W. Rankins. Notwithstanding these two circumstances, I quite concur with MR. COLLIER in thinking that the *English Ape* may be safely ascribed to the author of *A Mirrour of Monsters*. I beg to take this opportunity of pointing out to MR. COLLIER a slight oversight committed by him in his last instalment of "Extracts from the Registers of the Stationers' Company" "N. & Q.," 3rd S. iii. 65, *Pheander, the Mayden Knight*, was printed by Thomas Creede, in 1595, 4to, in pursuance of the entry recorded by MR. COLLIER; it was written by Henry Roberts.

W. CAREW HAZLITT.

RITCHIE OF PRESTOUN (3rd S. iii. 70.)—Allow me frequently to suggest to your correspondent, Z. O., that he ought to make his queries more special, as that would probably be the means of leading sooner to their being satisfactorily answered; e. g., in this instance he appears to give merely the result of a previous investigation, and no details of it.

At present I may notice that the printed General Index to the *Services of Heirs in Scotland*, No. 6193, shows that on May 20, 1680, Alexander

Ritchie was served heir to Mr. James Ritchie, of Prestoun, his father. There are many places named Preston, or Prestoun, in different parts of Scotland, but I may add that the Special Index to *Services for the County of Haddington*, No. 288, bears that on Feb. 1, 1668, Alexander Ritchie was served heir to his father, James, as mortgagee in a debt over the lands of Gleghornie, in that county. From the same Special Index as to the county of Edinburgh (No. 1161), it appears that on Feb. 4, 1668, that service was repeated as to seven acres and a half of lands within the bounds of Newhaven, in the latter county. G. Edinburgh.

ROOD COAT (3rd S. ii. 491.)—I think G. is in error (3rd S. iii. 59) as to the meaning of the "Roode Cote." I consider it refers to a real coat, with which one of the images in the Rood-loft was clothed. In the Visitation Articles of 1557, Cardinal Pole demands, "whether they have a rood in their church, of a decent stature, with *Mary* and *John*, and an image of the *patron* of the same church?" In 1503, John Andrew of Henley-on-Thames, bequeathed thus:—"Also I bequeath to our Lady's Coat, in the chapel of Henley, a gold ring, the which was William Wyld's, to hang on the said coat." (*Hist. of Henley*, p. 125.) The custom is referred to by Chaucer, in his "Plowman's Tale,"—

"That it leude people se mowe,
Thou, Mary, thou worchest wonder thinges
About that, that men offren to now
Hangen broches, ouches, and ringes,
The priest purchaseth the offerings,
But he will offer to none image."

JOHN S. BURN.

The Grove, Henley.

In Foxe's *Ecclesiastical History*, vol. iii. p. 104, there is an account of the Rood being replaced, with much ceremony, in St. Paul's church, "anno 2nd Mariæ." The concluding sentence helps to elucidate the query,—

"Not long after this, a merry fellow came in to Paul's, and spied the Roode, with Mary and John, new set up; thereto, among a great sort of people, he made low courtesie, and said,—'Sir, your Mastership is welcome to Towne. I had thought to have talked further with your Mastership, but that ye be here clothed in the Queene's colours. I hope ye be but a Summersbird, in that ye be dressed in white and green.'"

GILBERT J. FRENCH.

THE WYNDHAMS (3rd S. iii. 16.)—It is true that the Wyndhams of Denton do not immediately succeed to any part of the Egremont property. But on the decease of the present Countess, the Somerset and Devonshire estates will pass to them. These, as Orchard Wyndham in the former, and the Silverton and Bow estates in the latter, were left by the late earl (in whom the title expired) to his widow for life, with remainder to

the Denton family. From a couplet appended by INA to his two "Somerset Wills" printed in a late number (3rd S. ii. 501), it would seem that the Wyndhams had profited by the spoils of Glastonbury at the suppression. This may have been the branch seated on Trent, in the east of the county, who had the honour of concealing Charles II. after the battle of Worcester for nearly three weeks. (See *Boscobel Tracts*.) The Orchard Wyndham lands came through a marriage with an heiress of the ancient family of Sydenham (see Leland quoted in Collins's *Peerage*, art. "Egremont.") I suspect that the Devonshire property must have been acquired, or at least augmented, by marriage with a Strangways. Certain it is, that alternate presentations to livings between the Earl of Ilchester and the Wyndhams (as of Silverton and Rowe) and a joint tenancy of lands, only very recently assigned in severalty, go to indicate that they passed from one source to the two families. Remembering that the Wyndhams obtained their title and rank in the peerage from marriage with a coheirress of a Duke of Somerset, who had married the heiress of the Percy family, I conjecture that the Sussex, Yorkshire, and Cumberland estates, which were bequeathed away by the last earl but one, have followed the peerage created in 1749, with remainder to the issue of that daughter, Catherine, whom Sir John Wyndham married; and that the third and last but one representative of the earldom was content that his nephew, the last earl, should inherit only those lands which had been longest in the Wyndham family. At all events, it is a family which owes much to its matrimonial connections. The statesman celebrated by Pope was of the Somersetshire branch. The estates are understood to be much encumbered; but the dignity of this ancient family is worthily represented and supported by the present countess, the last bearer of the noble name of Egremont.

There was no mansion house on the Devonshire property till the fourth and last earl purchased Combe-Satchell, an estate adjoining his property in the parish of Silverton, giving it the new name of Silverton Park. He commenced the building of a palatial residence in the Italian style, which he did not live to finish. Wishing to retain the use of the existing house in the mean time, the earl caused the walls of the new edifice to be built around the old, which therefore stands incased by modern splendour, itself darkened and almost buried, and the other unfinished.

Y. B. N. J.

QUOTATION WANTED (3rd S. iii. 48.)—Your correspondent, LUCY PEACOCK, will, I think, find the quotation she has indicated in *The Culprit Fay*, a poem full of exquisite fancy, and of exceeding grace and beauty. I have not the poem

at hand to help me, but should your fair correspondent not find the passage, she will, I am sure, thank me for calling her attention to the work of Rodman Drake, an American poet, who is not so well known to English literature as he deserves to be.

JOHN PAVIN PHILLIPS.

LAUD CADE (3rd S. iii. 61) was of Emmanuel College, Cambridge, LL.B., 1701.

C. H. & THOMPSON COOPER.

Cambridge.

MOCK SUNS (3rd S. ii. 505; iii. 36.)—MR. PIESSE will find a dissertation on parhelia, or mock suns, by Huygens, in a very early volume of the *Philosophical Transactions*. The paper was read before the Royal Society in 1670.

JOE J. BARDWELL WORKARD, M.A.

DEFLECTION OF CHANCELS (3rd S. i. 154; iii. 57.) Instances of this beautiful symbolical propriety, made at the expense of an architectural impropriety, not to call it a deformity, are not altogether uncommon, certainly in England. The ruined church of Whitby Abbey, in the North, and Amesbury Church, Wilts (recently restored), in the South, may be adduced as examples. In each of these the plainly-seen deflection of the chancel from the right line and square of the nave is as much as several feet; and in both cases the inclination of the chancel is to the north.

The reason assigned by archaeologists and ritualists for this singular deviation of a plain rule is this (probably derived from Durandus), a grand zealous and truly loving inducement. The nave and chancel represent respectively the body and head of the Redeemer, as a whole cruciform church does His Cross. The deduction is, that the deflection from the right axis in question, symbolises mystically, and for ever most substantially commemorates and sets forth, the falling or leaning on one side of the Saviour's Head, as he hung on the Cross of our Salvation.

A. V. W.

TITLES OF MAYORS (3rd S. iii. 59.)—With regard to C. J.'s query on the mayors, whether of cities or towns, assuming to be described as *Right Worshipful*, I would beg to observe, in the first place, that we are all got a little out of order, and assuming something more than belongs to us; thus, nearly all the laity are Esquires, of course; those who have qualified themselves to preach, by payment of a shilling at the quarter sessions, and the motion of the Spirit before or after, will often style themselves Reverend. I could mention the instance of one of the magistrates of a certain city, who was always called Mr. Justice A., a description belonging only to certain of our judges when out of court. Some worshipful mayors will style themselves *Right Worshipful*; and there are very many tradesmen who, instead of their respects or

thanks, will now send you their compliments. For myself, I always return to such my respects, or my duty.

But with regard to the description of Right Worshipful, I have been always led to believe, that this and Right Honourable were properly applied only to such as were Privy Counsellors by office or otherwise. Now, the Lord Mayor of London is a Privy Counsellor by virtue of his office; and as once an Esquire always an Esquire, so in the instance given, I conceive those Aldermen of London who have passed the Chair, having once been Privy Counsellors, are ever afterwards properly styled Right Worshipful, the others Worshipful only. As to those mayors who assume the Right Worshipful style without sufficient grounds, the world may well laugh at their folly.

One word more; in some Town Councils, instead of speaking of the Council or Meeting, it is now the fashion to call it *the House*. I will make a motion to the House; I will move the House, &c.! Is not this the fable of the frog swelling himself to the size of the bull?

Q IN A CORNER.

OIL WELLS NEAR EDINBURGH (3rd S. iii. 76.)—In addition to St. Catherine's Well, mentioned in Maitland's *History*, I beg also to state that the late Dr. Lindley Kemp, a very competent man of science, pointed out to me the fact that St. Margaret's Well at Restalrig, not far from Jock's Lodge Barracks, exhibited early in the mornings, and before the waters had been disturbed by any one, a dark rich scum of petroleum, which he assured me he was in the habit of collecting in a bottle for medicinal purposes, being a medical practitioner.

SHOLTO MACDUFF.

At Pitchford, six miles south of Shrewsbury, is a remarkable spring of water, on which unctuous matter floats. This bituminous well gave its name to the village, and is supposed to have been known to the Romans, as the Watling Street passes through the parish.

THOS. E. WINNINGTON.

MILES MOSSE (3rd S. iii. 65.)—MR. COLLIER, in noticing a book of sermons by Myles Mosse (1595), observes, that "Moss is an abbreviation of Moses," and that "perhaps Miles Mosse had been converted [from Judaism] to Christianity." Now, although there are many Jews at the present day who are ashamed of their ancient ancestry (and what people can boast of one more ancient than theirs?) endeavouring to hide their origin by disguising their names, turning Moses into Moss, Solomon into Sloman, Levy into Lewis, Jonas into Jones, and so on, this practice surely had not commenced in 1595.

But Moss is by no means an uncommon surname in Yorkshire and Lancashire among per-

sons of the purest English blood; and *Miles* is as genuine a north-country Christian name. Whenever it is met with in the South of England, I believe it will always be found in families originally belonging to one of the northern counties. "Miles Moss" would be recognised in Yorkshire as a genuine Englishman.

JAYDEE.

Myles Mosse was D.D. of Caius College, Cambridge.

C. H. & THOMPSON COOPER.

PORTLANDERS (3rd S. iii. 32, 33.)—M. F. feels much obliged to MR. GREAVES for his interesting reply to her query, and ventures a remark regarding the native race from which these people sprung. Why should they not have been of native British descent? It is to the isles and outskirts and corners of the country that these people were driven by the various invaders, and they appear to have been a dark-eyed race, as are their Welsh descendants to this day, while the Danish and Norwegian Vikings, in their old ballads, are mostly described as blue-eyed, and red or yellow haired. The speculation as to their British descent appears strengthened by the singular marriage custom quoted in the same page of "N. & Q." by W. P. from Smeaton's *Account of Eddystone Lighthouse*, for a similar practice is known to prevail among the rural people of Wales under the name of *bundling*, and the identity of singular customs and traditions (which strike root deeply) always appears to me the strongest kind of evidence in cases of this nature. It may be objected that the Welsh are not a tall race, but the causes advanced for the superiority of the Portlanders in this respect, have been already brought forward by MR. GREAVES, as good wages and good living.

M. F.

DR. JOHN HALL, BP. OF BRISTOL (3rd S. iii. 19.)—Dr. Hall's gift of Bibles is still distributed. They bear on one side the impress of the Bishop's arms, with the inscription, "The Gift of Doctor John Hall, late Lord Bishop of Bristol;" and on the other the words "Northfield Trust." I believe the legal representatives of John Spilsbury, who married the Bishop's sister, not daughter, have still some right in connection with the distribution of these Bibles. The late Rev. Thomas Spilsbury, Independent Minister of Tewkesbury, exercised this right, as did also his son, the late Mr. Thomas Spilsbury; and I presume his grandson, the Rev. John Spilsbury, now of Ufculme, will do so. An original portrait of the Bishop has descended in this branch of the Spilsbury family, and is now in the possession of Miss Spilsbury, the last surviving daughter of the late Rev. Thomas Spilsbury.

E. J. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Turner's Liber Studiorum. Second Series. Photographed from Twenty-one Original Drawings by J. M. W. Turner, R.A., in the South Kensington Museum. Published under the Authority of the Department of Science and Art. (Cundall, Downes, & Co.)

We are glad to find that the satisfaction with which the first portion of the Series of Photographs from Turner's Drawings, at the South Kensington Museum, was received by the art-loving public, has led to the publication of a Second Series; which, resembling the originals just as strongly as the first did, exhibit the same careful study of Nature in all her moods, and the same power of catching and fixing the Cynthia of the minute, which give such a charm to all the productions of Turner's pencil, and fit them alike to instruct the artist and to delight the lover of the pure and beautiful. The present Series consists of twenty-one photographs; and it will be seen by the following enumeration of them, that it exhibits if possible greater variety than its predecessor. The drawings, which are here so admirably reproduced, are—Coast of Yorkshire; Cephalus and Procris; Pastoral with Cattle; The Wye and the Severn; Laufenberg, Rhine; Dumbane Abbey; Eastgate, Winchelsea; Sketch for Seapiece; Young Anglers; Juvenile Tricks; Bridge and Cows; Pembury Mill, Kent; Watermill; Hedging and Ditching; Stackyard; Farmyard with Pigs; Marine Dabblers; Hindoo Ablutions; Crypt, Kirkstall; Bridge with Goats; and Sketch for Shipping. The publication does credit to all concerned in it—not less to those who projected it, than to those who have by their skill in reproduction, placed these gems of art within the reach of the many.

Sussex Archaeological Collections, relating to the History and Antiquities of the County, published by the Sussex Archaeological Society. Vol. 14 (being Vol. II. of Second Series). (Bacon, Lewes.)

Supported by interesting papers by Mr. Blencowe, Mr. Durrant Cooper, Dr. Greenhill, Mr. Lower, and other less known local antiquaries, the present volume is equal in variety and information to the majority of its predecessors. But when we come to consider that the Sussex Society has now given forth fourteen goodly volumes of Collections, we are tempted to ask if the time is not almost arrived, when these Collections and the other materials for such a work, in the hands of different Members of the Society, should be digested and arranged into a County History worthy of Sussex?

BOOKS RECEIVED.—

The Cassiterides. An Inquiry into the Commercial Operations of the Phœnicians in Western Europe, with particular reference to the British Tin Trade. By George Smith, LL.D., &c. (Longman.)

This Essay having for its object to maintain the accuracy of the traditions respecting the early intercourse of the Phœnicians with this island, and of their trading with Cornwall for tin, will be perused with great interest by such of our readers as remember the valuable articles upon the subject which have appeared in the columns of "N. & Q."

Tales and Sketches by Hugh Miller. Edited by Mrs. Miller. (A. & C. Black.)

The best recommendation of this volume will be to enumerate the titles of the Tales and Sketches contained in it. Our readers will know the manner in which Hugh Miller would describe his "Recollections of Ferguson;" "Recollections of Burns;" "The Salmon Fisher of

Udall;" "The Widow of Dunskaith;" "The Lyke-wake;" "Bill Whyte;" "The Young Surgeon;" "George Ross, the Scotch Agent;" "McCulloch, the Mechanician;" and lastly, "A True Story of the Life of a Scotch Merchant in the Eighteenth Century."

The Life and Death of the Irish Parliament. A Lecture by the Rt. Hon. James Whiteside, Q.C., M.P. Part I. (Hodges, Smith, & Co.)

The Dublin Young Men's Christian Association is lucky in its lecturers. The present, on a subject requiring very delicate handling, is eloquent and interesting, and we have no doubt was very effective.

The First Number of a new journal especially devoted to the Fine Arts is announced for publication at the end of March. It is to be entitled *The Fine Arts Quarterly Review*, and to be edited by Mr. Woodward, Her Majesty's Librarian, and Keeper of the Prints and Drawings at Windsor Castle; and who in the Prospectus puts forth a goodly list of contributors.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

KNIGHT'S PICTORIAL SHAKESPEARE, 1839. Tragedies. Vol. II.

Wanted by Mr. Merivale, 5, Norfolk Square, Hyde Park, W.

ESSAYS ON VARIOUS SUBJECTS, MORAL AND DIVINE, by John Soldie. Vols. II. and III. Printed (3 vols.), Glasgow, 1779.

Wanted by Mr. McKittrick, Shawland, by Glasgow.

BOTTLER'S HUDIBRAS, with Dr. Grey's Notes. 2 Vols. 1744.

PHILOSOPHICAL TRANSACTIONS. Vol. XIV. 1683.

Abridgement of ditto. Vol. III.

Plot's Oxfordshire. 1677.

AMONITATES ACADEMICÆ. Vol. I. 1749.

BROWN, HIST. NAT. JAMAICÆ. 1756.

WOOD'S ATHENS OXON. Bliss, 1820.

Wanted by Mr. Henry T. Dobart, 33, Cambridge Terrace, Leicester.

Notices to Correspondents.

We shall commence in our next Number a series of interesting Papers on Barnaby Googe, by Mr. Pinkerton. It will contain also Papers on Bacon's Essays; Registers of the Stationers' Company; Early Dutch and English Literature, and other articles of interest.

PHENOMENON. A mad World, my Masters, is the title of a play by Middleton; hence, probably, its popularity. For the origin of "Words given to man to conceal his thoughts," attributed to Talleyrand, and which forms the commencement of one of Goldsmith's Essays, see "N. & Q." 1st S. vii.

W. H. M. The charade on the letter H, beginning "'Twas whispered in Heaven, 'twas muttered in Hell," was written, not by Eyrton, but by Miss Fanshawe. See "N. & Q." 1st S. v.

BENONI. The majority of the long list of quotations sent by our Correspondent will be found in any collection of quotations, or by reference to the Indexes of our 1st and 2nd Series.

E. H. A. Our Correspondent has overlooked a paper in our 1st S. v. 198, on the authorship of an Essay towards a Proposal for Catholic Communion, by a Minister of the Church of England, 1704. The Rev. Nathaniel Spence, in his Reply to it, suggests another reading, "By a Pretended Minister of the Church of England." It is now generally conjectured to be the production of Joshua Basset, formerly Master of Sidney College, Cambridge. Heame, in Bibliotheca Hearniana, p. 25, has thus entered the work: "Mr. Basset's Essay for Catholic Communion, Lond. 1704, 8vo. It is scarce." In the Sale Catalogue of the Library of the Rev. Mr. A. Tierney, Dec. 2, 1862 (lot 430), it is also attributed to J. Basset.

ST. LIZ. The arrangement of genealogical notices must be left to the discrimination of the collector.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, FEBRUARY 21, 1863.

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Notes.

BARNABY GOOGE.

Among the many minor poets of the Elizabethan era, the name of Barnaby Googe is, in all probability, the one most familiar to antiquaries, from his translation of Kirchmaier's *Regnum Papisticum**—a fierce denunciation and exposure of papal superstition in its period; now, a most curious calendar of seasons and saints' days, with their ancient customs, observances, ceremonies, and sports, mingled with the sayings and doings of mummers, minstrels, beggars, jesters, and pedlars—frequently and aptly quoted in Brand's *Popular Antiquities*. Yet, of all Googe's contemporaries, there is scarcely one of whom personally so little is known. Ellis, in his *Specimens of the Early English Poets*, notices him as "a celebrated translator, but of whose life no particulars are

* "Regnum Papisticum, Opus Lectu jucundum omnibus veritatem amantibus: In quo Papa cum suis membris, uita, fide, cultaritibus, atque cæremoniis quantum fieri potuit, uere et breuiter describuntur, distinctum in Libros Quatuor, 1553, Mense Junio."

The title of Googe's translation is—"The Popish Kingdome, or Reigne of Antichrist. Written in Latin Verse by Thomas Naageorgus, and Englyshed by Barnabee Googe, 4to. London, 1570."

Naageorgus, signifying a labourer in the church, was merely the Grecicised rendering of Kirchmaier, the author's real name, according to a not unusual, but rather pedantic custom of the period.

known, except that he was educated at Christ's College, Cambridge, from whence he removed to Staple Inn." Several other particulars, however, are known of Googe's life, all of which have been ably and carefully collected and summarised in the Messrs. Cooper's most valuable *Athenæ Cantabrigienses*, from which I take the following slightly abridged extract;—

"Barnabee Googe, son of Robert Googe, Esq. Recorder of Lincoln, by Margaret his wife, daughter of Sir John Mantell, was born in or about 1540*, at Alvingham, Lincolnshire. He was sometime a member of Christ's College, Cambridge, and also of New College, Oxford. On leaving college, he travelled in France and Spain, returning to England in 1562, and becoming a retainer to Sir William Cecil, to whom he was related. He was one of the Queen's Gentlemen Pensioners in 1563. In that year there was much controversy occasioned by his attempt to marry Mary, daughter of Thomas Darrell, Esq., without her parents' consent, and it being alleged that she was under a previous contract to marry Sampson Lennard. In consequence of Sir W. Cecil's interposition with Archbishop Parker, that prelate decided the case summarily, and it seems in Googe's favour, as he eventually married the lady, and Lennard married the heiress of Lord Dacre. He resided at Staple Inn in 1570, and at Kingston in 1577. The time of his death is unknown, but he appears to have been living in 1583, when he published a new and revised edition of the *Zodiacke of Lyfe*, with a dedication to Lord Burghley, wherein he expresses an intention to attempt some matter worthy of his lordship's patronage. By his wife before-named he had issue Matthew, Thomas, Robert (Fellow of All Souls' College, Oxford), Barnaby (Master of Magdalen College, Cambridge), Francis, William, Henry, Anne, and Mary."

The foregoing is all that has been collected concerning Googe by the ablest and most painstaking biographers of the day. It is the writer's intention, however, to add to it some entirely novel and curious particulars, exhibiting Googe in a country and character in which no one would have expected to find him, and to give extracts from some sixteen letters written by him to Lord Burghley, which have hitherto lain undiscovered in one of our public offices. But, previous to entering on new matter, it may not be out of place to make a few remarks on the old. Some copies of letters relating to the Darrell controversy mentioned above, are preserved in the Lansdowne MSS. †, and have been published in the *Restituta* ‡, and *Gentleman's Magazine*.§ One of these may be reprinted here as an interesting curiosity, being a letter of refusal, from a young lady in the sixteenth century, to a rather too ardent wooer, considering that she was engaged by her own and parents' consent to another gentleman.

* A specimen of the Messrs. Cooper's usual accuracy. The Latin dedication of the first edition of the *Zodiacke of Lyfe* is signed B. Gogæus, Alvinghamus, S. D. Valet ex Musæo nostro Decimo Martii, Anno Christi, 1560, ætatis nostræ xx.

† No. 7, Art. 41.

‡ N. S. viii. p. 480.

§ Vol. iv. p. 307.

"After my harty commendacions, gentle Mr. Googe, where you have binne and yet do continue a sutor to me in maryage, wherunto neither presentlye I have nor I am well assured never shall have y^e good will or consent of father nor mother, to whome I am both by the lawe of God and nature bound to geue honoure and obedyence, and in no wise wyllyngly to greue or offend them, and do well consyder that my chafe obedyence and dutye towards them is to be bestowed in maryage by there consentes and to there good contentacion. Assuring myselfe in meditacion and thynkyng hereof, that beinge there obedient childe, and to them most bounden, in disobeyenge them therein, I shall not only be deprived from y^t blessinge which God hath promised to suche as truly honour there parents, but also shall be assured to fynde and have ye like disobedience of my chyldrene yf ever God shall geue me any, which by Gode's grace I wyll eschue. Wherefore I hartely beseech you, gentle Mr. Googe, yf ever any true love or good wyll you have borne towards me, cease and leave of from all further sute or meanes to me in this matter, lettynge you to wete yt, knowynge my parentes myndes to the contrarie hereof, I wyll in no wyse match wyth you in this case. And thus wissynge to you, in other place to matche accordynge to your owne hartes desire, and to your farr greter advancemente, I bid you farewell. From mye father's howse at Scotney, this Thursday, the xxj of Octobre.

"MARYE DARRELL."

The remarkable work, translated by Googe under the title of the *Zodiacke of Lyfe* *, was first published at Venice, without date, but not earlier than 1534, as it is dedicated to Hercules II., Duke of Ferrara, who commenced his reign in that year. This edition was at once suppressed by the Inquisition, but soon after a reprint appeared under the following title: *Marcelli Palingenii, Stellati, Zodiacus Vitæ; hoc est, de Hominis Vita, Studio, ac Moribus optime instituendis, Libri XII.* Bale, 1537.

The *Zodiacus Vitæ* is a poem in Latin hexameter. The verses are good; the allegories elegant and ingenious; the satire severe, mingled with many moral reflections well expressed. Each of the twelve books is distinguished by a zodiacal sign; probably a far-fetched pedantic conceit, from the author being a native of Stellata, in Ferrara. Though dreary enough reading now, the work was once exceedingly popular; and, by its severe censure of the dissolute lives of the clergy, and its scarcely disguised contempt for Papal infallibility, attained the rank of a Reformation classic. Googe, in an alliterative mood, says in his preface:—

"I have many times much mused wyth myself how he (the author) durst take upon hym so boldly to controll the corrupte and unchristian lives of the whole

colledge of contemptuous Cardinalls, the ungracious overseesings of blood-thirsty bysshops, the paunch-plying practises of peltinge priours, the manifold madnesse of mischievous monkes, wyth the filthy fraternytye of flutteringe friers." *

Though the author of the *Zodiacus Vitæ* escaped the Inquisition in his lifetime, it is said that he was tried and condemned for heresy after death; and, in consequence, his remains were exhumed and burned. Little, however, can be ascertained respecting him; even his very name, to a comparatively late period, has been unknown. Misled by the title-page, the work was supposed to have been written by one Marcellus Palingenius, but modern research has shown that this was merely an anagram of the author's real name, Pierre Ange Manzoli, adopted to conceal himself from his ecclesiastical enemies.

As an introduction to a short specimen of Googe's style of versification and translation, I may refer to the following well-known lines of Pope, which have been said—but without justice—to have been taken from the *Zodiacke*:—

"Superior beings, when of late they saw
A mortal man unfold all Nature's law,
Admired such wisdom in an earthly shape,
And showed a Newton as we show an ape."

Googe's translation runs thus:—

"An ape, quoth she, and jesting stock is man to God in
skye,
As oft as he doth trust his wit, to much presuming,
hye,
Dare search the things of Nature hid, his secrets for to
speake;
When as in very deede his minde is dull, and all too
weake."

The original Latin is as follows:—

"Simia cœlicolum risusque jocusque deorum est
Tunc homo, cum temere ingenio confidit et audet
Abdita Naturæ scrutari, arcanaque rerum;
Cum revera ejus crassa imbecillaque sit mens."

* Googe generally avoids alliteration, but in an epitaph on Lord Sheffield, killed by one Fulke, a butcher, during Kett the tanner's Norfolk rebellion, he indulges in it thus:—

"The noble Sheffield, Lord by birth,
And of a courage good,
By clubbish hands of crabbed clowns,
There spent his noble blood.
Whyle as the ravenynge wolves he prayed
His guiltless lyfe to save,
A bluddy butcher, byg and blunt,
A vyle unweildly knave,
With beastly blow of boysterous byll,
At him (O Lorde) let dryve,
And clefte his head, and said therewith,
'Shalte thou be left alyve?'"

Here Googe has actually sacrificed historical truth for the sake of alliteration. Lord Sheffield having been killed by a blow of a club, a circumstance well known at the period. The preceding lines are from Googe's single original work, *Eclogs, Epytaphes, and Sonetes*, 1563, considered by Stevens one of the rarest books in the English language.

* "The *Zodiacke of Life*, written by the godly and learned poet Marcellus Palingenius Stellatus, wherin are conteyned twelue Bookes disclosing the haynous Crimes and wicked Vices of our corrupt Nature: And plainlye declaring the pleausant and perfit Pathway unto eternall Life, besides a Number of Digressions both pleasaunt and profitable. Newly translated into Englishe Verse by Barnabee Googe. Probitas laudatur et alget. Imprinted at London by Henry Denham for Rafe Newberry dwelling in Fleete St. Anno 1565."

It is evident, then, that though the idea of the ape may have been suggested to Pope by the preceding lines, yet he uses it in a very different sense. The gods of the *Zodiack* laugh at the folly of the philosophic inquirer, while the superior beings of Pope admire his wisdom. And so the old poetic heretic, whose remains were burned, took a better view of the matter than "the modern great scientific teacher" alluded to in the last volume of this journal, who impiously asserted that the heavens declared not so much the glory of God as the glory of the astronomer. But even he was not the first of his class. Alphonso X., surnamed the Philosopher, King of Castile and Leon, and author of the celebrated Alphonsine Tables, declared that if he had been consulted at the creation he could have given important advice. Truly, "a little learning is a dangerous thing," and "an undevout astronomer is mad."

Googe had but little patrimony, as will be seen hereafter; so it is probable that his marriage with the heiress, Mary Darrell, enabled him to support the very expensive position of a gentleman pensioner. The first Earl of Clare said "that when he was pensioner to the queen, he did not know a worse man of the whole band than himself; and that all the world knew he had then an inheritance of 4000*l.* a-year.* Mrs. Quickly, indeed, gives a gentleman pensioner the precedence of an earl; and the magnificence of his dress is alluded to in *Midsummer Night's Dream*, where we are told of Titania, that —

"The cowslips tall her pensioners be,
In their gold coats spots you may see."

However it may have happened, Googe, in 1574, was in straitened circumstances, for in that year he took service in Ireland. It is certain that his poverty and not his will consented to this course. For the dangers, privations, and hardships of the Irish service were then so great, that Bishop Hall, in his *Virgidemiarium* †, thus assigns it as the last resource of the ruined spendthrift: —

"For thousands been in every governell,
That live by losse, and rise by others' fall:
Whatever sickly sheepe so secret dyes,
But some foul raven hath bespoken his eyes?
What else makes N——, when his landes are spent,
Go shakeing like a thread-bare malecontent;
Whose band-lesse bonnet vailes his ore-grown chin,
And sullen rags betray his morphew'd skin?
So slips he to the wolvish westerne isle,
Among the savage Kernes in sad exile."

In 1573, Walter Devereux, Earl of Essex, was induced to attempt the complete conquest of Ulster. This is not the place to allude to the court and private intrigues which led to such an impolitic and fool-hardy undertaking: the writer

will have to treat of these matters at large in his forthcoming history of the most important town in that Province. Suffice it to say, that Essex was utterly destitute of the experience and abilities, either as soldier or statesman, indispensably requisite for the arduous enterprise; nor, indeed, had he, at any time under his command, a force sufficient to accomplish it. He arrived at Carrickfergus (then termed Knockfergus) in the latter end of August, 1573, and early in the following year Lord Burghley* sent over to Ireland his "cosyn and servant," Barnaby Googe, seemingly as an "intelligencer," or letter-writer, to keep the astute statesman well informed on all the earl's proceedings. And it is the letters, written by Googe at that period, and several years subsequently, when he served in Ireland as Provost-Marshal of the Presidency Court of Connaught, that are now to appear in print for the first time.

WILLIAM PINKERTON.

(To be continued.)

BACON'S "ESSAYS," BY ALDIS WRIGHT.

The first critical edition of Bacon's *Essays*, furnishing references to the passages of authors from which the numerous quotations in the text were derived, was published by Mr. Markby in 1853 (London, J. W. Parker.) A notice of this edition, with some supplementary references to passages not traced by Mr. Markby, was inserted in "N. & Q." 1st S. viii. 141. Since that time, Mr. Singer has published an edition of Bacon's *Essays*, in which the citations are illustrated, and the *Essays* are included in the edition of Bacon's *Works* by Ellis and Spedding.

A critical edition of Bacon's *Essays and of the Colours of Good and Evil, with Notes and a Glossarial Index*, has recently been published by Mr. Aldis Wright, M.A., of Trinity College, Cambridge (Macmillan & Co.) The text is reprinted from the last edition printed by the author, with the old orthography, and the italics and capitals of the old printing. The notes are not subjoined to the text, but are printed separately at the end. To a critical student Mr. Wright's edition is an acceptable present; but an ordinary reader will prefer an edition in which the ancient spelling and typography have been modernised.

I annex a few remarks suggested by Mr. Wright's notes: —

Essay VI. "Arts of state and arts of life, as Tacitus well calleth them." "It is difficult to say whether Bacon had in his mind the *egregium publicum et bonas domi artes* of Tac. Ann. iii. 70, or the *studia fori et civilium artium decus* of Agr. c. 39." Wright. In the Latin version this passage

* *Biographia Britannica*. Under "Holles."

† Book iv., *Satire* 5.

* Sir William Cecil was created Baron of Burghley in 1571.

is thus rendered: "Quæ revera artes sunt politicae et civiles, ut Tacitus eas recte appellat." Bacon probably had in his mind the sentence of the *Agricola* here cited; the reference to the *Annals* is less clear.

Essay VIII.—P. 28. The saying of Thales concerning marriage is repeated in Stob. *Anth.* tit. 67, n. 29.

Essay IX. "We see likewise that the Scriptures calleth envy an evil eye." Mr. Wright correctly points out that the allusion is to Mark vii. 22.

Essay X. "It hath been well said that the arch-flatterer, with whom all the petty flatterers have intelligence, is a man's self." Mr. Wright traces this saying to Plut. *de Adul. et Am.* c. 11.

Essay XII. Mr. Mayor (cited by Mr. Wright) has discovered the saying about Mahomet and the mountain in a collection of Spanish proverbs. It probably cannot be followed up to a higher source.

Essay XIII. Timon's story about the tree is cited by Mr. Wright from Plut. *Anton.* c. 70.

Essay XXI. "To teach dangers to come on, by over-early buckling towards them, is another extreme." Mr. Wright, in his Glossary, explains *buckling* in this passage by *preparing to go*. The authentic Latin version thus reproduces the sentence: "Aut pericula, præmature obviando, accersere, alterum est extremum." To *buckle* is formed from the Anglo-Saxon *bugan*, and properly means "to bow," "to bend." Hence "buckling towards dangers," in this passage, means "bending" or "inclining towards them," and therefore "advancing to meet them," as expressed in the Latin version. To "buckle to one's work," in the sense of "setting to one's work in earnest," is derived from the attitude of bending over anything to which a person is giving close attention. The adjective *bucksome*, or *buxom*, is formed from the same verb. Its original meaning (which has been altered by an ignorant usage) is "easily bent," "pliable," "flexible," "obedient;" like the German *beugsam* and *biegsam*.

Essay XXII. "There is a cunning, which we in England call, *the turning of the cat in the pan*; which is, when that which a man says to another, he says it as if another had said it to him. And, to say truth, it is not easy, when such a matter passed between two, to make it appear from which of them it first moved and began." The explanation cited by Mr. Singer from the *Gentleman's Magazine* is doubtless correct, that "cat in the pan" is a corruption of "cate in the pan," and that the allusion is to the sleight of hand by which cooks turn a pancake. Mr. Wright says that "the manner in which Bacon explains the saying points to the old story of the monkey, the cat, and the chestnuts." The "old story" in question is the fable of La Fontaine, and I doubt whether this fable can be traced to a higher source. La Fon-

taine was born in 1621, and Bacon was born in 1625. The fable of the cat's paw applies to using another person as an instrument for a disagreeable purpose: the saying cited by Bacon refers to the interchange of the two parties in a dialogue.

Essay XXIX. "Neither is money the sinews of war (as it is trivially said), where the sinews of men's arms, in base and effeminate people, are failing." The proverb, that money is the sinews of war, had its origin in a saying of the philosopher Bion, that "money is the sinews of business," τὰ χρήματα νῆυρα τῶν πραγμάτων, Diog. Laërt. iv. 48; Plut. *Cleom.* 27. According to Plutarch, the author of this dictum referred principally to the business of war. Compare Cic. *Phil.* v. 2, 5; Tac. *Hist.* ii. 84; and the illustrations in "N. & Q." 2nd S. ix. 103, 228, 311.

Essay XXIX. "For Solon said well to Cræsus (when in ostentation he showed him his gold): 'Sir, if any other come that hath better iron than you, he will be master of all this gold.'" This saying of Solon is borrowed (as Mr. Wright points out) from Lucian, *Charon*, c. 12. The conversation, however, occurs in a fictitious dialogue, and does not profess to be historical.

Essay XXXV. The story respecting the death of Henry II., which Bacon says that he heard when he was in France, "from one Dr. Pena," is illustrated in "N. & Q." 2nd S. iv. 353. Bacon's visit to France was between the years 1576 and 1579. The name Pena does not occur in the French biographical dictionaries. John Pena, a mathematician of Provence, who published a Latin translation of Euclid's *Catoptrics*, and an edition of the *Sphærica* of Theodosius, died in 1560, and could not therefore have been seen by Bacon in France.

Essay XXXIX. "The lads of Sparta, of ancient time, were wont to be scourged upon the altar of Diana, without so much as *queching*." The Latin version of the last word is, "vix ejulatu aut gemitu ullo emissio." To *queche* or *queach* is evidently the same as to *squeak*. Thus, *queach* and *squeach*, a thicket, are confounded; and in the Devonshire dialect a *quince* is called a *squinch* (Wright's *Obsol. and Prov. Dict.*) Nares, *Gloss.* in *v.*, identifies *queche* in Bacon with *quich*, as used in the following verses of Spenser:—

"Whilst underneath her feet, there as she sat,
An huge great lion lay (that mote appal
An hardy courage), like captived thrall,
With a strong iron chain and collar bound,
That once he could not move nor *quich* at all."

B. 5, c. 9, st. 33.

To *quich*, in this passage, is the same as to *quicken*, from *cwiccian*, Anglo-Saxon. The sense is, "to give any signs of life."

Essay XL. Bacon cites: "serpens nisi serpentem comederit non fit draco." Mr. Wright remarks that this is a Greek proverb, ὄφεις ἢν μὴ

πάγν ὅφιν δρᾶσκων οὐ γνήσεται, Apostolius, xiii. 79, where Leutsch points out from Polyb. xv. 20, that *ixθύν βλος* was proverbially used to denote the habit of the stronger preying upon the weaker.

Essay XLIII. "Pulchrorum autumnus pulcher," cited from Euripides (as Mr. Wright remarks) by Plut. *Alcib.* i.

Essay L. "If his wit be not apt to distinguish or find differences, let him study the schoolmen, for they are *cymini sectores*." In the *Advancement of Learning*, i. 77, Bacon remarks that Antoninus Pius was called *cymini sector*, a carver or divider of cummin seed, which is one of the least seeds. *Dio Cassius* lxx. 3 (repeated by Zonaras, xii. i. vol. ii. p. 524, ed. Bonn), states that Antoninus Pius was fond of disputation, and addicted to minute distinctions; whence he obtained the nickname of *κυμινωπρίστης*.

Essay LIII. In the words "Pessimum genus inimicorum laudantium," cited from Tac. *Agr.* 41, "laudantium" is an oversight for "laudantes." The error recurs in the Latin version. L.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from 3rd S. iii. p. 66.)

xvijth Marcij (1594-5).—Tho. Creede. Entred for his copie, &c. a ballad intituled *The seconde parte of the Merchante's daughter of Bristowe* . . . vj^d.

[The "first part" of this ballad was entered to the same stationer, on Feb. 24. (See under that date.) It was more usual to print both parts of a ballad at the same time. It will be found in *A Book of Roxburgh Ballads*, 4to, 1847, p. 104.]

xviith Marcij.—William Kyrkham. Entred for his copie, &c. a newe Northern Song intituled *For the love of our towne, call in our alley soone*. vj^d.

[The word "northern" was then commonly used for rustic, many rustics coming from the northern counties. The title was evidently meant to rhyme: "town" being pronounced, as it still is in some parts of England, *toon*, it rhymed with "soon."]]

xxvjth Marcij.—Mr. Cawood, upper warden. Entred for his copie, &c. a booke intituled *La nobilta del L'Asino, di Allabalipa dal Peru, Provincia del mondo novo*, to be translated into English . . . vj^d.

[It was so translated in 1595, 4to, but "Mr. Cawood, upper warden" of the Stationers' Company, seems to have had nothing to do with the publication, as it was "printed by Thomas Creede, and are to be sold by William Barley." We should be glad of information regarding any original beyond the *Laus Asini* of Heinsius. The translation is clever, and professes to have been made by A. B. A woodcut of an ass with a wreath of laurel is on the title-page.]

Primo die Aprilis (1595).—Cuthbert Burbye. Entred for his copie, &c. an Enterlude called the *Pynder of Wakefield* . . . vj^d.

[A play printed in 1599 "by Simon Stafford for Cuthbert Burbye." It has been imputed, but on very slight grounds, to Robert Greene, who is said also to have acted the part of the Pinder in it. Some odd misprints have been preserved in the reprint in 1831: thus, on p. 200, "Here's a carouse to good King Edward's health" stand "Edward's self;" &c.]

Clement Knight. Entred for his copie, &c. a booke intituled (*sic*) *A figge for Momus* . . . vj^d.

[By Thomas Lodge, and it was "printed for Clement Knight" 1595, 4to. It was reprinted at the Auchinleck Press in 1817, but with the grossest blunders from beginning to end, the omission of entire lines and of the names of speakers in the Pastorals, and strange and nonsensical corruptions of the old text. Some of the copies of 1595 vary from each other, but not materially.]

vth die Aprilis.—Mr. Cawood. Entred for his copie a booke intituled *Saint Peter's Complainte, with Mary Magdalen's blusshe, and her complaint at Christes death, with other poems, &c.* . . . vj^d.

[By Robert Southwell, the Jesuit, afterwards executed. This work went through many editions in which other pieces were from time to time inserted, all of great excellence and beauty. The impression of 1595 was "printed by J. R. for G. C." i. e. by James Roberts for Gabriel Cawood. Wolfe put forth an edition in the same year—most likely piratically.]

Abell Jeffes. Entred for his copie, &c. a booke intituled *Saint Peter's teares* . . . vj^d.

[Doubtless written in rivalry and imitation of *Saint Peter's Complaint*. We are acquainted, however, with no edition prior to that in 1597, which was published by William Jones. It was reprinted in 1602.]

xijth die Aprilis.—Henrie Olney. Entred for his copie, &c. a booke intituled *An Apologie for Poetrie, &c.* . . . vj^d.

[By Sir Philip Sidney. The above memorandum is crossed out, and under it is written as follows: "This belongeth to Mr. Ponsonby by a former entrance, and an agreement is made betweene them, whereby Mr. Ponsonby is to enjoy the copie according to the former entrance." Yet when the book came out in 1595, it purported to be "printed for Henry Olney at London." He also prefixed an epistle "to the Reader."]]

John Busbye. Entred for his copie under the handes of the Wardens, a booke intituled *Endimion and Phebe* . . . vj^d.

[By Michael Drayton: only one perfect and one imperfect copy are known, and both have been discovered comparatively recently. It has no date on the title-page or elsewhere, but Lodge mentions it in his *Fig for Momus* of 1595. Drayton addressed it in a sonnet to Lucy Countess of Bedford, but for some unexplained reason he never reprinted it in any edition of his poems.]

Mr. Binge. Entred for his copie a booke "Of verie pythie similies, comfortable and profitable for all men to reade" . . . vj^d.

[We are not aware of the existence of any copy of such a work: it reads, in some degree, like an anticipation of *England's Parnassus*, which did not appear until 1600.]

xvj^o die Aprilis.—Rich. Jones. Entred for his copie, &c. a booke entituled *Raptus Helenæ by the Athenian Duke Theseus* vj^d.

Raphe Hancock. Entred for his copie, &c. a booke or interlude intituled *A pleasant Conceipt called the owle wife's tale* vj^d.

[*The Old Wives Tale*, by Peele, was printed in 1595 by John Danter for Ralph Hancock. This *Old Wives Tale* might put Shakespeare in mind of his title, *The Winter's Tale*; and in the play one of the characters says, "A merry Winter's tale would drive away the time trimly": on the next page "an old Wife's Winter's tale" is mentioned. What could the editor of the reprint in 1829 mean by making Sacrapant exclaim, "*Adestes, Damones*"! as if *Adestes* were the name of one of the demons? It is of course merely a misprint for *Adeste damones*! when Sacrapant summons the Furies. What strange blunders editors sometimes commit by absurdly adhering to the old corrupt text!]

xviij^o die Aprilis.—Tho. Man. Entred for his copie, &c. a booke entituled *The Rowsinge of the Sluggerde* vj^d.

xix April.—Tho. Millington. Entred for his copie, &c. a ballad entituled *A Warninge to Englande, with speede to repente for the great scarsetye and want that now is, and like this yeare ensuinge to be, &c.* vj^d.

[The prospect for the coming crop was bad, and we have already had several ballads, &c. entered on the pre-vailling scarcity.]

28 April.—Wm. Kirkham. Entred for his copie, &c. a booke intituled *A Garlond for a grene Wytt.* vj^d.

ij^o die Maij.—William Blackwall. Entred for his copie, &c. a ballad of Mr. Kempe's *Neue Jigge of the Kitchen stuffe woman* vj^d.

[One of William Kempe's merry performances, of which no more than the entry is known. At this date Kempe belonged to the same company of actors as Shakespeare, who made abundant use of his comic abilities.]

8 May.—Jo. Windet. Entred for his copie, &c. a booke intituled *A Catalogue for English printed bookes* vj^d.

[Well known as Maunsell's *Catalogue*, which was printed by Windet in 1595, folio. It consisted of two parts, and the intended *third* part, as far as is known, was never published.]

10 May.—John Hardye. Entred for his copie, *The tragedie of Nimis (sic) and Semiramis, the firste Monarche of the World* vj^d.

[Not known; but Mr. Halliwell, in his *Dict. of Engl. Old Plays*, p. 181, informs us that it is "alluded to in Heywood's *Apology for Actors*." The date of that tract is 1612, and not 1610, as by a misprint he states.]

18 Maij.—Abell Jeffes. Entred for his Copie, &c. a ballad intituled *A looking glasse for eche degree* vj^d.

[Lodge and Greene's *Looking-glass for London and England* had been printed in the preceeding year.]

20 die Maij.—William Blackwall. Entred for his copie, &c. *The First and Second bookes of the*

most plesant Historie of Blaunchardine, sonne to the kinge of Friz, and the faire ladye Eglantyne, quene of Tormadaye, surnamed the prowde ladye in love.

[The romance of *Blanchardin and Eglantine* was originally printed by Caxton in 1485, and we have never seen any other edition of it; but what professed to be a new translation by P. T. Gent., came out in 1595.]

xxiiij die Maij.—Tho. Gosson, Raffe Hancock. Entred for their copie, *An enterlude of Valentyne and Orsson plaid by his Majesties Players, beinge lycensed under the handes of the Wardens* vj^d.

[This entry seems to show that the Queen's Players were, at this date, a body different from the Lord Chamberlain's servants. White entered *Valentine and Orson* again as "a famous history," on March 31, 1600, but no such drama has come down to us, either in an impression of 1595 or 1600.]

xxvj^{to} Maij.—Raffe Hancock. Entred for his copie, &c. *Phillips his gigg of the slippers* vj^d.

[Augustine Phillips was also a favourite comedian in Shakespeare's Association, who died at Mortlake in 1605. This jig, if not of his own composition, was of his own performance, in rivalry perhaps of Kempe. It was with Phillips that, in the beginning of Feb. 1600-1601, the negociation took place with some adherents of the Earl of Essex for the performance of *Richard II.* (see Shakesp., Whittaker and Co. 1858, iii. 214), where, however, Percy is twice misprinted *Pryce*. The original examination of Phillips, signed with his own hand, is preserved among the Domestic State Papers of the end of the reign of Elizabeth.]

1 Junij.—Edw. Aldee. Entred for his copie, &c. a booke intituled *A glasse of folly or abuses* vj^d.

[Probably a different publication to that entered on May 18. We know nothing of either.]

5^{to} Junij.—Richard Jones. Entred for his copie, &c. *Certen questions concerninge Connyhood, and the qualitie of the Conny of which under the moderatorship of Honnymouth skengler, Connycatcher, merry pate, the knave of Clubbes, beinge Answerer* vj^d.

[Among the many printed productions regarding conny-catching, sharpening, picking pockets, or cutting purses, we never met with the above.]

Edward White. Entred for his copie, &c. a ballad intituled *The poore Saylor's praise of the parson of Ewe in Cornwall, who feedeth the hungrie, helpeth the sick, cureth the hurte, &c.* vj^d.

[It may be doubted whether the name of the place is written "Ewe" or *Cwe* in the Register.]

xiiij die Junij.—Edward White. Entred for his copie, &c. *A Seaman's coragious welcome to the souldiers prepared for the voyage of Sr Francis Drake and Sr John Hawkins, Kts.* vj^d.

[For "welcome" we should probably read *Farewell*. Drake never returned from this expedition to the West Indies, as he died Jan. 28, 1596.]

25 Junij.—Cuthbert Burby. Assigned over unto him from Richard Jones, &c. a book intituled *The English Secretary* vj^d.

[Originally licensed to Jones in 1586. (See the *Extr. from the Stat. Registers* published by the Shakesp. Soc. ii.]

221.) A doubt is there expressed whether it was printed before 1592; but we have since seen the rare impression of 1586.]

Cuthbert Burby. Entred for his copie, &c. a booke to be translated into English called *Chiro-mantie, done in Latyn by John Rothman, Physician and philosopher* vj^a.

[We know of no such work. The entry was made to secure the right of translation, and perhaps it was never made.]

John Wolfe. Entred for his Copie, &c. a booke intituled *Lycanthropia or Cupides Phrenzie* vj^a.

[We have met with *Love's Martyrdom*, and *Love's Leprosy* as well as with *Love's Lunacy*, but we never saw *Love's Frenzy*, in which the first title must have had relation to Wear-wolves. At the same time it is known that such a book once had existence.]

Here the entries in the Register marked B. conclude; and, if such matters be acceptable, I shall at any time be ready to continue my labours with the entries in the Register marked C. as far as I have yet extracted them.

J. PAYNE COLLIER.

EARLY DUTCH AND ENGLISH LITERATURE.

The following rarities, printed in Holland, have lately come into my possession:—

1. "Een Seer vermakelick Proces Tusschen Fluweele-Broeck ende Laken-Broeck. Waer in verhaltdt werdt het misbryuck van de meeste deel der Menschen, Gheschreven int Engelsch door Robert Greene, ende nu int Neder-landtsch overgheset. Wederom oversien. [Woodcut.] Tot Leyden by Thomas Basson. M.D.CI."—32 pages, 4to. "Wederom oversien" is equal, I suppose, to 2nd edition.

2. "By den Coninck Een Proclamatie omme de behoerlijke executie van alle voorgaede Wetten teghen de Paepsche Rekusanten, haer ghevende eenen dach om weder te keren tot hare eyghen woningē, ende daer naer niet te Hove te commen, oft binnen thien mijlen van Londen sonder speciaal verloff; ende omme de selve te ontwapenen soo de Wet vereyscht. Ende mede, dat alle Papen en Jesuyten uyten Lande op seecken dach sullen vertrecken, om niet meer in het Conincrijcke weder te come: en omme het voorhouden van Eedt van Getrouwicheydt volgende de Wet. [Ornament.] Nae de copie Tot Londen, By Robert Barker, Ordinaris Drucker van de Coninclijke Majesteyt, Anno 1610."—8 pages 4to. (Unpaged).

3. "Verklaringhe Van den Alderdoor-luchtichsten Koning van groot Britannien, over de handeligen met de Staten Generael van de vereenichde Nederlanden, nopende het feyt van Conradus Vorstius. [Royal Arms of England.] Colos ii. 8. *Ziet toe dat daer niemant en zij, die ulieden roove door* (Philosophie, dats) *menschelijke wijsheyt ende ijdel verleydinghe.* Tot Middelborch. Ghedruet ende over-gheset na de Franche Copie, ghedruct to Londen by Jan Norton, ordinaris Drucker van den Koning in vreemde talen. Int jaer onses Heeren, 1612." 52 pages 4to. (Unpaged).

4. "Copie D'une lettre escrete de sa Majesté de la Grand-Bretaigne Jacques I. aux Haultz & Puissants Seigneurs Messieurs les Etats des Provinces Vnies des Pays-bas, contenant declaration de ses lettres precedentes

touchant les differens Ecclesiastiques és dits pays, avec l'advis pour les assopir. [Ornament.] l'An 1617." Dated "De nostre Court à Hinchingbrooke le 20 Jour de Mars, 1617. Rec. xxij. Avril." Was thus a month on the way. 4 pages, 4to. (Unpaged).

5. "Copie Van een Brief geschreven vande Coninclijke Majesteyt van groot Britannien Jacobus de I. aende hooghmoghende Heeren Staten vande Geunieerde Provincien, Inhoudende verklaringhe van sijn voorighe brieven aengaende de kerckelijke verschillen in de selfde Landen, mitsgaders advijs om de selfde te stillen. Overgheset uyt de Françoische tale. [Ornament.] Int Jaer ons Heeren Jesu Christi, 1617."—Translation of No. 4. 4 pages 4to. (Unpaged).

6. "Verclaringe ende verhael hoe de Heere Wouter Raleigh, Ridder, hem ghedreghen heeft, soo wel in sijne Voyaghe als in ende sedert sijne wedercomste. Ende vande ware motieven ende redenen, die sijne Majesteyt bewoghen hebben, teghens hem te procederen by forme van Justitie: ghelijck gheschiedt is. [Ornament.] Naer de Copie tot London, by Bonham Norton. In s' Graven-Hage. By Aert Meuris, Boeck-verkooper, inden Pape-stræet, inden Bybel. Anno 1619. *Met Consent vande E. Burghmeesteren van s' Graven-Hage.*" 40 pages, 4to.

No. 1. Not having access to the great English libraries, I can only say, that I cannot find any title answering to this in the list of R. Greene's pieces given in Bohn's *Lowndes*. It is in prose, in 110 numbered paragraphs.* To assist in identifying it, I copy the first sentence of the first paragraph:—

"S. Taende eens smorghens op van eene onrustige nacht rust, ende vindende mijn ghemoet noch wat onstelt, ghingh ick wandelen nae de vermackelycke velden, om mijn Gheest wat te vermaeken, dan wesende noch in een Melancholijcke humeur, seer eensaem sonder eenighe gheselschap, worde ick seer slaperich: also dat ick droomde, Dat ick een Dal sach wel verciert, ende becleedt met veel verscheijden pleyzante, profijte lijcke, ende nutbaere bloemen, de welcke mijn (Door het aen schouwen van haere schoonheyt) seer verquicken, ende mijn Geest hem verhuechde, om te sien wat Nature voort ghebrocht hadde, tot solaes van het Menschelicke gheslachte."

No. 2. Is this Dutch translation of one of King James's proclamations known?

No. 3. Bohn's *Lowndes* gives no separate English edition of this work by King James. It appears to be No. 11,† published in the collected prose works, fol. 1616—20. The first edition, therefore, probably appeared in 1611 or 1612. Is any other copy known of this version?

No. 4. Not mentioned in Bohn's *Lowndes*, still less its translation, No. 5.

No. 6. I suppose a translation of *A Declaration of the Demeanour and Carriage of Sir Walter*

[* This work is entitled, *A Quip for an Upstart Courtier; or, A Quaint Dispute between Velvet Breeches and Cloth Breeches: wherein is plainly set downe the disorders in all Estates and Trades.* Lond. 4to, 1592, and frequently reprinted. It was a passage in this quaint production which gave rise to that bitter hostility with which the memory of Greene was assailed by Gabriel Harvey.—Ed.]

† "A Declaration concerning the Proceedings with the States Generall of the United Provinces of the Low Countreys, in the Cause of D. Conradus Vorstius."

Raleigh, &c. Lond. 1618, Bohn's *Lowndes*, p. 2039. Does this version exist elsewhere?

So much English was printed and translated in Holland and the Low Countries at this time, that doubtless many treasures connected with our literature lie hidden in the libraries there.

GEORGE STEPHENS.

Cheapinghaven, Denmark.

Minor Notes.

CHELSEA CHINA.—I wish to point out a discrepancy between the accounts of the Chelsea China Works, which to me as a collector is very puzzling. In the "*Catalogue of the Special Collection*" at South Kensington I find it stated that the Chelsea China Works were discontinued in the year 1765 (which is the period usually given of their discontinuance). In the *Art Journal* for February, 1863, however, I find that MR. LEWELLYN JEWITT, one of our best authorities in such matters, in the first part of his "*History of the Chelsea China Works*" states that they were not given up until 1784—a period of nineteen years after the time stated in the "*Official*" *Catalogue*. The *Catalogue* states that the models were removed to Derby in 1765—MR. JEWITT shows that the works were not bought by Duesbury of Derby until 1769-70. Can you, MR. EDITOR, or any of your friends, add anything to enable collectors to really fix dates of their specimens? MR. JEWITT gives documentary proof of his dates being correct; and I cannot but express my regret that the South Kensington authorities did not take more pains to make their *Catalogue* reliable in these particulars.

W. H. SLEAFORD.

Nottingham.

HURRAH: ORIGIN OF THE WORD.—What say your readers to the following statement by a modern author?—

"To the classical student, the term 'Haro' is of as great an interest as to the Englishman. The term 'Hērōs' occurs in Homer about one hundred and ten times; and is applied not only to the prime chiefs, but to the inferior warriors. The classical scholar will now see the propriety of this general as well as specific application. It is in no spirit of etymological trifling that I assure the reader that the far-famed 'Hurrah,' of his native country, is the war-cry of his forefather, the Rajpoot of Britain—for he was long the denizen of this island. His shout was 'Haro! Haro!' (Hurrah! Hurrah!)."—E. Pococke, *India in Greece*, 8vo, 1852, p. 114.

W. P.

"DORSET" AND "POMFRET."—The *Court Journal* mentions the rumour of a creation of an Earldom of Dorset and a Barony of Pomfret. It is to be hoped that it is misinformed on both points. The Marquisate of Dorset, conferred in 1475, on Thomas Grey (half-brother of Edward V.,

and uncle of Henry VIII.), was forfeited in 1554, nominally for the share taken by the Duke of Suffolk in Wyatt's conspiracy, but really because he was father to Lady Jane Grey. Englishmen love her memory, though they have little sympathy with some of the Highland plotters of the Pretender's time, whose attainders have been reversed of late years. And as the noble family of Grey de Groby, now Earls of Stamford and Warrington, would be entitled to the Marquisate if this attainder were treated in a similar manner to those of Lovat or Melfort, it does not seem right that the Crown (following the evil example set by James I. as regards this title of Dorset, and those of Somerset, Devonshire, and Westmoreland) should put it out of its power to restore the ancient honour to its undoubted heirs, should it at some future time appear expedient so to do.

As to Pomfret, or Pontefract (for the titles are identical), it appears unjustifiable to grant it to another family whilst it is possessed by that of Fermor. I am aware that this rule was broken in the case of the Barony of Monteagle, but would fain hope it was through inadvertence; for when King James, of whose want of delicacy in these matters instances have been already given, created Chief Justice Sarsfield Viscount Kingsale, De Courcy, Baron of Kingsale, appealed against this act, and the judges to which it was referred declaring it illegal, Sarsfield was obliged to surrender the above title, and to accept instead that of Kilmallock, rendered sufficiently illustrious by the noble deeds of his gallant grandson.

S. P. V.

MACARONIC ADVERTISEMENT.—Perhaps the enclosed specimen of "puffing" may be worthy of preservation in your pages; it appeared in a Liverpool paper some few weeks since:—

"AD KELLIAM.

"Parvum Buttyranum cano,
Qui vivit in via Dawsoni,
Sedit pulpito suo
Avec ses Barnacles super nasum
Et turndownibus collaris so natty,
Ibi recipit argentum et aurum,
Atque nova coppercoina distribuit
Ad costomeri qui emunt Buttyram
Suis. Tout le monde purchase
Son beurre sel et son beurre frais;
Ambo sunt capital. Melle dulcis
Et Buttyrii Kellii.
Formosæ sunt puellæ quæ milkent
Les belles vaches qui donnent du lait
Du quel Buttyrii Kellii formatur.
Butterus Yellowus quum vendit
Octavorum penciū est très bon marché,
Sed Buttyrus optimus uni shillingi
Excellentissimum est.

O KELLIUS, mi puer tu es trumpus!
Brickus concentratus sublimatus
Et no mistakon. In 'Loco' Butteryi
Super longum counterams sunt all sorts displayed—
Tempting veritabile appetitum.

Canamus et Laudamus Kellii
Benefactorum toto Liverpooldii,
Qui sells Butteryun cheap et bonum,
Et omnibus dat capital weight!"

W. I. S. HORTON.

ARCHDEACON PALEY'S ARMS BOUGHT AT A SALE : RALEIGH v. PALEY. —

"When I set up a carriage, it was thought right that my armorial bearings should appear on the panels. Now, we had none of us ever heard of the Paley arms, none of us had ever dreamed that such things existed, or had ever been. All the old folks of the family were consulted; they knew nothing about it. Great search was made, however, and at length we found a silver tankard, on which was engraved a coat of arms. It was carried by common consent that these *must* be the Paley arms; they were painted on the carriage, and looked very handsome. The carriage went on very well with them; and it was not till six months afterwards that we found out that the tankard had *been bought at a sale!*"*

The perusal of the above set me inquiring, as I remembered that the name of *Paley* occurred in the *Landed Gentry*. Truly enough, Mr. Paley of Oatlands (a relative of the Archdeacon), is there recorded to bear for arms: "Gu. on a bend vairé between six crosses, crosslet arg." Now, as these are the arms of *Raley* of Warwickshire, and *Raleigh* of Cornwall (I think Sir Walter bore the same arms), it seems they are not those referred to in the anecdote, but must have been assumed on the presumption that Paley and Raleigh were "much the same sort of thing."

It is no modern assumption, however, as *Poyly*, *Palye*, and *Paley*, appear in the heraldic dictionaries as bearing these arms.†

A very similar coat was certified, in 1654, to a Cheshire family of Royle. *Poley* also anciently bore: On a bend gu. 3 cross crosslets or. And the same coat is quartered by Polhill-Turner for *Polhill*.

Can the use of these arms by families of *Palye*, &c., have originated in the bad handwriting of some early scribe who did not "mind his *p*'s and *q*'s," or can it be that Paley and Raleigh are synonymous?

H. S. G.

SAILORS' EYES. — I am told that the eyes of young sailors acquire a lasting protrusion or prominence, very perceptible to their relatives and friends on their return from a voyage. This can be accounted for physiologically; but I had not previously heard of it, nor observed it myself. How far does it tally with the experience of your other readers?

M. D.

SILK RAGS AS PAPER-MAKING MATERIAL. — The following is from Southey's *Common-place Book*, "Collections for the History of Manners, &c., George III.": —

"1763 (A.D.) — A scheme for making paper from silk rags, so much silk was worn at the beginning of this

* *Conversations of Paley*, by the author of *Four Years in France* (*New Monthly Mag.*, xix. 5.)

† See Papworth's *Ordinary*.

reign. The Society of Artists encouraged it for two or three years, and gave many premiums. Very good white, ash-colour, and brown, were made. The two first were much esteemed by Artists for drawing upon; and in the brown, black rags were used, which before were thought useless, as indeed all silk rags had been. It was thought that this paper, not being inflammable, would be convenient for hanging rooms. — *Mem. of Thos. Holles*, p. 178.

"I suppose the scheme failed, because silks went out of Fashion. (R. S.)"

This has been recalled to my memory by a notice in the *Athenæum* (17th January, 1863,) of Mr. Graham's method of dialysis, which seems to give hope of some use being found for silk rags. Can any correspondent give any information as to whether any attempt has been made, since the date of the above scheme, to make paper? and as to what the particular process was? — as it seems to be a lost art. There is certainly no want of silk rags now.

J. P. CAMPBELL.

JOHN TREVANION. — In the old church of St. James, Dover, is a tablet with the following inscription: —

"Sacred to the Memory of John Trevanion, Esq., who represented Dover in several successive Parliaments. He was faithful to his electioneering colours as long as a mast remained, or a shred of canvass to nail to it. In short, as long as there was a breath of air to waft the ship into port."

Mr. Trevanion was an intimate friend of the celebrated John Wilkes.

M. S.

Queries.

ANONYMOUS. — Who are authors of — 1. *The School for Scandal*, 8vo, 1784? A satire on the India Bill. 2. *The School for Scandal, or Newspapers*, 8vo, 1792?

R. I.

ANAXAGORAS, PERICLES, AND TOM MOORE. — When the philosopher Anaxagoras was dying for want of sustenance, his great pupil, Pericles, sent him a sum of money. "Take it back," said Anaxagoras; "if he wished to keep the lamp alive, he ought to have administered the oil before." — *Moore's Life of Sheridan*, ch. xxi. Several reasons might be given for doubting this; but, if ordinary chronology is right, one will be enough; Pericles died 429, Anaxagoras 426, B.C. Did Moore invent the anecdote?

C. T. I.

ARTILLERY: ORDNANCE. — I would be glad to have any information as to the origin of these two terms as applicable to cannon and guns in general. In the Old Testament the former applies to "arrows," 1 Samuel xx. 38, 40. The Septuagint renders it *σφαιρα*. Shakespeare brings the two into closer conjunction: —

"Have I not heard great ordnance in the field,
And heaven's artillery thunder in the sky?"

J. EMERSON TENNENT.

BELLS OF BORDEAUX.—It is stated that the city of Bordeaux was deprived of its bells on account of rebellion. I should like to know the authority for this statement; and, if true, what is the date and the occasion? H. T. E.

JACOB BOBART, ETC.—I am contemplating publishing the whole of the letters extant of Mr. Jacob Bobart, the first curator of the Physic Garden at Oxford, and also those of his two sons, Jacob and Tillemán. Where can I procure a copy of the will of the first Jacob Bobart, who died on February 4, 1679. I should also be glad of any information respecting his son Tillemán, who resided at Woodstock. He appears to have been employed at Blenheim and Hampton Court. Could any one of your readers give me any further particulars of his thus being employed? The following extract from his will states:—

"And whereas I have several sums due to me from y^e Government, from his late Maj^{ty} King William, for service and disburs^{mts} at Hampton Court, and at Blenheim; and from his Grace y^e Duke of Marlborow, &c."

These "several sums" I believe were never paid. What was his employment at Hampton Court? HENRY T. BOBART.

CHRISTIE.—Is there any source from whence information can be obtained regarding the *origin* and *seat* of the surname of Christie? The families of the name noticed by Burke appear to derive from the north of Scotland, and none of them go further back than the beginning of the seventeenth century; although the name appears in the counties of Aberdeen and Banff long before that period. SABLE.

"THE DOCTRINE OF THE OLD AND NEW TESTAMENT."—I have a thick 32mo of 474 pages, of which the above is the running title; but as my copy has lost its title page, I cannot discover the author or the date of publication. It is in the form of a catechism, and goes over, with considerable minuteness, every book of Scripture. From its appearance I should guess its date to be about 1680 or a little later; only it may be that my copy is a later edition. I give one of the questions, with its answer, not only to show the nature of the book, but to help in its identification by some of your readers. In the questions on the Epistle to the Romans it is asked at p. 370,

"What then must they depend upon for their justification?" It is answered, "Only faith in Christ Jesus, who had performed the law for them; for to hear the law was no cause of justification, but to perform the law; which none was able to do, but only the Son of God."

H. B.

HENCHMAN, 'HINCHMAN, OR HITCHMAN.—Is there any engraving of Lely's portrait of Dr. Henchman, Bishop of London, in 1660? There is, I find, a portrait of Humphrey Henchman, D.C.L., Chancellor of the diocese of London, in

one of the courts at Doctors' Commons. Izaak Walton, in his Life of good George Herbert, speaks of Dr. *Hinchman*, by whom the public orator of Cambridge University, and brother, as is well known, to Lord Herbert of Cherbury, was admitted to priest's orders. He was Rector of Bemerton, near Sarum, in 1630; and Lord Bacon had such an opinion of the English poet's judgment, that he would never suffer a work of his to be printed, until it had passed a satisfactory examination by the devout author of *The Priest of the Temple*. Archbishop Chicheley, Chicel^é, or Chichley, was, I have ascertained, in several ways allied to the Henchmans *alias* Crosborough, Henry being then an infant twelve months old, at Higham Ferrars, in the same family, county of Northampton, as far back as 1363. And if the former endowed All Souls' College, Oxford, the latter were very liberal to Clare Hall, and made important improvements in other seminaries of learning in different places. Are there any persons now living of the name of Crosborough? Or was the original patronymic quite merged, *ab initio*, in that of Henchman, Hinchman, or Hitchman? WILLIAM HITCHMAN, M.D.

Liverpool.

HOLT FAMILY.—I am anxious to obtain proofs of the connection between the family of Chief Justice Holt, and the Holts of Griselhurst, co. Lancaster. At present I have been able only to arrive at a strong presumption in favour of that connection. The Chief Justice's father—Sir Thomas Holt, Serjeant-at-law—entered his pedigree at the visitation of Berkshire in 1664. He therein describes himself as son of Rowland Holt of London, merchant (by Mary, daughter of Ald. Thos. Buckner), who was tenth son of John Holt of the county of Lancaster, by a daughter of Cary of the county of Bucks. Was this John Holt fifth son of Francis Holt of Griselhurst? C. J. R.

IMPERFECT "HORÆ."—Can you give me any information respecting a small volume (12mo or 16mo) deficient in beginning, middle, and end, which appears to be the *Horæ sec. Usum Sarum*? It is in black letter, rubricated, with numerous woodcuts, occupying, with the rubricated explanation, two thirds of a page. These explanations are in English verse, of which I copy a specimen or two:—

"Jesus to Cayphus was brouth,
Do wyte what he wrouth."

"Jesus before Annas standyng meke
Had a buffer on his cheke."

"Jesus was blindfeld and moked,
Scorned, spit at, and kenekedo" (*sic*).

These rhymes do not always refer to the subject matter of the woodcut. IOTA RHO.

LECTERNS IN ROOD LOFTS.—The church at Tattershall, Lincolnshire, was collegiate. The congregation now sit in that part of the fabric east of the stone rood loft (the choir of the mediæval church). The beautifully carved perpendicular pulpit still occupies its original position in the nave, near the south transept; but it is never used. In the rood loft is a curiously mounted stone desk for the reader of the Lessons before the Reformation, whose face, when reading, would be towards the east. Is any similar example known to exist in any of our cathedral or other collegiate churches? LECTERNS are still left in the rood lofts of many churches on the Continent.

STAMFORDIENSIS.

MARLBOROUGH CAUSE.—Where can I see or procure a copy of the "Proceedings in the Cause between Sarah Duchess Dowager of Marlborough, Francis Earl of Godolphin, and others, the acting Executors of the last Will of John, Duke of Marlborough, against Sir John Vanbrugh, Samuel Travers, Tilleman Bobart, and others, employed in the Building of Blenheim?"

HENRY T. BOBART.

33, Cambridge Terrace, Leicester.

MASSINGER.—Who was the editor of the edition of "Massinger," published by Murray in 1830?

R. I.

MEDIÆVAL CONTRACTION.—What is the import or signification of the contraction "Z," which is often found in mediæval inscriptions?

M. D.

NEW SOUTH WALES AND THE WATERLOO FUND.—Can you or any of your readers state what was the amount of the subscription made in New South Wales on behalf of the orphans and widows of the soldiers who fell at Waterloo?

AUSTRALIANUS.

ADMIRAL PENN.—I have a life-size portrait, in oils, of this worthy in his uniform, which was purchased at an auction very near the lands which belonged to the family, in the Cove of Cork, and should feel greatly obliged to any better informed reader of "N. & Q." who would kindly help me to conjecture who may have been the artist, and the consequent value of the picture.

M. F.

PRONUNCIATION OF NAMES IN -INGHAM.—Conversing with a friend in Liverpool, he happened to name Bellingham, Mr. Perceval's assassin, pronouncing his name *Bellinjam*. I immediately inquired his authority for such pronunciation, when he informed me, not only that the name of Castle Bellingham, co. Louth, was always so pronounced, but that as a rule all names with a similar ending were similarly pronounced. This also I questioned, instancing such as occurred to me, only one of which, Whittingham in East Lothian, could I say I knew to be so pronounced, unless the name of

Brummagem is to be reckoned one. That, I suppose, may be left out of the reckoning, as it is now at least considered vulgar, although, perhaps, justified by the old spelling. Be that as it may, how is it with such names as Nottingham, Eppingham, Chippingham, Cottingham, Lasingham, Tynningham, Chillingham, Gillingham, &c.? I am inclined to think the majority of these will not be found to conform to my friend's rule. J. SAN.

Natal, South Africa.

ARTHUR NEWMAN'S POEMS, 1619.—I should be greatly obliged to any correspondent of "N. & Q." who happens to have access to the Bodleian Library, if he could learn for me whether the copy of Newman's *Poems* deposited there is complete, and of how many leaves it consists. A perfect copy should have, I think, 61 pages. The book is of peculiar rarity, and with the exception of one described in the *Bibliotheca Anglo-Poetica*, no perfect copy has, so far as I am aware, occurred for sale during the present century. Mr. Bindley's copy, afterwards Perry's and Heber's, wanted two pages in the introductory portion, and another sold among the books of Mr. Thomas Jolly in 1844, was deficient of title-page, dedication, and last leaf, besides being in very sorry condition.

W. CAREW HAZLITT.

THE PENALTY OF ADAM.—I shall feel obliged to any one who will inform me if there is any earlier authority than that of Milton for making the change of seasons a part of that penalty. I exclude the passage in *As You Like It*, as the elucidation of it is the object of this query. K.

POITOU.—Can any of your readers tell me whether there exists any history of the district of Poitou, or any work containing an account of the families of that district or province?

X.

CARDINAL PUFF.—I find in *The Post and the Paddock*, pp. 123, 124, "The quaint old toast, 'I drink to Cardinal Puff,' may be said to have died with him; and perhaps there is hardly a man alive who would know how to propose it, with all its intricate but graceful honours."

What is meant by "I drink to Cardinal Puff?" The sentence was written of the Duke of York.

MORGANWG.

SOLUTA.—My attention was drawn to this term under A.D. 1696, before I read the transcriber's note, *antè*, p. 61. Ann Newland was a widow (*soluta*), yet is married again under her maiden name. Was this the case with the previously entered widow ladies?

A. B. D.

SATIRICAL SONNET: GOZZO AND PASQUIN.—

"It is dangerous to print lampoons, and a bookseller has been thrown into prison for having in his shop a little volume of dialogues between Gozzo and Pasquin, which to me seem tame enough. However, satire is not kept down, and every day brings forth some copy of

verses which are repeated from company to company, till they get into writing, and when they are enough for a volume, are printed at some distant place. The favourite of the day now is a sonnet said to be by the Abbé Gravina, to the effect that it is bad to have an ugly jealous wife, to be at sea in a storm, to be imprisoned under ground, to live with ceremonious people, but far worse to seek promotion at Rome without ready money."—*Letters from Rome and Bologna*, London, 1699, 8vo.

I shall be obliged by a copy of the sonnet, if known. I cannot find it in the Leipzig edition, 1737, nor in the *Opera Scelte*, 1819.

Is the dialogue between Gozzo and Pasquin known, or are such too numerous for one to be identified? J. M. K.

REGENT SMITH, ABERDEEN, author of *Commemoratio Benefactorum Acad. Abredon.*, &c., committed to the Tolbooth of Edinburgh in 1747, for joining the Rebels the previous year. Any information respecting him, his descendants, or his book,* will much oblige
E. O.

PORTRAIT OF DEAN SWIFT. — I have somewhere seen it stated that not more than two authentic portraits of "the Dean" are known to exist, and those not considered very remarkable likenesses. I have, hanging up in the room where I am now sitting, a mezzotint portrait of him, marked "Markham ad vivum delin. Burford fecit, 1744." As Swift was alive at that time, there is some reason to suppose the portrait of him to be a faithful one. He is represented in gown, bands, and wig, seated in his library, book in hand, and apparently about seventy years of age. Under the name, the following quotation is given:—

"Acri quondam cui captus amore
Ipse suas artes sua munera lætus Apollo,
Augurium citharamque dabat,"

and was "printed for John Bowles, at ye Black Horse in Cornhil" . . . "According to Act of Parliament." Is this portrait of more than ordinary value? R. S. Q.

"TRACTS ON IRISH AFFAIRS."—There is now before me a copy of Lord Taaffe's *Observations on Affairs in Ireland* (which first appeared in the year 1761), forming No. 1. of *Tracts on Irish Affairs* (12mo, Dublin, 1819). It was proposed, as stated on the wrapper, "To publish a selection of scarce and interesting tracts on subjects connected with the history, antiquities, and manners of Ireland in a correct, elegant, and cheap form, corresponding with the number now offered to the public" (twenty-five fine paper copies only

of each tract to be printed); and No. II. was promised, containing "A Fragment of the History of Ireland, by Maurice Regan, servant and interpreter to Dermot Mac Murrrough, King of Leinster." Will you kindly inform me whether the project succeeded? and if so, how many, and what pamphlets were "reprinted at the Faulkner Press?" As yet I have seen only No. I.

ABHBA.

UNIVERSITY SQUARE CAP.—Can any of your readers give an authentic account of the origin, date of introduction, and meaning of the hideous square cap worn by officials and under-graduates at Oxford and Cambridge (not by graduates as such), by the Masters at Eton, and by many charity school boys? Does it occur out of England? Is there any foundation for the Cambridge tradition, that it was to write upon at lectures and examinations? H. B.

Queries with Answers.

"CYCLI POLEMICI."

Has the Anglican Church her heterodox cycles, as well as her orthodox indictions? Every now and then some small stipendiary comes to grief for his opinions; but a gravamen seldom occurs in her Closets and Palaces.

Early in the last century, a controversy arose in her Mediocracy; whereof the facetious Doctor King (I believe) took advantage by parodying an idle ballad, then much in vogue. I recollect little beyond its opening—

"A Dean and Prebendary
Had once a strange vagary,"—

and a stanza, broadly foreshadowing our last new crotchet, in which one of the disputant dignitaries contends—

"That all the Books of Moses
Were nothing but 'Supposes,'
That he deserved rebuke, Sir,
Who wrote the Pentateuch, Sir,
A well-invented flam."

Their polemy seems to have been maintained in no very Christian spirit, for—

" . . . while these two were prating,
Religion, silyly waiting,
 . . . took her flight, Sir,
And ne'er was heard of since."

A finale wherein the parodist was, happily, premature.

In 1752, Bishop Clayton of Clogher, in Ireland, took upon himself—in his generosity, or in his vanity—the authorship of an Arian *Essay on Spirit*. The pasi-mnemonic Editor of "N. & Q." (3rd S. i. 507) has given a full detail of the matter. Considering how "The Castle" was beset

* The following notice of Smith's work occurs in *Fasti Aberdonenses*, printed for the Spalding Club in 1854, Preface, p. xlvii.:—*Commemoratio Benefactorum Academicæ Marischallianæ*, by William Smith. This was printed at the expense of the city, 'in respect the same contains a full account of the antiquity of the Town, and benefactors of the College.'—*Council Register*, lvii. 800." The editor, C. Innes, adds, "It is a very poor production."—Ed.]

by bishops and bishopesses *in esse*, and by deans and deanesses *in posse*, the *soi-disant* essayist was lucky in keeping his mitre on his head till 1758; when as Mrs. Dean Delany (who bore him no great portion of good liking) records:—

"He died of a fever on his spirits, occasioned by the distress his strange wicked books had brought upon him. The University were resolved to degrade him, and the *Bishops* (sic *sublin.*) to prosecute him in order to have his Bishopric taken from him."

Another hundred years—and the *Essays and Reviews* came upon us, *ὅπο ἰσάκος χάλκεον ἐπταβόειον* of principals, professors, and preceptors; whereon, being *adhuc sub judice* (a genteel escape for incapacity!), it is not my purpose to speak. For the like reason, I do no more than notice the dubitations which, in this our own day, have been opened among Bishop Colenso's Ethiopian catechumenes.

Four schisms in a century and a half are enough, surely, for any one Church! As Pope has it,—

"Faith, Gospel, all, seem made to be disputed."

Yet, it being so much pleasanter to convince than to convict, I trust that our living logomachists will be wiser than their predecessors, and

" . . . have sense enough to be confuted."

En règle, I conclude with a Query. Will any kind correspondent help me to the ballad, *in extenso*, which I have imperfectly quoted? Its history, and its *dramatis personæ*? E. L. S.

[Towards the close of the seventeenth century there was a keen controversy, not marked by its reverential tone, on the doctrine of the Holy Trinity, between Dr. South and Dean Sherlock, and which certainly must be classed among the infelicities of the *odium theologicum*. Burnet, in *The History of his Own Time*, iv. 381, ed. 1823, has given a circumstantial account of this unhappy discussion. About this time Dr. Thomas Burnet, Master of the Charter House, published his *Archæologia Philosophica*, 4to, 1692, impugning the Divine authority of the Old Testament and the literal account of the creation of man. During the heat of this polemic war, that witty civilian, Dr. William King (not the satirical author of *The Toast*) brought out a ballad entitled "The Battle Royal," in which it must be admitted the mysteries of religion are canvassed in too ludicrous a manner. We quote from *The Original Works of William King, LL.D.*, 3 vols. 8vo, 1776:—

"A Dean and Prebendary
Had once a new vagary,
And were at doubtful strife, Sir,
Who led the better life, Sir,
And was the better man,
And was the better man."

"The Dean he said, that truly,
Since Bluff was so unruly,
He'd prove it to his face, Sir,
That he had the most grace, Sir,
And so the fight began, &c."

"When PREB. replied like thunder,
And roar'd out, 'twas no wonder,
Since Gods the Dean had three, Sir,
And more by two than he, Sir,
For he had got but one, &c."

"Now while these two were raging,
And in dispute engaging,
The Master of the Charter
Said, both had caught a Tartar,
For Gods, Sir, there were none, &c."

"That all the books of Moses
Were nothing but supposes;
That he deserv'd rebuke, Sir,
Who wrote the Pentateuch, Sir,
'Twas nothing but a sham, &c."

"That as for father Adam,
With Mrs. Eve his madam,
And what the serpent spoke, Sir,
'Twas nothing but a joke, Sir,
And well-invented flam, &c."

"Thus in this Battle Royal,
As none would take denial,
The Dame for which they strove, Sir,
Could neither of them love, Sir,
Since all had given offence, &c."

"She, therefore, slyly waiting,
Left all three fools a-prating;
And, being in a fright, Sir,
Religion took her flight, Sir,
And ne'er was heard of since,
And ne'er was heard of since."]

CHURCH FURNITURE.—Will some one kindly explain the meaning of the word "presse" as used in churchwardens' accounts under date 1551—2? Thus:—

"Itm. rec. of Richard Mabley for a presse xxij^s iiij^d."

And again in Mary's reign, among the first things purchased were—

"1553—4.

"Itm. paid to y^e Comysysoners for ij press iiij^s iiij^d."

T. NORTH.

Leicester.

[We see no reason for doubting that the "presse" or "press" of the dates specified was much the same as the press of more modern times, "a case or frame for clothes and other uses:" and in the vestry it might be employed as a depository for the clerical vestments. So the pressorium of mediæval Latin, "ad vestes premedas." "Solutis pressoriis vestes luce nitentes diligenter explorare."]

PUSH-PIN.—

"It is alike in all games, for I know no difference: money is the way to abuse them all, and cards and dice, if there be no money at stake, will make as good sport, and please the mind as well as any of the sports of boys, and are as innocent as *push-pin*."

What is *push-pin* to which Jeremy Taylor alludes in the above extract from *Ductor Dubitantium*, ii. p. 476? E. H. A.

[This game is called Put-pin by Marston in his *Scourge of Villanie*, sat. viii.:—

"Playing at *put-pin*, dotting on some glasse
Which, breath'd but on, his falsed glosse doth passe."

To this passage Mr. Halliwell has added the following note: "The game of put-pin, or push-pin, is thus played: two pins are laid upon the table; each one in turn jerks them with his finger, and he who throws one pin across

another is allowed to take one of them; those who do not succeed must give a pin. Push-pin is mentioned by Miegé as the *jeu d'épingles*."]

"ILLUSTRATIONS OF THE PASSIONS."—Who was the author of a work in 2 vols. 8vo, published in 1825, called *Illustrations of the Human Passions*? I forget the publisher's name. It was published in London, and I think in 1825. A. J. NEY. Philadelphia.

[This work is entitled "Historical Illustrations of the Origin and Progress of the Passions, and their Influence on the Conduct of Mankind; with some subordinate Sketches of Human Nature and Human Life." 2 vols. 8vo, 1825 (*Anon.*) It was reissued in 1828, with the author's name on the title-page, Samuel Walter Burgess, and a dedication to the Duke of Northumberland. Only one edition was printed.]

COWPER'S "WELL."—What is the true meaning of the use of the word "well" in the following lines, book iv. 754—758, of Cowper's *Task*? —

"A garden in which nothing thrives has charms
That soothe the rich possessor; much consoled
That here and there some sprigs of mournful mint,
Of Nightshade or Valerian, grace the *Well**
He cultivates."

S. H.

[In Wright's *Provincial Dictionary* we read "WELLE, a grassy plain; sward." (*Gawayne*.) In some of the later editions of Cowper it is printed *wall*.]

HOLCOMBE OF HOLE, DEVONSHIRE. — Where can I see a pedigree? Z. O.

[In several of the Harleian manuscripts. *Vide* Sims's *Index to Herald's Visitations*. Mr. John Tuckett of Great Russell Street, who is publishing a work on *Devonshire Pedigrees*, may be able also to furnish the information required.]

TURLUPINADE. — What is the meaning of this word? W. W.

[It is a term used chiefly among the French for a low jest or witticism. The occasion of the name is said to be derived from a famous comedian of Paris, named Turlupin, whose talent consisted mainly in raising a laugh by miserable puns and quibbles.]

Replies.

WINE.

(3rd S. iii. 90.)

It has been a favourite theory with the class of men who are called "Teetotallers," that the wine mentioned in the Scriptures was not a fermented liquor. That being the only way they have of reconciling with their views our blessed Lord's conduct in having himself partaken of that beverage; in having performed a special miracle in its production on the occasion of a marriage feast, and having commanded it to be drunk by his disciples "in remembrance" of him. A theory

utterly at variance with historical facts, and one which no man of common sense, much less a scholar, can admit.

The earliest record we have of the use of wine is in Genesis ix. 20—21, when Noah appears to have discovered to his cost, doubtless by accident, the intoxicating properties of the juice of the grape, which he was the first person on record to cultivate. This is the earliest intimation we have of the process of fermentation: without which the juice of the grape, whatever other effects it might produce upon the human system, would not produce intoxication; and we may readily believe, that with such a warning, that righteous man was not overtaken a second time. Not so, however, the rest of mankind; the value of the fermenting process for the preservation of the juice having been discovered, its effects too "to make glad the heart of man" as a stimulant and tonic, being once known, it was not probable that it would be readily abandoned. Nay, though possibly discovered by accident, it may be considered as one of those so-called accidents overruled by providence to a wise end, as we constantly find wine in Scripture (Genesis xxvii. 28, 37; Psalms civ. 15, &c., &c.) reckoned among the good gifts of God, valuable and important in its use, and only denounced in its abuse and excess.

As time progressed, wine was ordered by God himself (Numbers xv. 5, 10) to be used in the sacrifices for a drink-offering, as a figure of Christ's blood which was to be shed upon the cross; of which our Lord himself accepted it as the figure, and commanded it to be drunk as a perpetual remembrance of him.

That the wines of the East were fermented liquors, in addition to the argument of their being necessarily so in order to their preservation, we have the fact historically recorded. Elihu, in the Book of Job (xxxii. 18, 19), compares the spirit with which he was impelled to the process of vinous fermentation:—

"The spirit within me constraineth me; behold my belly is as wine that hath no vent, it is ready to burst like new bottles."

Our Saviour also recognises the figure in comparing his doctrine to the fermenting process, Matth. ix. 14, &c.

The intoxicating properties of the Jewish wines is adverted to in numerous passages of Scripture, showing that they must have undergone fermentation.

It is remarkable how constantly, both in the Old and New Testaments, the emblem of the vine and the vineyard are used as applicable to the church, and its head and its doctrines; in fact, there is scarcely any figure so frequently employed. It is also remarkable that our Lord's first miracle was the conversion of water into wine. Your correspondent, MR. GILBERT, will

* So it is printed in the early editions.

find in scattered passages throughout the Scriptures notices of the process of wine making. The wine press, Isaiah v. 2; Numbers xviii. 27. The treading out the grapes, Judges ix. 27. The wine vat, or vat, Isaiah lxiii. 2; Mark xii. 1. The refining process, Isaiah xxv. 6. The imperfect or interrupted fermentation by "settling on the lees," Jeremiah xlviii. 11; Zephaniah i. 12.

There is no reason to suppose that there has ever been any difference in the component parts of wine in the Patriarchal times, in the times of the Apostles, or the present day. The simple juice of the grape, with its aqueous saccharine and acetous principles, subjected to the process of fermentation so as to acquire its alcohol, has been the wine used from the time of Noah to the present day; though the ancients, both Jews, Greeks, and Romans, were in the habit of occasionally mixing and medicating their wines with spices, as in Canticles viii. 2; and qualifying them, as Proverbs ix. 2, 5: and, doubtless, they had their "burnt sacks," "Badmintons," "mulled clarets," and "bishops," under names peculiar to themselves, as we have had. All the scriptural allusions show how universal was wine-making in Judea and the East. Its strengthening and its intoxicating properties are repeatedly shown; yet nowhere do we find the condemnation of its use, except in the excess. It is occasionally enjoined, Prov. xxxi. 6; 1 Tim. v. 23: and is only forbidden in very peculiar circumstances, Numbers vi. 3. The commendation given to the children of Jonadab, son of Rechab, when carefully examined, is not on account of their abstinence from wine, but on account of their obedience to their father's commands; in which latter instance, and not the former, they are held up as an example to the Jews to excite them to a similar obedience to their heavenly Father.

MR. GILBERT will find, under the "Domestic Customs and Usages of the Jews and their Occupations," in Part iv. chaps. vi. and vii. vol. iii., of Mr. Hartwell Horne's *Introduction to the Critical Study and Knowledge of the Scriptures*—and also under the heading to the word "Wine," in Cruden's *Concordance to the Holy Scriptures*—some very interesting observations on the wines of the East.

S. L. (An unpledged Total Abstainer.)

This word has reached us from the East, through Greek and Latin, as also *alcohol*, without such intervention. The words, *wine* and *alcohol*, have no Sanscrit origin. In Hebrew the word יַיִן (*yäin*),

has the same etymology as the Arabic يُون (yoon), meaning *boiling* and *fermentation*. The word דֵּבַשׁ (*devash*), which all the old interpreters

render *honey*, means also *wine syrup* (عَلِقَمَة), and is known in Arabic as دِبْس (dibs). The Persians

call this syrup *Dushab*. Hence, "a land flowing with milk and *honey*," means "a land abounding in milk and *wine*." (Rosenmüller on Gen. xliii. 11, and Warnekros in Eichhorn's *Repert.*, xv. 221). Jahn (*Bibl. Antiq.*, s. 69), says, "the *must*, or new wine, as is still customary in the East, was preserved in large vessels, which were buried in the earth. The storehouses for wine were not subterraneous, but built upon the earth." The *must* was converted into syrup by boiling. Much relating to the ancient wines may be read in *Athenæus* (i. 51—62). Sometimes it was scented, and sometimes mixed with sea-water in the proportion of one of water to fifty of wine. The chief component of wine was water; indeed water must have been used, for the syrup was sometimes so hard that it might be cut (Olearius, V. ix. 577).

The sacramental wine was usually mixed with water; in the Greek church such water is made warm. When so mixed it was called κραμα (Justin, *Apol.*, i. 65; Irenæus, *Adv. Hær.*, v. 2).

With the exception of water, the juice of the grape does not appear to have been mixed with anything, although by mingling one kind of wine with another, intoxication may have been hastened; and we know it was sometimes spiced. (Aristotle in *Athenæus*, xi. 11; Mark xv. 23.)

With respect to distillation, it is known that the Arabians, from the remotest ages, extracted the aroma of flowers and plants, in the form of distilled water to supply their baths; and this was known both to the Greeks and Romans. But as an intoxicating drink, the first mention of it is by Arnoldus de Villa Nova, in the thirteenth century, who considered it the universal *panacea* so long sought after in vain. Raymond Lully declares it to be an emanation of the Divinity, and he applies to it the term *aqua vitæ*. (*Penny Cyc.*, ix. 22.) The term *alcohol* I conceive to be derived from the

Arabic article ال (*al*), and كَهْل (*kahala*, meaning *mature age*, or *prime of life*, from its revivifying and stimulating properties.

T. J. BUCKTON.

Lichfield.

"THE MERRY JOURNEY."

(3rd S. iii. 69.)

Mr. Ticknor's account of this work (*El Viage Entretenido* of Roxas), is as follows:—

"The *Amusing Journey* of Roxas is a book that hardly falls within the strict limits of any class, but one which has always been popular in Spain. Its author was an actor, and his travels consist of an account of some of his personal adventures and experiences, thrown into the

form of dialogues between three of his fellow-comedians and himself, as they visit some of the principal cities of Spain, in the exercise of their profession as strolling players. They travel on foot; and their conversations, which are little molested by scruples of any sort, make up a very amusing book. In some parts of it we have sketches of the places they visit, with notices of the local history belonging to each. In others, Roxas himself, in a spirit that not unfrequently reminds us of Gil Blas, relates his own previous adventures, as a soldier, as a captive in France, and as a play-actor at home. In yet others, we have fictions, or what seem to be such, and among them the story on which Shakspeare founded his Christopher Sly and the Induction to *The Taming of the Shrew*. But, in general, it is rather an account of what relates to the theatre and the affairs of the four gay companions at Seville, Toledo, Segovia, Valladolid, Granada, and on the roads between all of them, interspersed with forty or fifty *loas*,* which Roxas wrote with recognised success, and of which he is evidently very proud. It is a pleasant book, loosely and carelessly put together, but important for the history of the Spanish drama, and with talent enough to attract the attention of Scarron, who took from it the hint for his *Roman Comique*. From internal evidence *The Amusing Journey* was written in 1602, and, at the end, a continuation is announced; but, like so many other promises of the same sort in Spanish literature, it was never kept." — *History of Spanish Literature*, by George Ticknor, vol. iii. pp. 167–168. 8vo, London, 1849.

The first edition is said by Brunet to have the date of 1583 (Madrid, Alonso Gomez), and afterwards was reprinted in 1603, 1614, 1786, and 1793, at the same place. A copy of the work will probably be found in the British Museum. It is not in the Catalogue of the Bodleian.

J. MACRAY.

Oxford.

The book is, *El Viage Entretenido* de Augustin de Roxas, 8vo, Madrid, 1603. Scarron was born in 1610, so it is not an imitation of *Le Roman Comique*. Fournel says, "*Le Voyage Amusant* de Rojas peut-être a servi de type au *Roman Comique* de Scarron." — *Curiosités Théâtrales*, p. 275. Paris, 1859. The list of great events which have happened on Mondays is at p. 584. It is an amusing book, and the poetry is generally above mediocrity, but rather too much in proportion to the prose. Ticknor says:—

"El libro aunque desordenado y falta de plan, es agradable y muy importante para la historia del drama español, así como también bastante ingenioso y agudo para haber llamado la atención de Scarron, qui tomó de él la idea de su *Roman Comique*." — *Hist. de la Literatura Española*, t. iii. p. 421.

Brunet, *Man. du Libraire*, ed. 1863, iv. 1430, mentions the first edition of 1583, and says its existence is "plus que douteuse." The license to print, in the edition of 1603, is dated May 15 of that year.

The edition of 1603, and a reprint, Madrid, 1793, are in the British Museum. H. B. C.
U. U. Club.

* Prologues to plays.

GENTILHOMME.

(3rd S. iii. 112.)

If your correspondent &c. was a "gentleman of coat armour," he need not have had the least scruple about describing himself as "gentilhomme;" although, as he rightly says, that term implies nobility.

He was at least as much entitled to be considered *noble* as any "new-baked" baron of Germany, where a patent of nobility is to be procured with as little trouble, and perhaps less expense, than a grant of arms in this country. Your correspondent should read Sir James Lawrence's very interesting little work on the *Nobility of the British Gentry*:—

"*Nobiles sunt* (says Sir Edward Coke) qui arma gentilitia antecessorum suorum proferre possunt." — *Coke upon Littleton*, "Statutum de Militibus, anno primo Edw. II."

Camden, in the *Britannia*, says:—

"*Nobiles minores sunt equites aurati, armigeri, et qui vulgo generosi et 'gentlemen' vocantur.*"

And so in the grants of arms phrases similar to the following, constantly occur:—

"*Nobilitamus et nobiles facimus et creamus, et in signum hujusmodi nobilitatis, arma his literis nostris depicta . . . damus et concedimus.*" — See *Excerpta Historica*, pp. 45, 49, 364; Rymer, *Fœdera*, tom. v. p. 132; tom. x. p. 178; tom. xi. pp. 57, 81, 101; and Harl. MSS. 1507 and 5019.

JOHN WOODWARD.

Strictly speaking, the words *gentleman* and *nobleman* are synonymous. They signify one who is entitled to the use of coat armour. For upwards of a century, the custom in this country has been to restrict the meaning of the latter term so as to include only members of the House of Peers, and their immediate issue.

Lord Coke's authority is decisive as to the opinion of his own time. He says that—

"At this day the surest rule is, '*Nobiles sunt qui arma gentilitia antecessorum suorum proferre possunt.*'" — *Coke's Institutes*, 6th edit. vol. ii. p. 595.

Holinshed says:—

"Gentlemen be those whom their race and bloud, or at the least their virtues, do make noble and knowne. The Latines call them *nobiles* and *generosos*, as the French do nobles or *gentlehommes*." — *Description of England*, c. 5., as quoted in Richardson's *Dictionary*, sub. voc. GENT.

The reader may consult with advantage Sir James Lawrence, *On the Nobility of the British Gentry, or the Political Ranks and Dignities of the British Empire, compared with those of the Continent*, 2nd edit., Edinburgh, 1825; *The Quarterly Review*, April, 1846; *The Gentleman's Magazine*, 1861, vol. i. p. 625; the *Law Dictionaries* of Jacob and Cowel, sub. voc. GENTLEMAN. Several important letters on this subject appeared in the *Morning Chronicle* newspaper about ten years ago.
EDWARD PEACOCK.

"HOME AND FOREIGN REVIEW" (3rd S. iii. 80, 97, 136.)—It would be unsuitable to the pages of "N. & Q." to enter upon any examination of the principles of the above periodical; and my object is only to vindicate briefly the notice from me, which appeared in a late number of "N. & Q." MR. PEACOCK considers the condemnations of "certain bishops" against the *Home and Foreign Review* as "utterly unimportant," regarding them as mere literary criticisms. Supposing this,—but by no means paying so poor a compliment to our venerable prelates as to grant it,—I must observe, that a work to be regarded as the organ of the Catholic body, ought assuredly to possess the confidence of that body, as a safe exponent of its doctrines and principles. But every one of our bishops has warned his flock against it. One of them speaks of it as —

"A periodical which professes to be Catholic, and which by many, who are not in the Church, is supposed to be an exponent of Catholic feeling, but which has for a long time shocked the religious sentiments of Catholics as the *Rambler*, and which now appears under the title of the *Home and Foreign Review*."

The same bishop goes on to say to his clergy:—

"It has become my positive duty to request that you will carefully guard your flock against its dangerous teaching, and will warn those who may hitherto have taken it, or may propose to take it, of its uncatholic character."

The other bishops have issued similar warnings, and referred to the periodical in question, as an unsafe and unsound exponent of Catholic principles; and I must, therefore, repeat my assertion, that a work so condemned by authority, which all Catholics are bound to respect and obey, cannot be justly represented as the organ of the Catholic body, whatever may be its mere literary merits, which are not here in question.

F. C. HUSENBETH, D.D.

REV. J. WEBBE (3rd S. ii. 411.)—If R. INGLIS will be so obliging as to state by letter the motive of his inquiry, he will obtain an answer from

JOHN WEBB.

NOVA SCOTIA BARONETS (3rd S. iii. 112.)—The creation of these baronets have ceased since the Union of Scotland with England, in 1707. The distinction referred to is still rigidly adhered to, and cannot be otherwise. The Nova Scotia baronets wear the badge pendant, from an orange or tawny-coloured riband.

J. R.

ARCHITECTURAL SOCIETIES (3rd S. iii. 6.)—The earliest of such societies is perhaps the Architects' Club mentioned in the Appendix to Mulvany's *Life of Gandon*, 8vo, Dublin, 1846. As this is a somewhat rare book, and the society but little known, I venture to add the list of members:—

"20th October, 1791.—Present: James Wyatt, George Dance, Henry Holland, Samuel Pepys Cockerell.

"That the following gentlemen be considered as original members of this club, together with the members of this meeting, viz.:—Sir William Chamber, Robert Adam, Robert Mylne, Richard Jupp, James Lewis, Richard Norris, John Soane, John Yenn, Thomas Hardwick, Robert Brettingham, and James Paine, Esquires.

"Original Honorary Members:—J. Carr, — Revett, Thomas Sandby, James Gandon, Esquires."

The annual subscription was five guineas; the dinner (on the first Thursday in every month) to be served at five o'clock, and the bill to be sent up at eight. It was very exclusive: only members of the Royal Academy of London, architectural gold medallists, or members of five foreign academies, could be elected into either of the above classes.

The next in date is the London Architectural Society, founded in 1806, mentioned on p. 77, *antè*. Then, perhaps, should follow a small society I believe of architects only, called The Palladian. This is quite as select as the one above, and formed I believe for the same purpose, namely, dining together. It was in existence a few years since.

The Architectural Society was founded in 1831. It effected a junction with the Institute of British Architects (termed "Royal" in late years) in 1842, which society had been founded in 1834, and was incorporated by royal charter in 1837. The list of the members of these two societies would be found in the library of the Institute, No. 9, Conduit Street. Those of the latter are of course in the possession of each member.

The present Architectural Association originated in an Association of Architectural Draughtsmen about 1846, and is also located at No. 9, Conduit Street. These premises were obtained and adapted for their several purposes by the Architectural Union Company; and they also accommodate the Architectural Exhibition, the Architectural Benevolent Society, the Architectural Publication Society, and the Architectural Photographic Association. The Architectural Museum is at present at South Kensington.

There are also a Surveyors' Club, and a District Surveyors' Club. Most of the members of these are also architects.

W. P.

MOT OF LOUIS LE GRAND (3rd S. iii. 89.)—I cannot answer the Query of H. S. G., but the mention of Lord Stair reminds me of an anecdote which is probably known to many of your readers. Lord Stair, when invited by the king to take a seat in his carriage, and enter it first, complied at once, having the fact not to bandy politeness with a king.

There is another anecdote not so well known, but which I have read somewhere. Lord Stair was one day in company with Louis, who, in a bantering way, said to him, that it had been remarked that Lord Stair resembled him in person. The inuendo could not be mistaken, but it sig-

nally failed, and the retort was beyond the power of any rejoinder: "That may well be, your majesty, as my father was very intimate at the court of Louis XIII." (his father.)

It was probably after this occurrence, that the French writer of the mot quoted by H. S. G. used the expression "l'arrogant Lord Stair." A.

ST. CATHERINE'S HILLS IN ENGLAND AND SCOTLAND (3rd S. i. 409, 457.)—From a report in the *Gentleman's Magazine* for January of the Annual Meeting of the Christ Church Archaeological and Natural History Society, the President, Sir Geo. E. Pocock, Bart., gave an account, which I have abridged, of some recent explorations in the neighbourhood:—

"On Saturday last (Dec. 27), in company with other members of the society, I superintended the opening of the site of a chapel on St. Catherine's Hill. It appears from the registers of the Bishops of Winchester, that it was erected by the Prior in the fourteenth century upon the land of the Convent upon Richesdon,—a name given to St. Catherine's Hill in the Charter of Baldwin II., Earl of Devon. From the erection of the chapel, dedicated to St. Catherine, the hill received its present name. There are similarly named hills near Guildford and Winchester, deriving their appellation from chapels dedicated to the same saint; there is another near Weymouth. Hills were selected for such chapels in allusion to the tradition of the translation of the saint's body to Mount Sinai, on which still stands a very ancient monastery of St. Catherine," &c.

The REV. MACKENZIE WALCOTT, who expressed a hope in "N. & Q." of June 7, 1862, to hear shortly that a perfect examination had been made of the site, was present at the explorations.

J. MACRAY.

BAIRD PEDIGREE (3rd S. iii. 87.)—Your correspondent will find some of the information he is in quest of by looking into Fraser's *Account of the Family of Baird*, 4to, published in Edinburgh in 1856.

S. G. T.

Edinburgh.

LORD HIGH ALMONER OF ENGLAND (3rd S. iii. 88.)—M. D. will find information on this subject in Townsend's *Manual of Dates*, from which it appears that since 1730, the office has been held by the Archbishops of York. From Thoms's *Book of the Court* I learn that the Archbishop of York ranks next in precedence to the Lord Chancellor. At the coronation of Queen Anne, the Archbishop of York came after the President of the Council and immediately before the Keeper of the Great Seal and the Archbishop of Canterbury.

S. T.

The present holder of this office in her Majesty's household is the Bishop of Oxford; he takes his rank in the order of precedence as a bishop. When held by a layman, the Acts of 31 Henry VIII. (1539), and 1 Geo. I. (1714) regulate the rule of precedence.

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road, S.E.

SMALLAGE (2nd S. xii. 252.)—In some remarks in a former number upon names of herbs or vegetables ending in *age*, I stated that "smallage, a species of parsley, is derived by Skinner from *small age*, because it soon withers." I added, that "this derivation is manifestly erroneous, but that I was unable to explain the origin of the word." I will now attempt to supply the deficiency.

The *Promptorium Parvulorum* has the article, "*Ache*, an herb, *apium*." Cotgrave, in his *French and English Dictionary*, has the following articles: "*Ache*, the herb smallage." "*Ache femelle*, female smallage." "*Ache des jardins*, parsley." "*Ache large*, great parsley, Alexander's." "*Ache de Marais*, marsh or marish parsley, water parsley, smallage." "*Ache rustique*, smallage, marsh or marish parsley." "*Ache de Sardaigne*, the same." "*Ache sauvage*, wild parsley." "*Grand ache*, the herb Alexanders."

Skinner has the article, "Smallage: *apium palustre*, *nescio an a brevi etate sic dictum*."

The preceding citations, however, make it manifest that the word *smallage* is a corruption of *small ache*. L.

BITUMINOUS TURF (3rd S. iii. 76.)—In the *Natural History of Lancashire*, &c. by Charles Leigh, Doctor of Physick, 1700, I met with the following curious passage:—

"At Halsil, near Ormskirck, is a Bituminous Turf, which emits a smell like the Oyl of Amber; and from it may be prepared an Oyl not easily distinguishable from the former, and answers all the Intentions of that noble Medicine, but this must be discreetly manag'd, otherwise it contracts a fetid Emphysema. Pieces of this by the country people are made use of instead of Candles, and burn like torches; I have seen it flame upon the surface of the Water, as long as any part above its superficies remain'd. Where this is got there floats a bituminous Oyl. I have seen strange Effects of it in preserving Raw flesh, which comes near to the Ægyptian Mummy."

A. E. L.

REV. JOSEPH COLLET (3rd S. iii. 71.)—Your reply to St. Liz on the subject of the Rev. Joseph Collet, states that he was born at Longborough, co. Gloucester. I am not prepared to say whether he was of the Gloucestershire family of Collet, who had property at Nauntun, Bourton-on-the-Water, and other places in the neighbourhood of Longborough, though most probably he was. Sir Robert Atkyns says, under the head of "Bourton on the Water," "Mr. Collet has an handsome house and a large estate in this parish." Rudder, *Hist. Gloucestershire*, writing of the same parish says:—

"There is a very handsome modern house built by William Moore, Esq., who married Miss Collet, daughter of Mr. Collet, late of this place, by whom he had a good estate in the parish; but he died about the year 1771, without issue, and his widow, Mrs. Moore, is the present proprietor."

"On the table of a freestone monument against the

south wall of the church: 'In Memory of Anthony Collett, Gent., who lies at the entrance of y^e seat. His Charity and Zeal for his religion survives in a donation of Ten Pounds yearly, for the instruction of twelve poor boys in the principles of the Church of England, who deceased in 1719.' At the top are these arms,—Sable, on a chevron between three hinds argent, as many annulets or."

In Atkyns the arms are given argent a chevron azure between three hinds proper.

According to Bigland, among persons summoned from this parish by the heralds in 1682 and 1683 was Anthony Collett, gent.

There are tombstones to Mary, wife of Henry Collett, ob. Dec. 25, 1737, æt. 58; Anthony, son of Mr. Henry Collett, Sep. 14, 1732, æt. 16; Anthony Collett, Gent. Nov. 22, 1682, æt. 50; William Collett of Lower Slaughter, 1 Mar. 1767, æt. 82; Richard Collett, 6 Aug. 1715, æt. 89; Hannah, wife of John Collett, 1 Dec. 1763, æt. 57.

At Longborough churchyard; there are headstones for Thomas Collet, Oct. 8, 1720, æt. 66; Hannah Collet, Jan. 3, 1725, æt. 72; Esther Collet, Mar. 28, 1726, æt. 36; Mary Collet, Aug. 16, 1741, æt. 26; Richard Collet, Dec. 6, 1768, æt. 55; Ruth, wife of John Collet, Sep. 18, 1761, æt. 64; Joseph Collet, May 22, 1779, æt. 70; Sarah, his wife, Nov. 1, 1761, æt. 51.

At Naunton churchyard a headstone to John Collett, son, Nov. 13, 1715, æt. 63. The name appears to have been written sometimes with a single and sometimes with a double *t*.

Out of these materials, and from the registers of these parishes, your correspondent *St. Liz* will probably be able to make out the pedigree he requires.

SAMUEL LYSONS.

FUTHEY, OR FUTHIE (3rd S. iii. 69).—This name is now very uncommon in Scotland, as in the *General Directory* for that kingdom, lately published by the Post Office Authorities in Edinburgh, it does not once occur, though the names there given are very numerous. The only trace of it (besides that given by your correspondent) is to be found, so far as I can see, in the printed Index to the *Services of Heirs*. It appears from that Index, No. 3763, that on May 12, 1653, James *Fuithie* or *Smithe*, was served heir to his father, John *Smithe* or *Fuithie*, cordiner (*i. e.* shoemaker), burgess of Edinburgh. G.

THE HALSEWELL (3rd S. iii. 9, 34, 80).—As a pendant to the contributions on this subject, I may mention that the son of the Captain Peirce who was drowned, lies buried in the churchyard of Sidmouth, Devon. The grave is at twenty-five yards north of the church, for I have just measured it. The place is marked by a head and foot-stone. The subjoined is the inscription on the former:—"In memory of Capt. T. B. Peirce, son of Capt. Peirce of the Halsewell E. Indiaman, obiit Oc-

tober 13 [?], 1806, aged 30 years." The date, "1806," is almost illegible, but on the foot-stone it is plain, as follows:—"T. B. P., 1806." An old man, who recollects the circumstance, told me in the churchyard, that the younger Capt. Peirce, thus commemorated, died in a residence still standing, called Castle House, in the Upper High Street, Sidmouth. On the stone the name is twice spelt *Peirce*, not *Pierce*; that is to say, the *e* is before the *i*. P. HUTCHINSON.

ANDERSON OF TUSHIELAW, ROXBURGHSHIRE (3rd S. iii. 46).—As I suppose that *any* information relative to this family will be acceptable to your correspondent *z. o.*, I may state what I know on the subject. During my residence in Edinburgh, I was upon terms of intimate friendship with the late Mrs. Torry Anderson, of Tushielaw. She was the widow of General Gaskin, by whom she had an only child—a son. She married, secondly, the Rev. Thomas Gordon Torry, son of the Right Rev. Bishop Torry, of Peterhead; and occasionally officiating minister of St. George's Episcopal Chapel, York Place, Edinburgh. On his marriage with the heiress of Tushielaw, Mr. Torry assumed the name of Anderson, and had two daughters, Vernona and Patricia. The eldest daughter grew to womanhood; and I believe is still living, but the younger one died in early childhood. During the period of my acquaintance with Mrs. Anderson, she was much harassed by a protracted litigation regarding the succession to the estate of Tushielaw, in which she established her rights. She died in 1837; was buried in the Episcopal Chapel of St. John, Edinburgh, and I was present at her funeral. At the death of his mother, Benjamin Gaskin assumed the name of Anderson, and became possessor of the estate of Tushielaw. He married his cousin, whose maiden name I do not remember, and died either in 1856 or 1857; leaving an only child, a son, who is now I suppose the laird of Tushielaw.

JOHN PAVIN PHILLIPS.

Haverfordwest.

SUNDAY NEWSPAPERS (3rd S. i. 49).—I wonder none of your northern readers have informed K. P. D. E. that the practice of placing *newspapers* in the seats is quite common in Scotland. In the Free Church, at least, I know it has been the practice for many years thus to distribute the *Record* of the Free Church, which is frequently perused by the congregation until the service begins.

J. SAN.

Natal.

DOUBLER (3rd S. i. 148, 216).—This word has probably been sufficiently illustrated by your correspondents G. and F. C. H.; but I would add, that a native of the East Riding informs me the word is, or was, there applied to pewter or tin dishes, as well as to the "wooden platters"

and other large dishes referred to at p. 216. There is a kind of plate (intermediate in size, I believe, between dinner and breakfast plates,) which in the Scotch pottery trade is called "twifler." Has this any connection with "doubler," or what is its etymology? J. SAN.

Natal.

WILLIAM DORRINGTON (3rd S. iii. 132.)—There is a short Memoir of this person (whose real name was *Dodington*) in *Athenæ Cantabr.*, ii. 164, 546. Your Note supplies the exact date of his suicide, and throws light on its cause.

C. H. & THOMPSON COOPER.

WILLIAM TYNDALE (3rd S. iii. 133.)—In the "Biographical Notice," prefixed to the *Doctrinal Treatises, &c.*, of Tyndale, published by the Parker Society (p. 15), some strong arguments are advanced to prove that the ordination referred to in "N. & Q.," in reply to A. B. C.'s question, was not that of William Tyndale, the martyr, but of one bearing the same name. C. C. HARINGTON.

The Close, Exeter.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Manual of Heraldry, Historical and Popular. With Seven Hundred Illustrations. By Charles Boutell, M.A. (Winsor & Newton.)

Of the value and interest of Heraldry as a handmaid of History, as an Ally of Art, and as the Chronicler of Archæology, Mr. Boutell professes, in this handsome and profusely-illustrated volume, to say but little, and yet the volume itself appeals in every page to the claims of Heraldry to our attention from its close alliance with Biography and History. Mr. Boutell, indeed, shows, in his preface that heraldic knowledge is essential to the student of English History; that Heraldry alone enables the Gothic architect to feel the full power of what the Gothic has accomplished, or is now able to accomplish, as a living art—that the Artist and Sculptor now appreciate its value, and that to that now large class of artists and amateurs, illuminators, Heraldry opens a wide and richly diversified field of attractive study. Mr. Boutell is no novice in book-work. He not only knows his subject, but how to put it before the public in an instructive form; and looking to the vast amount of materials which he has collected in his *Manual of Heraldry*, and to the number and beauty of its illustrations, we think he is justified in expecting it to be welcomed by the public on the grounds which he puts forth, namely, that "As a book of reference it will be found trustworthy, easy to be consulted, and as far as it professes to go, complete." But why has Mr. Boutell, or his engraver, omitted the cross argent from the Wellesley shield, p. 337?

The Scholemaster by Roger Ascham. Edited, with Notes, by John E. B. Mayor, M.A., Fellow of St. John's College, Cambridge. (Bell & Daldy.)

The reputation of Roger Ascham, whose learning, as Johnson well said, "calls for that reverence which all nations owe to those who first rouse them from ignorance, and kindle among them the light of literature"—and the estimation in which this admirable "Scholemaster" has ever been held—furnish good reasons, besides those

set forth by the Editor, for its republication by Messrs. Bell & Daldy. When we add that such republication (from the first edition) has been superintended by Mr. Mayor, with that carefulness, diligence, and learning for which that gentleman is distinguished, we have said enough to recommend this book to all lovers of our old English Classics.

Epigrams, Ancient and Modern: Humorous, Witty, Satirical, Moral, Panegyric, Monumental. Edited, with an Introductory Preface, by the Rev. John Booth, B.A. (Longman.)

A pleasant and tolerably extensive collection of epigrams, which has one great advantage over many of its predecessors,—that the good taste which has presided over the selection has secured the omission of all such epigrams as are not fit for general reading.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

GRABE'S SEPTUAGINT. Folio. Oxford, 1707. Any vols. except the first.
MISSALE LEODIENSE.
BREVIARIUM, ditto.
MISSALE AUGUSTENSE.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

STANDING ORDERS OF THE R. E. ESTABLISHMENT, CHATHAM. By Lieut.-Col. Pasley, R.E. 1818. Two copies wanted.

Wanted by Lieut. Clayton, R.E., Brompton Barracks, Chatham.

MRS. BEHN'S PLAYS. Edit. 1724. 4 Vols.

MRS. COWLEY'S PLAYS. Edit. 1813. 3 Vols.

C. SHADWELL'S PLAYS. Edit. 1720. 1 Vol.

SIR R. STEELE'S DRAMATIC WORKS. 1 Vol. And, generally, any old and scarce Dramatic Works.

Wanted by Henry King, Esq., 5, Paper Buildings, Temple, E.C.

ARMY LIST, May, 1862. Parker.

Wanted by Messrs. Henningham & Hollis, 5, Mount Street, Grosvenor Square.

Notices to Correspondents.

CONSECRATION OF BISHOPS.—HERUS FRAZER will find the information he requires in that most useful book—*Stubbs's Succession of Bishops in England*.

COLENSO CONTROVERSY. We have determined not to insert any of the many various papers which have reached us on this painful subject.

PANCAKES.—L. P. and "ONE OF THE SEVEN" will find something on the origin of this custom in our 1st S. v. 491. Pancakes are the last remains of our English Carnival, and of the feasting and rioting which in the "good old times" formerly preceded the religious observances of Lent.

E. LOVEGROVE. "Coil," in the sense of a continuous noise, is used by all our old writers, and quite justifies Thomson's line—

"And such a coil the grasshopper did keep."

H. L. T. The works issued by Smith, of 113, Fleet Street, can now only be procured at the second-hand booksellers.

LEALLAWG. Dugdale makes no mention of the Abbey of St. Peter's at Winchester. Has our Correspondent misquoted the word Winchester for Westminster from the Domesday Book?

N. B. For the origin of the proverb, "To sow one's wild oats," see "N. & Q." 1st S. v. 227, 306; 2nd S. i. 229.

M. N. What became of the celebrated Batheaston Vase appears unknown. See our 2nd S. v. 493, and Walpole's Letters, ed. 1837, vi. 171.

ERRATUM.—Anti p. 134, col. ii. line 17, for "Carucella" read "Carucata."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 185, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, FEBRUARY 28, 1863.

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Dates.

THE DANISH KING'S KEEPSAKE TO THE PRINCESS ALEXANDRA.

[We are sure all readers of "N. & Q." will be well pleased with the following extract from the *Danmark*, which we have just received from Copenhagen. Our antiquarian friends know the great interest which archaeology has for the King of Denmark, who holds that—

"There is a consecrating power in Time,
And what is grey with years to him is godlike."

His Majesty's selection of a keepsake for the future Princess of Wales shows that his love of the beautiful and the poetical is no less strong.

Our readers will, we are sure, join heartily in the prayer of their Danish brethren that the Cross of Dagmar may be a happy symbol of the love and respect in which the PRINCESS ALEXANDRA will ever be held by her adopted country.]

Dagmar, the "darling Queen" of Denmark, died in 1212, and was buried in Ringsted Church. She was carried to the grave adorned with a costly jewel, which lay on her breast. In the time of Christian V., when her tomb was opened, this cross was taken care of, and it is now one of the most precious objects preserved in the Museum of Northern Antiquities in this city. This golden cross, which is about an inch and a half long and one inch broad, is covered with figures in enamel on both sides, and is supposed to be of Byzantine workmanship. On the front is Christ on the cross, and on the back five half-length figures;

Christ in the middle, St. Basilus above, St. John Chrysostomus below, St. Mary on the left, and St. John the Evangelist on the right. Golden screws fasten the two sides together, and the space within probably contains a splinter of the Holy Cross or some other relic.

This splendid ornament has great artistic value, it being the only enamelled cross which is known to be older than the year 1212. It is always beheld with veneration by the crowds who visit the museum: for it speaks of a lady beautiful beyond compare, who died in the bloom of youth, and who demanded neither goods nor gold, broad acres nor stones of price, as her morning-gift; but only asked Valdemar the Victorious, her lord and master, to free the peasantry from their plough-tax and the poor prisoners from their fetters. It was this same Queen who, according to tradition, had never committed a greater sin than that *on a Sunday* she once "laced her silk sleeves small,"—and of whom the old Danish ballad sings, that though she lay "dead on little Kerstin's arm when the King rode up the street," she woke up at the sound of Valdemar's and her maidens' prayers, to ask him—"Peace give to the outlawed men, free the prisoners from their irons." If ever there was a woman regarded for centuries as holy, it was Queen Dagmar. Even down to the beginning of this century, when the farmer went to his bench in Ringsted Church, he first approached the three graves where lie Valdemar and his two wives, and said: "Dagmar hail! Bengerd fie!"

No one in this country has so long and so eagerly pursued and protected antiquarian studies and our national monuments as the King. And he has had the happy idea to use this famous cross as a motive for a rich diamond jewel which he intends to give the Princess Alexandra on her leaving the shores of her country. To lay hands on the original cross was, of course, not to be thought of. It is regarded by the people as a kind of Palladium. But his Majesty has ordered an exact copy to be made by his Court jeweller Mr. Diderichsen, who is also at work on the jewel which accompanies it.

May Dagmar's Cross be a happy symbol, for her Royal Highness, of the love and respect with which she will be received by the nation whose Queen she will one day be!

THE CID AND HIS TOMB, SPAIN.

Happening to spend a few days in Burgos in the year 1859, I visited the Cathedral, the Convent commonly called "Las Huelguas," because erected in the gardens of *recreation* which belonged to Alonso VIII., and the Carthusian Monastery of "Miraflores," where is to be seen

the glorious and marvellous tomb, erected by Queen Isabella "the Catholic," to the memory of her parents, Juan II. and Isabella his second wife.

Burgos and its neighbourhood is emphatically the land of the Cid, the renowned hero of Spanish history, whose glorious deeds for eight centuries have been the theme of song, and have earned for him the proud appellation of "Campeador,"—a hero without equal. The term *Cid* is of course from the Arabic, signifying "Lord" or "Master." An old Spanish Chronicle thus gives us the meaning of both the words:—

"Los enemigos reconocidos fueron los primeros que le nombraron 'el mio Cid' (es-Said, mi Señor), y su Rey y el pueblo añadieron el de Campeador (heroe sin igual)."

His Spanish name in full is, Don Ruy Diaz de Bivar. Bivar is a small town where the Cid was born in 1025 (or 1026), about two leagues from Burgos.

But the most interesting place is the Monastery of San Pedro de Cardena, which is near three leagues from the town, beyond the Convent of "Miraflores." Here the Cid was buried, after he had captured Valencia in 1099. His body was brought to Cardena, mounted on his war-horse "Babieca," now as famous as the Duke of Wellington's "Copenhagen." The tomb still exists in the centre of a small chapel called "The Chapel of Kings, Counts, and Illustrious Men." The tomb, which appears to have been erected at the end of the thirteenth century, was originally placed in front of the high altar; but in the time of Philip V. it was removed to its present place, the walls of which were covered with painted escutcheons belonging to the several noble personages who were interred around the Cid. These were, the Cid's faithful wife Ximena; their two daughters Maria Sol, Queen of Arragon, and Elvira, Queen of Navarre; his father, Don Diego Lainez, and his mother Doña Teresa, &c.

The monastery was sadly mutilated by the French invaders in 1808. Their curiosity was excited by nothing till they arrived at Burgos,—

"When they heard," says Southey, "that the wife of the Cid (whose name they Frenchified from Ximena into *Chimène*), was buried at Cardena, then parties were daily made up to visit her tomb, and passages were spouted from 'Corneille' in her honour."—*Chronicle of the Cid*, p. 432.

But what is the most barbarous act recorded of them,—they violated the tomb, and removed the bones of the Cid and his wife, together with the old sepulchre itself, to decorate a promenade which they had erected at Burgos! The French General Thibault, hoping to link his insignificance with the immortality of the Cid, inscribed his name on the tomb, as the author of the transportation!

But in 1826, both the sepulchre and its contents were removed back to Cardena, with great pomp and solemnity. Evil days, however, came once more over Spain; and in 1835, all monastic foundations having been suppressed throughout the country, the poor bones of the Cid (and I suppose those of his wife too) were removed again to Burgos, and placed in a walnut-wood urn in the "Casa Consistorial," which corresponds with our Town-Hall. There they repose at the present day, where the visitor may behold the splendid modern monument erected by Spaniards to the memory of their renowned "Cid Campeador," by the permission of the authorities. F. Ozanam, in his *Pèlerinage au Pays du Cid* (Paris, 1853, p. 24), remarks that the bones of the Cid were thus saved from some "touriste Anglais!" forgetting the ravages of his own countrymen in 1808! (See Ford's *Handbook for Spain*, p. 857.)

In examining the splendid Cathedral, I was shown the "Cofre del Cid," the worm-eaten old chest which, according to tradition, the Cid filled with sand; and then telling the Jews that it contained gold and jewels, he by this means raised a large loan. The contents of the chest were not to be inspected until the money was repaid. This was done, both principal and interest having been faithfully returned.

The Ballads of the Cid are numerous. They were first published by Juan de Escobar in 1615. A new edition of the *Romancero del muy Valeroso Caballero, El Cid Ruy Diaz de Bivar* was published at Frankfort, by Müller, in 1828. One of the "Chronicles" of the Cid has been translated by Southey. There are several ancient *Chronicas del Cid* extant in Spanish, some of which are now very scarce. JOHN DALTON.

Norwich.

NOTICEABLE ENTRIES IN THE REGISTERS OF ALLHALLOWS BARKING.

Book IV.

This Book contains marriages from 1752 to 1762; christenings from 1749 to 1798; and burials from 1752 to 1812. It is in many places carelessly written; but the material being parchment, it is on the whole well preserved.

Of baptisms and marriages there are no entries of consequence. The following are the most important:—

Burials.

1754, Jan'y 10. Robert Stainbank.

1756, Jan'y 16. Thomas Stainbank, from Mark Lane.

[Tomb remains on the floor of south aisle.]

1758, May 9th. Thomas Gordon, Esq., Tower Liberty.

[This gentleman possesses an elaborate monument under the window of the north aisle of the chancel, erected by his daughter.]

1763, Feb^y 19. Rev^d Thomas Louder.

—, June 28. Edmund Proudfoot, Esq^r.

1766, Aug. 29. John Winder, Esq^r.

1767, May 11. Mary Warren.

[Tomb, middle aisle floor.]

—, Dec^r 25. Rev^d Charles Turner.

1768, July 28. Joseph Dent.

1790, Feb^y 20. Isaac Dent.

[The brothers have a large and handsome monument on the south wall, near the gallery, erected "by their nieces Elizabeth and Mary Hearle, of Limehouse."]

1770, Feb^y 11. Rich^d Roman, Esq^r.

[Deputy of Tower Ward, lies buried under a large slab on the floor of the middle aisle.]

1772, June 7. Sam^l Freeman, Esq^r. [Deputy.]

1773, Jan^y 11. Rev^d Sam^l Freeman.

[The tomb of the Freemans is on the floor of the south aisle.]

1775, Aug. 28. Morgan Lloyd Grey, Esq^r.

—, Sep^t 4. Edward Alexander.

[Has a marble monument on the wall of the north aisle, surmounted by a profile; beneath is a coat of arms.]

1779, Oct^r. Sarah Tidd.

[Tomb middle aisle floor, to several of this name.]

1782, Mar. 9. Rev^d W. Roman.

[LL.B., Curate and Lecturer, of St. John's College, Oxford; chaplain to Winterbottom, Lord Mayor, 1752, at whose election he preached a sermon; also Vicar of Upper Clatford and Farringdon, in the county of South Hants. Has a tablet to his memory, and that of his wife, on the north wall, close to the west gallery.]

1783, May 6. Rev^d George Stinton, D.D.

[Vicar; has a plain tablet on the east wall, south chancel; also Rector of *Wrotham*, and Chancellor of Lincoln. See *Gent's Mag.* for 1783.]

1785, Nov. 7. Fred^k Vincent, Esq^r.

—, June 13. Ann Wray.

[The Wrays have a monument on the south aisle floor.]

1786, Dec^r 14. William Gordon, Esq^r, removed by a faculty for St James' parish, Rochester, Kent.

[Which is duly recorded on a slab in the lobby at the west end of the church.]

1797, Feb^y 16. Sam^l Proudfoot, Esq^r.

[Has a monument, an oval tablet on the wall, south aisle chancel; and beneath is the crest, on a shield, a boot and spur, with the motto: "In hoc signo vinces."]

1801, Jan^y 16. Thomas Scale.

[Has a plain marble tablet on the east wall of the south chancel.]

1806, Feb^y 15. John Crosier, Esq^r.

[Tomb on the east wall of south chancel.]

1807, June 14. Jane Bland, in the Chancel vault.

[Has a monument in the corner of north aisle of chancel.]

1809, June 21. Josiah Lucas, Esq.

—, Aug. 8. Andrew Mackay, LL.D., F.R.S.

[Mathematician, astronomer, and teacher of navigation. See *The European Magazine* for 1809, v. 56.]

JUXTA TURRIM.

HUMAN SACRIFICES AMONG THE ROMANS.

In his volume of *Miscellanies* recently published, Lord Stanhope includes a correspondence between himself, Sir Robert Peel, and Lord Macaulay upon the question, "Were human sacrifices in use among the Romans?" Lactantius, Prudentius, Minutius, Giselinus, Cicero, Porphyry, Livy, Suetonius, and Dion Cassius, are all quoted by one or other of the correspondents with much learned and ingenious comment. The conclusion arrived at, doubtfully by Sir Robert Peel, but (*more suo*) very positively by Lord Macaulay, is (in the words of the former) that he "doubts whether there is to be found among unprejudiced contemporary writers, any evidence on which to convict the Romans of offering human sacrifices during the classical times of Roman history." Lord Stanhope's own opinion is not distinctly stated, but would appear to be opposed to that of his correspondents.

It appears to me, however, that these eminent commentators have omitted to notice the collection of authorities in so accessible a book of reference as Adam's *Roman Antiquities* (p. 299, ed. 1830.) Adam says:—

"Human sacrifices were also offered among the Romans. By an ancient law of Romulus, which Dionysius calls *leges sacerdotales*, Lex prodictionis, ii. 10, persons guilty of certain crimes, as treachery or sedition, were devoted to Pluto and the infernal gods, and therefore any one might slay them with impunity. In after times, a consul, dictator, or prætor, might devote not only himself, but any one of the legion (ex legione Romana, called Scripta, because perhaps the soldiers not included in the legion, the Velites, Subitarii, Tumultuarii, &c. were excepted), and slay him as an expiatory victim (piaculum, *i. e.* in piaculum, hostiam cadere), Liv. viii. 10. In the first ages of the republic human sacrifices seem to have been offered annually, Macrobian. *Sat.* i. 7, and it was not till the year 657 that a decree of the senate was made to prohibit it: ne homo immolaretur, Plin. xxx. 1, s. 3. Mankind, says Pliny, are under inexpressible obligations to the Romans for abolishing so horrid a practice (qui sustulere monstra, in quibus hominem occidere religiosissimum erat, mandis verò etiam saluberrimum), *ibid.* We read, however, of two men who were slain as victims with the usual solemnities in the Campus Martius by the Pontifices, and Flamen of Mars, as late as the time of Julius Cæsar, A. 708, Dio. xlii. 24. Whence it is supposed that the decree of the senate mentioned by Pliny respected only private and magical sacred rites, and those alluded to, Horat. *Epod.* 5. Augustus, after he had compelled L. Antonius to a surrender at Perugia, ordered 400 senators and equites, who had sided with Antony, to be sacrificed as victims on the altar of Julius Cæsar, on the ides of March, A. U. 713, Dio. xlviii. 14. Suetonius makes them only 300, Aug. 15. To this savage action, Seneca alludes, *De Clem.* i. 11. In like manner, Sex. Pompeius, threw into the sea not only horses, but also men alive, as victims to Neptune, Dio. xlviii. 48. Boys used to be cruelly put to death, even in the time of Cicero and Horace, for magical purposes, Cic. *Vat.* 14; Horat. *Epod.* 5.

The passages referred to in Macrobius and Pliny, if they bear out Adam's text, would appear to be well nigh conclusive. Neither Sir Robert

Peel nor Lord Macaulay notice either of these two authorities, but the former alludes to the "Lex proditionis," and to the devotion of a victim, "Ex legione scripta," mentioned by Livy, and adds what he calls a "curious passage from Dion Cassius," being the same as that alluded to by Adam. The passage is as follows:—

"Ἄλλοι δὲ δύο ἄνδρες ἐν τρόπῳ τιμῇ ἱερουργίας ἐσφαγίσαν. Καὶ τὸ μὲν αἴτιον οὐκ ἔχω εἰπεῖν (οὔτε γὰρ ἡ Σίβυλλα ἔχρησεν, οὔτ' ἄλλο τι τοιοῦτον λόγιον ἐγένετο) ἐν δ' οὖν τῇ Ἀρεῇ πεδίῳ πρὸς τε τῶν ποντιφικῶν καὶ πρὸς τοῦ ἱερέως τοῦ Ἀρεὸς ἐτίθησαν, καὶ γε αἱ κεφαλὰ αὐτῶν πρὸς τὸ βασίλειον ἀνετεθίσαν."

Upon this Sir Robert Peel says, "The two men to whom Dion Cassius refers were probably mutinous soldiers, and punished capitally for mutiny." But on this theory I would venture to remark, that it is surely contradicted by the first line of the quotation. Are not the words ἐν τρόπῳ ἱερουργίας properly translated by "in the practice" (or "course") "of a religious ceremony," or "priestly function"; and is the word ἱερουργία one which could have been used in connection with *anything* but sacred rites? The suggestion of an execution for mutiny appears to be gratuitous. The fact of human sacrifices seems to be conclusively established, and the doubts to be only upon their precise nature and object. On this Sir Robert Peel justly remarks:—

"In the cases of some offences—punishable by death—there appears to have been, in the earlier times of Rome, a tendency to offer up the victim of the law as a sacrifice to some god; at least to confound the notions of legal punishment with expiatory sacrifice."

I fear that my remarks have extended to far too great a length. The interest, however, which attaches to the subject will perhaps plead my excuse. And I would ask space, in conclusion, for one quotation from Lord Stanhope illustrative of the wider bearing of the inquiry than upon a point of mere classical curiosity:—

"It is curious that the classical controversy now before us should have a direct bearing on the history of America, for it has been often debated, in reference to the accounts of early Mexico, how far the practice of human sacrifices can possibly co-exist with any high degree of civilisation and refinement."—*Miscellanies*, p. 122.

J. C.

The following Notes may perhaps be of use to those who are interested in this question. In Gibbon's celebrated Chapter L. of the *Decline and Fall of the Roman Empire*, he says:—

"The life of a man is the most precious oblation to deprecate a public calamity: the altars of Phœnicia and Egypt, of Rome and Carthage, have been polluted with human gore: the cruel practice was long preserved among the Arabs: in the third century a boy was annually sacrificed by the tribe of the Dumatians, and a royal captive was piously slaughtered by the Prince of the Saracens the ally and soldier of the Emperor Justinian."

See also the notes on this passage. In C. A. Böttiger's *Ideen zur Kunst-Mythologie*, band ii. s. 21, there is the following note on the altar of Jupiter Latialis at Rome:—

"Die 4 Hauptakte des Cretensischen Zeus-Mythos giebt uns ein vierseitiger Altar (wahrscheinlich einst dem Jupiter Latialis geweiht, und in der Gegend von Alba Longa gefunden) im Museo Capitolino, t. iv. tab. 5-8. Erklärung dieses merkwürdigen, cyclischen Monuments.—1. Die Kreisende Mutter.—2. Die Täuschung des Kronos durch Bätül.—3. Die Curetantenanz.—4. Die Olympier umringen den thronenden Zeus. Gori, *Præfat. ad Inscriptiones Domianas*, hat zuerst davon gesprochen und die wahrscheinliche Muthmassung geäußert, dass der Altar dem Jupiter Latialis geweiht gewesen sei, dem auch Foggini, p. 9, beipflichtet."

S. H.

INSCRIPTIONS IN HUGUENOTS' BURIAL PLACE, PARIS.

In the year 1675, when Mr. T. Dineley travelled to Paris, he visited the Huguenots' burying place in the Faubourg St. Germain; and in the MS. account of his tour, he gives the inscriptions on the monuments of some of his countrymen who were there interred. I know not whether the cemetery exists, and still less whether these inscriptions have been preserved; but as some of them are connected with families whose descendants are still extant, I think they may be not unworthy of attention.

He goes on to state the dead were usually put into the ground without any manner of ceremony or prayer; nor ought the Protestants to appear in any great numbers after the corpse, or carry it in the day time:—

"Over against coming into the yard, against the wall, is the monument of two sons of the Earl of Holland, with this inscription in golden letters:—

Memoriæ
Duorum Nobilium Infantum,
Roberti, et Ingrami Rich.
Comitis Hollandiæ, in Angliā
Filiorum natu minorum.
E Patria, ab ipsa eorum matre
Huc in Galliam deducti,
Difficili et pertinaci quo
Tum laborabant morbo.

Extincti,
Eadem Pientissima mater,
Elizabetha, Hollandiæ Comitissa,
Juste celebravit,

Et hoc monumentum fieri fecit.
Vixit Robertus Annos III. Menses IV.
Obiit 1 Oct. Anno Dⁱ MDCLVIII.
Ingramus non nisi Annum I. et menses
IX. attigit: obiit A.D. MDCLVIII.
Quo autem citius, eo quoque certius,
Æternam felicitatem aderunt."

On the right hand, going into the burying place, is the monument of Randolph Crew, second son of Sir Clipsbey Crew, of Crew Hall, Cheshire (nephew to Randolph Crew, Lord Chief

Justice of England), who was murdered in this city : —

"Randolphus Crewe—Nobilis Anglus.
Domini Clipsbei Crewe, de Crewe
Hall, in Com. Cest. Equitis Aurati
Filii iudici, Dñi Randolphi Crewe, Summi
Angliæ Justiciarii Nepos.
Hic sepultus jacet in flore suæ ætatis,
Violenta et malefica manu peremptus,
Dum enim placide per plateas processit, flagitioso
Quorundam exorbitantium assectarum gladio
Immaniter atque immerenter confossus est,
Et biduo post obiit 21st Sept., A.D. MDLVII.
Ætatis suæ 27," &c.

Against another wall is a monument in brass to Robert Hyde, Esq., "Armiger equestris in Anglia," who died 1650. Another to Thomas Spencer : —

"Ex antiqua et perillustri Spencerorum Gente, apud Anglos oriundus. Hic situs est, non aromate Compositus, sed boni nominis unguento Excellentissimi Dñi Gulielmi Spencer, Baroni de Wormleighton, in Agro Warwick. filius quintus. Necnon Dñi Henrici, Comitiss Sunderlandiæ," &c.

Also this : —

"Memoriæ Ricardi Steward, decani Westmonasteriensis, et Sacelli Regii in Angliâ. Qui hoc tantum suo monumento inscribi voluit Epitaphium: 'Hic jacet R. Steward, qui assidue oravit pro pace Ecclesiæ.' Obit 15th Novr, 1651, ætat. suæ 58."

Also, —

"Memoriæ Lectissimæ Virginis Henriettæ Cornwallis, Filiæ Honoratissimi Viri F. Cornwallis Equitis Aurati et Baronetti, Serenissimo principi Carolo Magnæ Britanniæ et regi a secretioribus Consiliis regiæque hospitii Theauriarii. Quæ obiit MDCLVI. ætat. 22."

And another to "Johannes Godfrey, Anglus, e pervetusta et nobili in agro Cantiano familia. Ædis Xti in Oxon. alumnus, et qui obiit 1654, ætat. 34."

Another to "Stephen Fox, filius Stephani Fox, Eq. Aurati, natu et spe maximus; obiit 1670, ætat. 13 nondum expleto."

THOMAS E. WINNINGTON.

Minor Notes.

THE PRINCE OF WALES ROBBED AT A DRAWING ROOM.—Is 1792 included in the "good old times?" because, if so, I think we have improved upon them. Can the readers of "N. & Q." fancy the present Prince of Wales, when officiating for his Illustrious Mother, running the risk of being treated at a Drawing Room as the last Prince of Wales was, on January 18, 1792? On that day, on the entrance of the Prince of Wales into the Drawing Room at St. James's, he was suddenly obstructed by a gang of fellows, "who," says the *Gentleman's Magazine*, "by means of a dress coat, had procured admittance." A gentleman of the Prince's retinue cautioned His Royal Highness to

be on his guard, as the characters of some persons near him seemed to be suspicious. Not long after, the Prince felt a violent force pulling him suddenly on one side, and, clapping his hand upon his sword, found that the guard, or bow, which contains the principal diamonds, had been forcibly broken off, and was hanging by so slight a hold, that the smallest repetition of force would have removed it.

T. P.

COWARD: BODY. — Of these two words I have seen no satisfactory etymology. The following seems to me not to be devoid of probability.

Coward. Fr. *coward*; Sp. *cobarde*; It. *codardo*. This Richardson derives rather absurdly from the verb *cower*; to me it appears that the Italian form suggests the true origin. *Codardo* is *i. q. cor-tardus*, or *cuor-tardo*, faint-heart. From this it is easy to deduce the French and Spanish terms. I have not Diez or any other etymological dictionary at hand, so I may have been only discovering what is already known.

Body. This word is, I believe, peculiar to the English language, and no plausible etymon has, as far as I know, been offered. May it not be identical with *booth*, *boothie*, and have been used by the clergy to express the *σεννί*, *tabernaculum*, by which St. Paul designates the body?

THOS. KEIGHTLEY.

HANSERD KNOLLYS. — This celebrated Non-conformist (whose name has been assumed by a publishing society), in his *Life* written by himself (p. 3.), mentions his going to Cambridge, but does not expressly state that he was a member of the University. Mr. Brook (*Lives of the Puritans*, iii. 491), says that Mr. Knollys was educated in the University of Cambridge, and became a graduate. We find that he was matriculated as a pensioner of Catharine Hall, March 30, 1629. Being then above thirty years old, he was no doubt, a ten-year man. He was ordained deacon June 29 in the same year, and priest on the following day. It seems certain that he never took a degree at Cambridge. The Master of S. Catharine's College is unable to find any entry of his admission, although the books of the College at that period are remarkably well kept.

C. H. & THOMPSON COOPER.

Queries.

AUTHORSHIP OF A POEM. — I have found in magazines, &c., more than once, a poem on the accession of her present Majesty, commencing —

"Maiden, heir of Kings,
A King hath left his place."

I have always seen it attributed to Mrs. Barrett Browning; but it does not appear in her col-

lected works. Who wrote it? Is it one of those outcast poems dropped into oblivion by their authors? It is quite in Mrs. Browning's style, and if it be hers, must, I think, be one of her earliest poems.

HERMENTRUDE.

WILLIAM ATKINSON, of Thorparch, within the bounds of the city of York, son of a deceased clergyman, was admitted a sizar of Jesus College, Cambridge, Dec. 29, 1775; being B.A. 1780, and M.A. 1783. He was author of *Poetical Essays*, Leeds, 4to, 1786. We are desirous of ascertaining when he died. One William Atkinson of Leeds published a speech on the Catholic claims, 1829.

C. H. & THOMPSON COOPER.

Cambridge.

BOYLE'S WORKS.—According to both editions of Lowndes, the earliest publication of the Hon. Robert Boyle was *Theological Works*, epitomised by Richard Boulton, London, 1715, 8vo, 3 vols., 12s.

Would anyone give me any information concerning the earlier editions of the *Occasional Reflections*, if they were published separately—as, from the preface and the address to the author's sister, I suppose they were? I have a copy of the 2nd edition of the *Usefulness of Experimental Natural Philosophy*, Oxford; printed by Hen. Hall, printer to the University, for Ric. Davis, Anno Dom. 1664, 4to. What could have caused such wholesale omission in both editions of Lowndes?

J. HENRY SHORTHOUSE.

Edgbaston.

BISHOP BURNET'S MSS.—I want to draw the attention of book and manuscript collectors through your columns to a volume which has been, I think, twice before alluded to by you. I mean a volume of autographs which were in Burnet's possession, and which it is supposed contains some of the originals from which the records appended to the volume of the *History of the Reformation* were printed.

I need not repeat what has been said about it in "N. & Q." 2nd S. x. 105; but, I may add, that I am told by one who saw the volume thirty years ago, that it seemed to contain original letters of Melancthon and others. If this is the case there are probably some that have never been printed. The purchaser of the volume at Evans's sale in July, 1838, possesses no record of the commission under which he bought it. It was afterwards offered for sale by the late Mr. Pickering for 60l. I trust this letter may draw out some information respecting this valuable volume. It has, I understand, been asked for twice within the last few months.

NICHOLAS POCKOCK.

5, Worcester Terrace, Clifton.

ROBERT BUTTERFIELD, of S. John's College, Cambridge, B.A. 1622-3, M.A. 1626, was author

of a work, of which a copy wanting the title is in the Bodleian library. It is described in the catalogue as *Maschil, a Treatise against Henry Burton*, 8vo. Burton published a reply in 1628. We hope through the medium of your columns to ascertain the exact title of Mr. Butterfield's book and the date, and place of publication. Any particulars of Mr. Butterfield's history will also be acceptable.

C. H. & THOMPSON COOPER.

Cambridge.

CHARLES I.'S GOLDEN RULES.—Can any of your correspondents furnish a copy of *King Charles's Twelve Golden Rules*? They were formerly seen on the broad-sheets of Bowles and Carver in connection with many of the maxims from *Poor Richard's Almanac* in farm-houses. The broad-sheet was embellished with various engravings.

W. F.

COIN OF CHARLES II.—What is the meaning of the coin, the description of which I give below? It is made of tin:—

Obv. Carolus II. D.G. Mag. Br. Fra. et Hib. Rex.—*ex.* 'The bust to the right, laurelled.

Rev. Counters. Conr. Lauffers. Rech. Pfening—*ex.* A shield crowned (a cross in the front of crown) with the usual four coats of arms. S. H.

LADY CHARLEVILLE AND CAPTAIN MAYNE.—Where can I learn any particulars of the marriage of Lady Charleville with Captain Mayne, whom, according to Walpole (*Correspondence*, ix. p. 67), "she married in an arbour by moonlight, and whom she obliged to take her family name of Coghill?"

And who was *Lady Elizabeth W*—, the beauty of Worcestershire of 1792?

C. M. W.

DRUMS AND FIFES.—Some years ago when in Paris, and the National Guard was in full activity, I was rather surprised to find their regimental music of the drum was unaccompanied with the fife. Othello, in the scene with Iago, bids farewell to

"The spirit-stirring drum, the ear-piercing fife;"

and Benedick, in *Much Ado about Nothing*, says of Claudio,

"I have known when there was no music with him but the drum and fife."

From these quotations I inferred, that, as military music, the two might ordinarily have accompanied each other; but looking into *Nollekens and his Times*, by Mr. J. T. Smith, I find, vol. i. p. 342, the following paragraph:—

"One morning, when a fifer and drummer were row-dowing to a newly-married couple, at the Sun-and-Horse-shoe, at the opposite house to Nollekens's: Mrs. Nollekens observed, that her father, Mr. Welch, used to say, that *fifing-boys* were first introduced by the Duke of Cumberland" [William Augustus, Duke of Cumberland, son of George II., obt. Oct. 1765];

and Mr. Smith, the editor, in a foot-note, states,—

"I do not recollect an earlier representation of a *ffing-bow* than that introduced by Hogarth in his picture of the *March to Finchley*."

Perhaps some correspondent of "N. & Q." will favour us with the history of the introduction of the drum and the fife into the English army; and allow me to ask, if there be any book of the tunes which are played as accompaniments to the beats of the drum?*

TAMBOUR.

"ENDIMIONE."—There was published in 1758, in Dublin, *Endimione*, a Serenata, from Metastasio, Italian and English. Who is author of this English translation?

R. I.

TIMOTHY JACKSON matriculated as a sizar of Sidney College, Cambridge, March 22, 1607-8; migrated to Emmanuel College, where he graduated (B.A. 1611-12, M.A. 1615.) He was author of *A Briefe and Plaine yet Orthodoxall Exposition upon St. Paul's Second Epistle to the Thesalonians*, Lond. 4to, 1621. We hope that some of your correspondents may be able to make additions to these meagre particulars.

C. H. & THOMPSON COOPER.

Cambridge.

ROBERT LEWIS AND GRAY'S INN.—In the table of gifts and bequests from members to Gray's Inn, I find the following entry:—

"Robertus Lewes, Armig. qui in hoc Grayensis Hospitio annos quadraginta et octo in studio juris municipalis exegit, hancce Diotam argenteam eidem moriens Testamento levavit, anno 1650.

"A pott, weight, 38 ozs. 15 dwts., valued at 10l. 0s. 2½d."

Information as to the family or native place, together with a list of the works (if there be any) in MS. or in print of the above-named Robert Lewis, is earnestly solicited. He entered Gray's Inn from Barnard's Inn in 1606 [1604?], where his name will probably be registered. The books of the latter are in the custody of Mr. Warren Pugh, 9, Bloomsbury Place, W.C., where, by the very kind permission of that gentleman, any one acquainted with the caligraphy of two hundred and fifty years ago, may make a search for the name with the view of obtaining a clue to the information required.

LLALLAWG.

THE LAW CUT IN STONE.—In M. de Meschin's recently published pamphlet, entitled *Bishop Colenso's Fallacies*, is the following Query, which deserves the attention of the readers of "N. & Q."—

"The learned Michaelis is of opinion that all Moses' laws were cut on stones, which were coated over with a thick crust of lime, and set up on Mount Ebal, near Sichem, that the engraving might continue for many ages, secure from all the injuries of the weather and atmosphere, and then, when by the decay of its covering, it

[* In our Second Series (see General Index, art. DRUM) will be found six articles on the words adapted to the beats of the drum. No printed collection of the words appears to be known.—ED.]

should, after hundreds or thousands of years, first come to light, serve to show whether they had suffered any change. Deut. xxvii. He goes on to say, that the discovery of these stones is probably reserved for some future age. Is there no Mr. Layard who will go and search for these stones, which this most learned and able man so confidently opines actually now exist undiscovered?"

Has any thing been written upon this subject since Michaelis?

T. L.

EARL OF MALTON.—Oldys, in his account of the destruction of deeds, &c. at Wentworth House (3rd S. i. 1) mentions as a reason, that the newly created Earl of Malton was afraid that some "who had been at war with him for his estate" might find something amongst them to shake his title. Qu. Who were the persons alluded to, and what was their descent?

z. o.

EDMUND MOLYNEUX.—In the south wall of the chapel, or transept, of Nutfield Church, Surrey, is a small plain altar tomb, without arms or other device. On a black stone over it is the following inscription:—

"EDMUNDUS MOLYNEUX.

Cum tumulum cernis, cur non mortalia spernis?

Esto memor mortis qui vivis tempore sortis.

Memento Mori.

Quid tua vita? Dolor. Quid Mors, nisi meta doloris?

Mors vitam sequitur; vita beata, necem.

Ergone defunctum dirè lachrymabimus? Absit.

Præstat Abesse Vivis, Possit ut Esse Deo.

EDMUNDUS MOLYNEUX."

Any information respecting the above Edm. Molyneux will be thankfully received. J. C. 14, Henrietta Street, Covent Garden.

MONOGRAM.—I should feel greatly obliged to any of your numerous contributors who will tell me the name of a painter who used the following monogram (*L*). It is placed on the side of a

miniature portrait of a celebrated lady, which was painted between the years 1685 and 1700. It may be the work of a Flemish, Dutch, or English artist.

E. B. E.

LORD PLUNKET, LORD CHANCELLOR OF IRELAND.—I am collecting materials for a biography of Lord Chancellor Plunket, which (along with his speeches) I hope shortly to publish. Being desirous of making the work as complete as possible, I should be much obliged for any particulars relating to him, or for references to any source of information not generally known. Address,

D. R. P.

University Club, Dublin.

ROBERT SHERWOOD, of Norfolk, matriculated as a sizar of Corpus Christi College, Cambridge, July 4, 1622, B.A. 1625-6, was author of *A Dictionarie English and French*, Lond. fol. 1632; and subsequently appended to Cotgrave's *Dictionary*. Any information respecting him will oblige.

C. H. & THOMPSON COOPER.

EARL OF SOUTHESK AND MASTER OF GRAY.—Shortly after the Restoration of Charles II. in 1660, a duel was fought in the neighbourhood of London, between the Earl of Southesk and Patrick, Master of Gray, in which the latter was killed. Where can any further details of this duel be obtained? In what part of the neighbourhood of London was it fought? and where was the Master of Gray buried? DE PRUS.

SPINOZA: TRACTATUS THEOLOGICO-POLITICUS. In *The Parthenon* of February 14, 1863, is a notice of the recently published translation of the *Tractatus Theologico-Politicus*. Of Spinoza it says, —

"His works, which were written in Latin, have been translated into German and French. One of them, the *Treatise on Politics and Theology*, now appears for the first time in English."

From this I infer that the old translation is not generally known. It has not the author's or the translator's name; but is entitled, *A Treatise partly Theological and partly Political, &c.* Translated out of Latin. London, 8vo, 1689. I have not compared it with the original enough to give an opinion as to its fidelity; but its English very inadequately represents Spinoza's Latin. I quote the first and last clauses of the translator's preface, as curious specimens of arrogance, though the last begins with an excellent piece of advice: —

"The gentleman that turned the following Treatise, written originally in Latin, into English, did it at spare hours only to divert and please himself, and therefore cares not who is displeased with his having done it."

"Nothing more needs be said to any reader than to desire that he will deliberately read the book twice over, before he condemn or commend it; when that is done, whether he like or dislike the Treatise itself, or the translation of it, shall be all one to him who never valued himself upon other people's opinions, nor did ever think that any part of his reputation depended upon the judgment of fools or knaves."

Is the name of the translator known? Does any evidence remain of the way in which the translation was received? H. B. C.
U. U. Club.

THE STORM OF 1703.—The peculiar state of the weather has occasioned me to take down an old volume, 1704, entitled —

"The Storm; or a Collection of the most Remarkable Casualties and Disasters which happened in the late Dreadful Tempest both by Sea and Land."

The book is composed of correspondence from all parts of the kingdom, narrating the effects of the visitation; and is preceded by a treatise of the Winds, and a smooth Pastoral, *by an ingenious Author*, on the occasion. The persons, Damon and Melibæus.

The occasion of my Note is a MS. one at the end of the volume, which states that on the day after, and for several subsequent days, *Macbeth*

and *The Tempest* were performed, and the storm turned into a means of amusement and mockery; its effects of falling houses, broken limbs, &c., being represented, and calling forth unusual bursts of acclamation. The writer does not say at which theatre.

The storm lasted seven days: the fiercest on Friday the 26th Nov. 1703, as it is recorded by the writers.

I know not if any journalist has recorded the fact of this note.

Dr. Derham, the author of many papers in the philosophical journals of the time, is one correspondent to the editor of the work. J. A. G.

TOWER OF LONDON.—Are there any records or registers connected with the Tower of London, regarding prisoners confined there, *circa* 1660—1663? and if so, where are they preserved?

Where was the Gatehouse of the Tower situated to which prisoners were generally consigned before their introduction to the inner penetralia? Has it any representative at the present day?

What part of the Tower was at this period more formally employed as a prison? Reference to works giving an account of this fortress at the above date would oblige. DE PRUS.

Queries with Answers.

HENRY WELBY.—References wanted to biographical accounts of Henry Welby, who, under the conviction that he was to be murdered by his brother, shut himself up from the world in a busy part of London, I think Cripplegate.

J. C. KETTLEY.

[There is a separate Memoir of this singular recluse, entitled "The Phoenix of these late times: or the Life of Mr. Henry Welby, Esq., who lived at his house in Grub Street forty-four years, and in that space was never seen by any. Aged 84. Shewing the first occasions and reasons thereof: whose portraiture you may behold, as it was taken at his death. With Epitaphs and Elegies of the late deceased gentleman, who lieth buried in S. Giles Church near Cripplegate, London. 4to, 1637." A perfect copy of this rare work ought to contain a full-length portrait of Welby by W. Marshall. The Bindley copy sold for 3*l.* 15*s.*, and that of Sir M. Sykes for 5*l.* 5*s.* The Epitaphs and Elegies are by Shakerley Marmion, John Taylor the Water Poet, Thomas Heywood, Thomas Brewer, &c. Mr. Welby left an only daughter and heiress, Elizabeth, who married Sir Christopher Hildyard, Knt. of Winestead, co. York, and left three sons: 1. Henry, who married Lady Anne Leke, daughter of Francis, first Earl of Scarborough. 2. Christopher. 3. Sir Thomas Hildyard, an eminent royalist commander, who, for his gallant services, was made a knight banneret, and afterwards a baronet. For other notices of Henry Welby, consult Morgan's *Phoenix Britannicus*, 4to, 1752, p. 373; Burke's *Patriarch*, i. 52; and *Reliquiæ Hearnianæ; the Remains of Thomas Hearne*, i. 209.]

DR. CONSTANTINUS RHODOCANACIS CHIENSIS.—Can you furnish me with a list of the works of the

above celebrated Greek physician and chemist to his Majesty King Charles II. of England? Also when and why he came to England? W. B.

[The following works are by this Greek chemist: 1. "Carmine Græca rhythmica gratulatoria de reditu Caroli II." 8vo. Oxon. 1660. 2. Alexicacus, spirit of salt of the world, which vulgarly prepar'd is call'd the spirit of salt, or, the transcendent virtue of the true spirit of salt long look'd for, and now philosophically prepared, 4to. Lond. 1664. 3. A Discourse in the Praise of Antimonie, and the Vertues thereof. Written and published at the request of a Person of Quality, 4to, 1664. 4. Floridæ sententiæ versibus rhythmicis conscriptæ, Græcè; cum epistola Jacobi de Richebourcq., 4to. Amstelædami, 1721.]

COCK-AND-BULL STORY.—What is the meaning of a Cock-and-bull story? J. W.

[We think it has been satisfactorily shown ("N. & Q." 2nd S. viii. 215) that the phrase is drawn from the old fables, in which cocks and bulls, &c. are made to talk with human voices. Mat Prior clearly alludes to such an origin, when, in his Riddle on Beauty, he speaks—

"Of cocks and bulls, and flutes and fiddles,
Of idle tales, and foolish riddles;"

and Cowper just as clearly, when he says—

"And even the child who knows no better
Than to interpret by the letter,
A story of a cock and bull,
Must have a most uncommon skull."

At the vol. and page above quoted, our correspondent will find references to several articles upon the subject in other volumes of this journal.]

GREEK AND HEBREW LETTERS.—Can any of your learned correspondents account for the fact of the four first letters of the Greek and Hebrew tongues being the same, or nearly so; as, Alpha, Beta, Gamma, Delta: Hebrew, Aleph, Beth, Gimel, Daleth? PHILIP GRIFFITH.

[Both in name and in pronunciation many letters of the Greek alphabet resemble those of the Semitic languages. This may be attributed to the supposed introduction of the early Greek alphabet by Cadmus from Phœnicia. The resemblance is by no means confined to the names of the first four letters, Alpha, Beta, Gamma, Delta.]

PROTESTANT POPERY.—

"Protestant Popery; or, the Convocation. A Poem in Five Cantos addressed to Right Rev. the Lord Bishop of Bangor. London: Printed for E. Curl in Fleet Street, 1718."

Can any of your readers say who was the author of the above-named poem? It seems very applicable to modern times, when, to quote it—

"A bishop undertakes with monstrous hands,
And saps himself the ground on which he stands."

ALIVUIS.

[This is one of the many writings of Nicholas Amhurst, best known as the author of *Terræ Filius*.]

QUOTATION:—

"For not to have been dipped in Lethe's lake
Could save the son of Thetis from to die,"

quoted by Latham in his *English Language*.

P. v. J.

[See Spenser's Poem, "The Ruines of Time," ver. 62.]

Acplies.

ST. VALENTINE.

(3rd S. iii. 128.)

It is considered by a correspondent, H. DE MAREVILLE, that the assertion that the custom of choosing Valentines had its origin in heathen times, and was attempted to be turned to a religious purpose by St. Valentine, seems to want confirmation. The latter part certainly does; or I should rather say, has no foundation at all. Indeed, there is no connection whatever between the custom of Valentines and the history of the Saint himself. We know but little of him, as is the case with many early martyrs and other saints. He was a priest at Rome, and celebrated as an illustrious martyr under Claudius II., about the year 270, on the 14th of February, having been put to death for assisting the martyrs; but nothing is recorded of this saint that could in any way connect him with those observances which are the object of inquiry.

But the first part of the above writer's observation, that the custom of choosing Valentines had its origin in heathen times—may be safely said to need no confirmation. Every one read in Roman history is acquainted with the festival of the *Lupercalia*, on the 15th of February, in honour of Pan, when the young men used to run about the streets and whip all whom they met, and particularly the women, who willingly submitted to the whip, under the belief that it imparted fecundity and promoted safe delivery. But this feast was also kept in honour of Juno, who was called from it *Februata*, *Februalis*, and *Februlla*, as Mr. Douce observes in his *Illustrations of Shakespeare*. The names of young women were drawn out of a box by young men; and some Christian pastors, though not St. Valentine himself, substituted the names of saints to be drawn instead of those of young women, and fixed upon St. Valentine's day, as occurring about the middle of the month, the time of the *Lupercalia*.

The Pagan customs, however, still prevailed, as in too many other instances; though the pastors of the church have repeatedly laboured to suppress them, or at least to divert them to innocent and holy purposes. Thus St. Francis of Sales severely condemned the profane custom of Valentines, and laboured to substitute for them papers with the names of saints proposed for imitation. In many religious houses these billets are regularly drawn for on St. Valentine's day, and each member of the community preserves the billet during the year, as an excitement to invoke the saint's intercession, and to imitate his virtues, the principal of which are noted upon the paper.

It is stated that the earliest poetical Valentines

known were composed by Charles Duke of Orleans, who was taken prisoner at Agincourt in 1415, and wrote them in the Tower of London. They are preserved in MS. in the British Museum. John Lydgate alludes to the custom of Valentines in a poem in praise of Queen Catherine in 1440. The day is observed with different practices in different places. In Norwich it has grown into a monstrous and almost universal system of giving and receiving presents; which prevails nowhere else, or is at least of only partial observance in other places. There are, however, so many abuses, so many dangers and incitements to evil, in the usages of this day, that it would be well for the virtue of thousands if its observance were wholly abandoned. F. C. H.

SCOTTISH HERALDRY.

(3rd S. ii. 506.)

A descendant by the female line from the chief of a Scottish Highland family, if required to assume the name as inheriting the estates, may obtain from the Lyon Office a license to use the arms, *but without the supporters*. Supporters, when borne by untitled persons, as in some cases in Scotland, are indicative of the chieftainship of a clan or sept; and a descendant in the female line, so far from being the head of the clan from which he is so descended, is not even a member of it, unless his father is so: in which case he takes his rank in the clan from his father, and not from his mother. Any doubt started on this point must, I think, be ascribed to the fact that, where supporters are attached to the armorial bearings of a *peerage* tenable by heirs female, they go with the title. Yet even in such a case, the same supporters, if, previous to the patent of peerage, they were borne by the family as the heads of a clan or name, would be legitimately borne; in fact, would belong to the untitled heir male, who, on the peerage passing into the female line, would be the undoubted chief. The well-known boast of the Highlander is, that the king may make a duke, but cannot make a chieftain or head of a family; and that although a chieftain for the time being may leave his estate to his female descendants, he cannot, with the crown to back him, alienate the headship from the nearest heir in the male line. Were it not so, the daughter of a chief would convey the headship to her son—an alien; to the exclusion of her paternal uncle or grand-uncle, and their heirs male.

Is not your querist labouring under some confusion of ideas, or begging the question he moots, in saying that, "when the direct male line is extinct, as there must be some head of the family, the descendant by the female line is the only one entitled to be regarded as such?"

The progenitor, or chief *A* of a clan or sept, is succeeded by *X*, the eldest of his three sons *X*, *Y*, and *Z*. Whenever, whether in the next or the twentieth generation, the descent of *X* in the male line becomes extinct—although the estate (it may be with an obligation to bear the name and arms) may be carried by a female descendant of *X* to her descendants—the chieftainship of the race, with all its badges, of which supporters are one, belongs to the heir male of *Y*; and failing his issue in the male line, to that of *Z*. There must, as your correspondent observes, "be some head of the family," or clan, as long as a shred of it exists. It may be difficult, where there are no very recent cadets, to determine who is the chief; and formerly in such cases the custom was, for the clan *by consent* to entrust the leadership to some powerful member of the race, under the title of "Captain;" but no pretension can, without subverting the very notion of clan and headship, be put forward by one who may not be a member of the family or clan at all; nor, until recently, do I think such a pretension was ever seriously made.

Your correspondent's dilemma presents no difficulty. Supporters, when borne by an untitled chief, are borne by him as the head of his family, clan, or sept; and he cannot be the head of it unless he be the nearest descendant *in the male line* from its progenitor. Inquiry at the Lyon Office will, I think, show that where a license to bear the supporters has been applied for in ignorance by the descendant of a chief in the female line, it has been refused. And justly so, for such a license would have been a license to usurp the property of another, and a falsification of the testimony borne by heraldry. If in some cases advantage should have been taken by a descendant in the female line of the difficulty of determining which, among the members of a clan, is the rightful heir to the chieftainship, to usurp, without license, the badge of the headship, such a course exposes to awkward consequences, and will scarcely be followed where there exists a true sentiment of dignity and self-respect.

CENSOR.

FAMILY OF DE SCURTH OR DE SCUR.

(3rd S. iii. 89.)

This word, as part of the name of places or of men, is frequently found in Yorkshire, especially in the North Riding, and as regards the name of men, more especially in the very wapentake in which Acklam is situated. The names of places in which it occurs are more numerous in the North Riding than in either of the other two. In the North we find Scruton, Scorton, Scanton, Scayill, Scarthneck, Scarthwood,

and Scarborough. In Bawdwen's *Doomsday*, p. 186, we find mentioned a Scard Hundred, which extended almost to *Yeddingham*. In the parish of Dean there is a hall called Scurff, and near to Tadcaster there is another Scarningwell, now the seat of H. Constable Manwell, Esq.

I think Burton has been led into a mistake when he calls the Priory Dean or Houm, and has mixed up, with those of the mother priory, the affairs of a cell that was founded at Holme on Spalding Moor, by the Constables of Flamborough, for the monks, one to guide travellers across what was then an immense expanse of trackless morass, whilst the other was to pray for the safe journey of the wayfarer. In that same parish of Holme there is a place called Scaef; and some of these places I know, and the others, I doubt not, will fully carry out the derivation of the word from the Saxon *Scear*, a rock. As to the names of men, they have undoubtedly received them, during the Saxon times, from the places they inhabited; and the prefix "de," and the difference in the spelling, must pass for little, for I have seen passages in Burton where, in a few lines, the same name has been written or spelt in two or three different ways. Perhaps arms have been ascribed to some of them, although it is my opinion that they were simply yeomen at the time their donations were made, and yeomen they continue still. If R. S. T. will get a good Directory of the North Riding, he will find that in many townships in Lanburgh Wapentake farmers of the name of Scaith are found very frequently, and also in the East and West Ridings. Who Margaretta Scard was, I do not know; she may have been connected with some of the Scards; but the custom of naming the superiors of religious houses after either the house itself or the place they sprang from, when they were not of themselves noble, leads me to think that she derived her name from the same place that the hundred derived its name from, but the identity of which seems now to be lost. Perhaps she might have been connected in some way with Scarborough, which in 1252 is known to have been spelt Scardeburgh.

If R. S. T. can by any means obtain inspection of the many and valuable MSS. (among which is the second volume of Burton) in possession of the Constable family, I have no doubt they will throw some light on both the prioress and many of her name.

N. E. W.

GRECIAN CHURCH IN SOHO FIELDS, LONDON.

(2nd S. xi. 509.)

Some short time after the fall of Byzantium and the devastation of the Grecian Isles by the

Turks, many of the inhabitants, not bearing to see the misery of their native country, escaped with their families and property, and took refuge in Italy, Sicily, Corsica, and Spain.

Many of these refugees, and particularly those who emigrated to Spain, having received invitations from some Greeks then living in England, they departed for that country, and settled by permission of King Charles II. in a part of London which was called Soho Fields, where they built themselves houses in a street which they called Greek Street, and which still keeps its original name, and a church dedicated in honour of "Saint Mary the Virgin's Death," under the auspices of Bishop Crompton, whose name they gave to the adjoining street, under the alms of the English nobility and clergy, and under the superintendence of Joasaph Georginos, Archbishop of Samos, as it is shown by the inscription as follows, which is written upon a white marble with large Greek letters over the west door of the church, and which is still in existence:—

✠ "Ἐτει σωτηρίῳ αχρὸς ἀνηγέρθη ὁ ναὸς οὗτος ὑπὲρ γένους Ἑλλήνων, βασιλεύοντος τοῦ γαληνοτάτου Καρόλλου του Β' καὶ ἡγεμονεύοντος τοῦ Πορφυρογενήτου ἄρχοντος Κυρίου Ἰακώβου ἀρχιερατεύοντος τοῦ αἰδεσιμωτάτου Κυρίου Ἐφβίκου τοῦ Κρομπτόνου διὰ δαπάνης τῶν ἀνωθεν καὶ τῶν λοιπῶν ἀρχιερέων καὶ εὐγενῶν, συνδρομῆς δὲ τῆς ἡμῶν ταπεινότητος Σάμου Ἰωάσαφ Γεωργινοῦ τοῦ ἐκ τῆς νήσου Μήλου."

The celebrated Doctor Simonides told me that there were in the interior of the church on the walls many curious and interesting Greek inscriptions, of which unfortunately he was able to copy six only, the others having been effaced by the workmen who were whitewashing the walls.

This curious church, soon after its building, passed into the hands of French refugees, and then into those of various sects, from whom it subsequently passed, and was fitted up as a meeting-house for the Rev. John Rees. In 1849 it was on the point of being converted into a den of debauchery in the shape of a low dancing saloon, when it was purchased by the Rev. Nugent Wade, rector of St. Ann's, Soho, with the assistance of the Metropolitan Churches Fund and his friends; and after being refitted by Mr. P. C. Hardwick, was solemnly dedicated in honour of St. Mary the Virgin. At the period of its resumption by the Catholic Church, it no longer preserved those original arrangements which it must have possessed when fitted for the Oriental liturgy. It was simply a large meeting-room with galleries round the sides. Mr. Hardwick commenced by sweeping the whole area clear of pews. A sanctuary was procured by throwing back the central portion of the east wall into a passage, which previously ran behind it in the adjacent house. Then the eastern portions of the side galleries were removed as far as the chancel line; a small

but sufficient (vide *Ecclesiologist*, xi. 120,) chancel was then enclosed by a low screen, leaving a space north and south, which have been filled with longitudinal benches. This screen is open in front, with gates; the floor is all fitted with open seats, with carved ends; the four west clerestory windows contain figures of the evangelists. At the east end of the roof a large effective metal cross has been placed. The whole aspect of the interior of the church, which has been built according to the Byzantine style for small churches, and which the editors of *The Ecclesiologist* rightly speak of as being the adaptation of a conventicle of barbarous architecture, is square.

I have been minute in the description of this church for its interesting antiquarian associations. Regarding the Greek colony, after the death of its archbishop, and many years after its arrival, its descendants were mixed with the English inhabitants, whose religion and customs they adopted, keeping only their national names, calling themselves Mr. Rhodos (Ρόδιος), Mr. Pamphylos (Παμφύλιος), Mr. Lesbos (Λέσβιος), &c., and knowing till now perfectly well their Greek origin. Respecting this colony, as well as the family and descendants of Theodore Palæologus, who arrived in England in the year 1615 with his daughter and son-in-law from Italy, I shall write *in extenso* in my "Travels in Greece," &c. which I intend to publish very soon. D. J. RHODOCANAKIS.

Arthur Terrace, Manchester.

LACEBY PARISH REGISTERS (3rd S. ii. 322): DISPENSATION: PENANCE, ETC.—Amongst the entries in these registers are the following:—"M^a that the xiiijth of October, 1661, a *licence to eat flesh on fish days*," was granted by the rector (was he a Puritan or an Episcopalian?) to a parishioner, "being weak and visited with a quartan ague." Perhaps the trouble of cooking both flesh and fish on the same days was too great, for we find that on the "xijth Nov. 1661," a similar licence was granted to the said parishioner, his wife, and one of his servants; and again, on "the xxvijth day of February, 1662, a like licence was granted to the same gentleman, his wife then weak, &c.; his son and servant then both sick of the weslinge (qy. mesling=measles), and another servant, all of the family having some weakness (? for flesh meat). The following queries have suggested themselves to me from these facts: 1. When did the right to grant such dispensations cease in the Anglican Church? 2. What is the date of the last recorded dispensation of the kind? 3. Is it probable that this happy family were the only persons in Lacey permitted "to eat flesh on fish days?" and supposing that they had chosen to eat flesh without any such dispensation from

the Rector, had he power to enforce penance, and what would have been the nature of that penance? and lastly, when did penance cease in the Anglican Church? I have myself witnessed an example of its observance in the Scotch Kirk within the last twelve years. CHESBOROUGH.

Harbertonford.

DR. JOHNSON ON PUNNING (3rd S. ii. 174, &c.) "Johnsoniana," p. 262, *Europ. Mag.* vol. xi. 1787:—

"He was no great friend to puns, though he *once by accident* made a singular one. A person who affected to live after the Greek manner, and to anoint himself with oil, was one day mentioned to him. Johnson, in the course of conversation on the singularity of his practice, gave him the denomination of '*this man of Grease*.'"

Again:—

"Being asked by a young man this question, 'Pray, Sir, where and what is Palmyra,' Johnson replied: 'Sir, it is a hill in Ireland which has palm-trees growing on the top and a bog at the bottom, and therefore it is called *Palm-mira*.'"

CHESBOROUGH.

BATTLEDORE AND SHUTTLECOCK AT LEICESTER (3rd S. iii. 87.)—As a pendant to the doggerel sung by the children of Leicester at the game of battledore and shuttlecock, as mentioned by your correspondent GREGORY, let me give you that sung by the children of Glamorganshire during the cowslip season. The cowslip heads are strung on a piece of thread and tied into a "posty;" and the play is to throw it up a tolerable height, catching it on the distended palm with a blow that sends it up again, while the player sings—

"Pisty, posty, four and forty,
How many years shall I live?
One, two, three, four," &c.

Of course if it falls to the ground uncaught, or even if caught in the clenched hand, there is an end of the player's "life." There is a good deal of emulation amongst the children as to who shall "live" the longest. R. ST. Q.

BOSCOBEL OAK (3rd S. iii. 96.)—If the very probable conjecture of the ivy being planted together with the oak be correct, we need no other explanation of the feeble growth and early decay of the tree in Hyde Park. The rising sap was sucked from its youth up by the greedy parasite.

I quite agree with MR. GREAVES that 300 years is far below the average age of an oak tree under favourable circumstances. In some fine lines to be found in Dr. Aikin's well-known juvenile work *Evenings at Home*, if I rightly remember, a thousand years are assigned, and a still longer term is considered the natural length of days of the *Ilex* or ever-green oak, which, however, is of a different genus. In the "Gallerie" as they are called—roads bordered with *Ilex* trees, near Albano—they show some gigantic and fantastic trunks propped up with mason-work, which are

asserted to be the identical trees under which J. Cæsar walked to receive his triumphal crowns at the Temple of Jupiter on the hill; and it does not appear impossible. I have, however, stepped beyond the bounds of the argument. M. F.

PRINTED WILLS (3rd S. iii. 75.)—In addition to the wills that have been printed and a list given in "N. & Q." may be added that of Lawrence Sheriffe, Citizen and Grocer of London, dated on "The two and twentie daye of Julye, Anno Dom. 1567."* He was the founder of Rugby School. It is published in *The Book of Rugby School*, 1856, and previously given in *Nicolas's History of the Town and School of Rugby*. P.

LOCAL SURNAMES (3rd S. iii. 90.)—Seven interesting articles on "Irish Family Names," by the late Dr. O'Donovan, of Dublin, appeared in the *Irish Penny Journal* (Dublin, 1840-41). Mr. BURGESS may be glad also to know, that every second man you meet in the barony of Irishowen, in the county of Donegal, may be presumed to be either a Doherty or a M'Loughlin; and that the surnames of Armstrong and Graham are very common indeed in parts of the counties of Fermanagh and Tyrone. ABHBA.

STAMINA (3rd S. iii. 27, 100.)—Your correspondent A. A. forgets that in etymology, as in everything, it is needful to go to the root of the matter. *Stamen* and *στήμων* are undoubtedly connected; but it is through the root *sta* which occurs, like many other roots, both in the Greek and Latin: in *stare* and *ῥστημι*, *στήναι*. *Stamen* and *στήμων* would literally mean "a stander," and as such would apply to a thread of the warp in the ancient upright loom. What, too, can be more applicable than *stamen* to the part of a flower it represents?

With regard to the life of a man having many threads, I should say A. A. is in error: *Clotho* spins the *thread* of life. Compare the Greek expression, *στήμων ἐξεσμένος*, in Aristophanes.

TAU.

CAVE HOUSE SCHOOL (3rd S. iii. 6, 100.)—Cave House School is situated at Uxbridge, Middlesex. From 1833 to 1850 I was the master. At the latter date, the school having outgrown the premises, I removed it to Totteridge Park, Herts, where it is now successfully conducted. Permit me further to add, the volume of recitations I published in 1841, and to which Mr. INGLIS refers, does not contain the "Debate on the Admission of Ladies to the House of Commons;" nor was I the author of it. This burlesque was published *anonymously*, and is exceedingly clever: promiscuously meeting with it, I incorporated it into my *Speech-day*

programme for 1842. After this discussion, your readers may be glad to know that this imaginary debate may be found in Dr. Pinches's work on *Practical Elocution*. ROBERT WILKINSON.
Totteridge Park.

THE HYBERNATION OF THE CUCKOO (3rd S. iii. 88.)—The cuckoo is doubtless a difficult bird to rear in this country, yet they have been preserved alive in a few instances for a year or two, but have always demanded the greatest care and attention in consequence of their weak and timid nature. Goldsmith says of them:—

"It was once doubted whether these birds were carnivorous; but Reaumur was at the pains of breeding up several, and found that they would not feed upon bread and corn, but flesh and insects were their favourite nourishment. He found it a very difficult task to teach them to peck; for he was obliged to feed them a full month after they were grown as big as the mother. Insects, however, seemed to be their peculiar food when young, for they devoured flesh by a kind of constraint, as it was always put into their mouths; but meal-worm insects they flew to, and swallowed of their own accord most greedily. Indeed their gluttony is not to be wondered at when we consider the capacity of their stomach, which is enormous, and reaches from the breastbone to the vent."—Goldsmith's *Animated Nature*, art. "Cuckoo."

Pliny, if I mistake not, speaks of the cuckoo, praising it as an article of food; perhaps he might give some hints on this head. I should imagine that the best food you could give them would be bread and milk, insects, fruits, and at times, perhaps, a little cooked meat; raw meat has also been suggested, but I should be somewhat fearful of trying it. Your correspondent will do a great service to natural history if he records, through the pages of "N. & Q.," the progress of the little stranger. JOHN BOWEN ROWLANDS.

Glenover.

BELLS AT PISA (3rd S. iii. 31.)—It seems to be worthy of record in "N. & Q." that the legends on these bells, as quoted by A. A., do not agree (with the exception of the largest and another) with their description as set forth in a very fully illustrated folio, published at Rome, 1795, "*Superiorum Permissu*," in which all the grand buildings are described, and among them the celebrated Campanile, founded 1174. I annex the description of the bells, after the title of the folio, which in part runs thus, *Theatrum Basilicæ Pisane*. . . . Cura et Studio Josephi Martinii Ejusdem Basilicæ Canonici:—

"There are eight bells round the summit of the Campanile, all richly ornamented. They hang in the open air, and to ring the eight fourteen men are required. Beginning with the largest as number one, they are named—

"1. *L'Assumpta*—'Assumpta est Maria in cælum gaudent Angeli, laudantes benedicunt Dominum.' Weight about 10,000 lbs.

"2. *Del Crocifisso*—Cast 1572; recast 1702. Weight about 6800 lbs.

"3. *La Giustitia*—'Ave Maria gratia plena. Gerardus

* To which a codicil was added on the last day of August, 1567.

Hospitalarius solvit, anno 1266. Loctirineus de Pisis me fecit.' Weight, 4000 lbs.

"4. *La Pasquareccia* — 'Loctirineus filius Bartholomei Pisani me fecit, Anno Domini 1266.' Weight, 2800 lbs.

"5. *Del Pozzo* — 'Serenissimo Ferdinando Ætruria magno duce, Carolus Antonius Puteus Archiep.' Weight, 1800 lbs.

"6. } Three lesser bells, but all hanging with the
"7. } others."
"8. }

Such no doubt they were in 1705. Mishaps seem to have befallen them, as to many others of modern date. Can such be explained?

H. T. ELLACOMBE.

Clyst St. George.

What authority is there for calling P "the monogram of Constantine?"

In the inscription given as being on the fourth bell, are not the letters "O. P. A." [for opera], instead of "O. P. Æ.?"

J. A. C. V.

SIR ADRIAN FORTESCUE (3rd S. iii. 97.)—Allow me to set right two genealogical questions in the communication of Mr. J. J. WATTS. The wife of Thomas Stanley, second Earl of Derby, was Anne, daughter of Edward Lord Hastings, of Hungerford (son of Richard III.'s victim, the "Lord Hastings" of Shakspeare), by his wife Mary, only daughter and heir of Thomas, last Lord Hungerford. The wife of Edward Stanley, third Earl of Derby, was the lady Dorothy Howard, daughter of Thomas, third Duke of Norfolk.

The wife of Sir Charles Somerset, K.G., created first Earl of Worcester by Henry VIII. in 1514, was Elizabeth Herbert, only daughter and heir of William Herbert, Earl of Pembroke and Huntingdon, by the Lady Mary Woodville, sister to Edward the Fourth's Queen, the "Ladye Bessie," and to the "Lord Rivers" of Shakspeare's *Richard III.*

GEORGE RUSSELL FRENCH.

"Forti Scuto (Georgii de Nobili Angelo) Feriæ Academicæ. Duaci 1630. Sm. 8vo, vel. 4s. 6d."—F. S. Ellis's *Miscellaneous Catalogue*, 33, King Street, Covent Garden, 539.

Possibly the above may be interesting to the advertiser in "N. & Q."

E. H. A.

A WOMAN TO BE LET (3rd S. iii. 113.)—In reply to GRIME on this subject in "N. & Q.," the inquirer may be assured that the custom described in *Annual Reg.*, 1806, was then no fiction. I am not so certain, however, that "to let" was the proper term to have used as locally applicable thereto. So far as my remembrance goes, the custom was never spoken of otherwise than as "to fest." Anterior to the establishment of Union Workhouses — when northern rural districts had no public asylums for the reception of their helpless poor—it was a common practice to "fest out"

destitutes thrown upon their parochial "settlements." As necessity occurred, a township (or other parochial place) meeting in "public vestry" (seldom other than the church) was convened by the overseer and churchwardens ("kirk-maisters"), for the purpose of assigning for maintenance any person or persons without domicile, who might have become wholly chargeable to such township. Whoever undertook to supply bed and board in those cases, at the lowest rate, was declared the successful *bidder*; and in the event of no offer being made, the duty of "festing" fell, *ex officio*, upon the overseer for the time being. But the practice, now obsolete, was in no wise limited in its application to females in the hapless condition to which reference is made.

JOHN BURTON.

Preston.

MENANDER'S WIT (3rd S. iii. 27.)—In answer to the question, "What evidence have we of his wit, the reply is—In Terence, who has translated or imitated him; also in the fragments of his lost plays found in other authors, particularly Athenæus (ii. 86; iv. 9, 60, 72; vi. 42, 52, 99; viii. 67; ix. 31; x. 59; xii. 12, 72, 77; xiii. 8, 28; xiv. 52.) In the absence of any play of Menander, this is as much evidence as we can look for. It seems possible that some of his plays may yet exist; at least there is evidence to that fact in the seventeenth century. (*Journal of Education*, i. 188.)

T. J. BUCKTON.

ENGAGEMENT WITH THE DANES AT PORTLAND ISLAND (3rd S. iii. 33, 77.)—I doubt whether Mr. Lewis, in his *Topographical Dictionary*, is referring to the events of 837 (or 838, according to Roger of Wendover and Matthew of Westminster): for the reason that, under the date which he gives, 787, an occurrence very similar is related in the *Saxon Chronicle*, as well as by Henry of Huntingdon and Florence of Worcester, as follows:—

"In those days the Danes landed in Britain from three ships to plunder the country. The king's officer (reeve) despoiling them, set upon them incautiously, making no doubt but he should carry them captives to the king's castle: for he was ignorant who the people were who had landed, or for what purpose they had come; but he was instantly slain in the throng. He was the first Englishman killed by the Danes, but after him many myriads were slaughtered by them; and these were the first ships that the Danes brought here."

What I do not find any authority for, is Mr. Lewis's statement that all this happened at Portland Island. With respect to the events of 837, all the authorities agree, except the latest translators of Matthew of Westminster and Roger of Wendover, who place them at "Portsmouth" and "the mouth of the port" respectively.

At what place was the first incursion of the Danes to England made in 787?

JOB J. BARDWELL WORKARD, M.A.

CHRISTOPHER NORTH (3rd S. iii. 112.)—The answer to F. N.'s question seems to be, that there was no examination for honours in March, 1807. Down to that year there had been one examination for honours in each year, in which the most distinguished were classed according to merit. In 1807 a change was made, and the names arranged in classes in alphabetical order, and not according to merit; and the first examination under this system was in Michaelmas Term, 1807. Wilson, therefore, seems to have been examined in the interval between the one system and the other.

I was surprised to observe that, in his *Life*, there was no allusion made to his having gained the prize for the first Newdigate Verses in 1806, on "the recommendation of the study of Grecian and Roman architecture." C. S. GREAVES.

If F. N., who inquires why Mr. Wilson (by his *nom de guerre* of Christopher North) obtained no recorded distinction for his splendid examination at Oxford in 1807, he will partly find an answer to his Query in the extract from a letter of the Rev. B. Chase, given in a note to pp. 111, 112, vol. i. of the *Life* (the first of these being the very page to which he himself refers). The words of Mr. Chase, who had been for two years Mr. Wilson's private tutor, are these:—

"I never refer to them (some analyses of the Professor's) without regretting that your Oxford examination for a degree took place previously to the introduction of the new system, under which men are now arranged in distinct classes, according to their real merits; as I am well assured that the public appearance which you then made (for I was myself present on the glorious occasion), would now fully entitle you to the very highest honours the University can bestow."

The reference to the *Oxford Calendar*, 1863, p. 149, must be an error, for there is nothing there about examination. But if your correspondent will refer to the *Oxford Calendar* for 1862, and the same page, he will find that the first University reform on this point was made by statute passed in 1800, which came into operation the following year. This was not found perfectly to answer, and therefore a change was made in 1807 to class lists; which, with alterations and modifications, have continued ever since. But this did not, of course, come into operation at once; and Professor Wilson was examined early in the year 1807, during a sort of interregnum, when the authorities were considering what was best to be done.

ONE WHO WAS PRESENT AT PROFESSOR WILSON'S EXAMINATION.

Oxford.

SAM. WESLEY AND DR. SACHEVERELL (3rd S. iii. 90.)—In a note you say:—

"Dr. Sacheverell's celebrated speech before the House of Lords was composed by Samuel Wesley, as his son John informs us in his *History of England*."

Lord Macaulay sets up another claimant for the honour in question. In vol. ii. of his *Miscellaneous Writings*, pp. 216–17 (article, "Francis Atterbury," reprinted from *Encyclop. Britannica*), you will read:—

"At length, in the year 1710, the prosecution of Sacheverell produced a formidable explosion of high-church fanaticism. At such a moment Atterbury could not fail to be conspicuous. His inordinate zeal for the body to which he belonged, his turbulent and aspiring temper, his rare talents for agitation and for controversy, were again signally displayed. *He bore a chief part in framing that artful and eloquent speech which the accused divine pronounced at the bar of the Lords*, and which presents a singular contrast to the scurrilous sermon which had very unwisely been honoured with impeachment."

R. SR. Q.

SMITH OF STOKE PRIOR (3rd S. iii. 87.)—Thomas Ravenscroft, according to his monument in this church, married Thomasine Smith, whose parentage is not stated. Her monument is in the chancel, and mentions that she died Dec. 12, 1611; her age is not added.

I expect Lysons is right about the arms of Smith; since the coat he assigns to the family is on the left side of the tomb, as the spectator would stand. The arms of Powell (on the right hand) are: Argent, a single lion, ermine, passant, regardant.

Thomasine Ravenscroft's tablet has not the arms of her family carved on it; it shows the arms of Ravenscroft alone. TAU.

A PROPHECY IN JEST (3rd S. iii. 66.)—Perhaps the following extract may be of interest to H. S. G. It is taken from Dr. Somerville's *My Own Life and Times* (Edmonston & Douglas):—

"Burke said that 'he would not be surprised at the defection of some of the colonies from the Union.' I believe he mentioned the Southern States. Their constitution was not then settled, and the Democratic party threatened to overpower the interests of the Federalists, to whom he gave full credit for wisdom and patriotism."

β.

PLATFORM (3rd S. ii. 426.)—How often, while exploring out-of-the-way sources of information, we overlook those close at hand! At the head of an article on "Hops" in the *Edinburgh Review* for last October, the title of an old work is quoted, *A Perfite Platforme of a Hoppe Garden*, which exactly illustrates the meaning of the word discussed by MR. SALA. JAYDEE.

ROUGECROIX (3rd S. ii. 471.)—Among the provisions and exceptions to the Act of Resumption, passed Nov. 7, 1485 (1 Hen. VII.), occurs the name of Richard Greenwood, *alias* Rowdgcrosse, who had been appointed by Letters Patent (the date of which is not given) to the office of Bailiff of Richmond Fee, in the county of Norfolk. Where is this? What is the year of Greenwood's decease? G.

WEATHER PROPHECY (3rd S. iii. 113.) — I sub-join a complete copy of the lines which are, I believe, preserved among the Harleian MSS. in the British Museum: —

"If Christmas Day on Thursday be,
A windy winter you shall see;
Windy weather in each week,
And hard tempests, strong and thick:
The summer shall be good and dry,
Corn and beasts shall multiply;
That year is good for lands to till,
Kings and Princes shall die by skill;
If a child that day born should be
It shall happen right well for thee,—
Of deeds he shall be good and stable,
Wise of speech and reasonable.
Whoso that day goes thieving about,
He shall be punished with doubt;
And if sickness that day betide,
It shall quickly from thee glide."

W. I. S. HORTON.

BISHOP KEN (3rd S. iii. 77.) — MR. SEDGWICK mentions an edition of the *Manual* of the year 1709; and his belief is that the hymns were unaltered. Ken was accustomed to use his own hymns. In 1705 he used them without alterations, as we know from the edition of that year. If MR. SEDGWICK's impression be correct relative to an edition of 1709, the question may be regarded as settled, since Ken died in 1710. If they were not altered in 1709, they were not altered during Ken's life. To support the edition of 1712, it will be necessary to produce an edition prior to 1710 with the alterations, or written instructions in the bishop's own hand, authorising the changes after his death. Nothing less will be sufficient to give authority to the edition of 1712. If such evidence cannot be produced, that edition can only be regarded as an unauthorised publication. As soon as Ken was in his grave, a most improper use was made of his name by booksellers: his name was given on two books which he did not write. In that age, indeed, the most unwarrantable liberties were taken with the names and also the works of popular authors. With such facts before us, and in the absence of evidence, we may conclude that the alterations in the edition of 1712 were made by the publisher.

THOMAS LATHBURY.

Bristol.

IKON (3rd S. i. 111.) — I do not see that MR. CHARNOCK's Query, as to the meaning or etymology of this termination in Swiss proper names, has been answered. Is it not merely a dialectic form of the diminutive *-chen*? J. SAN.

Natal.

EXTRAORDINARY CHRISTMAS CAROL (3rd S. iii. 6, *et seq.*) — Although the inquiry of A. A. has produced, from other correspondents, some interesting notes of carols, yet no one has yet answered the querist's interrogatory — "Has this very sin-

gular production ever been printed?" I therefore beg leave to inform A. A. that he will find a version of the carol commencing, "I saw three ships a sailing," in the several collections of carols edited by Sandys, Dr. Rimbault, and Sylvester [Hotten]; and that a version, "As I sat on a sunny bank," is included in Hone's List of Carols in his possession. W. H. HUSK.

CROSS-LEGGED FIGURES (3rd S. iii. 76.) — Is it not understood amongst antiquaries, and conventionally amongst artists of the present day, that figures represented with the legs crossed in a sitting attitude are intended to signify that the individual had been engaged in the administration of justice? SHOLTO MACDUFF.

CROWLE AND LOWTHER (3rd S. iii. 25.) — C. J. R. is in error in saying that George Crowle, of Hull, married a Lowther of Swillington. Mrs. Crowle was a Miss Kirkby, and a granddaughter of Sir John Lowther, Bart. Her memory is still green in Hull. She was the founder of, and a great benefactor to, the library of Holy Trinity Church, in Hull, and other charitable gifts by her are recorded in the town. The following is a copy of the inscription on her tombstone: —

"Here lyeth y^e body of M^{rs} Elianor, y^e Wife of M^r George Crowle, Alderman, and twice Mayor of this Town, by whome he had 8 Sons and 7 Daughters. She was y^e Daughter of Roger Kirkby, of Kirkby, in Lancashire, Esq., and of Agnes, y^e Daughter of S^r John Lowther, Baronet, she dyed y^e 24 of June, 1689, in y^e 63 year of her age."

I have a pedigree of the descendants of George and Elianor Crowle, which might be too bulky for you to publish. Can C. J. R. favour me with any information as to the ancestors of George Crowle? EDWARD S. WILSON.

Melton, near Brough, East Yorkshire.

CATS AND DERELICT VESSELS (3rd S. ii. 346, 472.) — Like your correspondent CUTHBERT BEDE, I am ignorant whether, in the present day, the fact of a cat or other domestic animal being found alive on board a vessel will save that vessel from being condemned as a derelict, but in the Extent of the Island of Guernsey, drawn up in the 5th of Edward III., the following passage occurs, under the heading "*Verec de mer*:" —

"Item, iceluy Roy a verec de mer en la dicte Isle en la forme qui ensuit; c'est assavoir aulcunefois la moitié, aulcunefois la quarte partie, et aulcunefois la huitieme partie; comment aulcune nef aura esté ainsy perie que nul vivant n'en sera eschappé, homme, chien ne chat, et les biens d'icelle nef seront venus à la rive de la mer sans l'aide d'aucun," &c.

The Extent then goes on to explain in what proportion the crown was to share with certain lords of manors and the salvors, if any. From this it would seem, that at that time the presence of any living creature on board a wrecked vessel was considered to exempt it from being treated as a derelict. H. DE MAREVILLE.

MILTON'S WORKS (3rd S. iii. 111.) — I cannot find, in Bohn's *Lowndes*, the 5th edition of the *Paradise Lost*, which is now before me, with portrait by White, and other plates by Burgesse; without any list of subscribers, or commendatory verses, but bearing the following title-page: —

"Paradise Lost; a Poem in Twelve Books. The Author John Milton. The Fifth Edition, Adorn'd with Sculptures. London: Printed for Richard Bently in Covent-garden, and Jacob Tonson in Chancery-lane, near Fleet-street. MDCXCI."

I have also before me a folio volume of his prose works, entitled *The Works of John Milton*, printed in the year MDCXCVII, without any notice of its forming part of a larger collection, and containing: The Doctrine and Discipline of Divorce; Tetrachordon; Colasterion; The Judgment of Martin Bucer; Of Reformation touching Church Discipline; The Reasons of Church Government; Areopagitica; Eiconoclastes; and several other treatises. This, too, seems to have escaped the observation of Lowndes.

May I also mention a very poor edition of *Shakspeare's Complete Works*, with Johnson's preface, a glossary, sketch of the author's life, and an account of each play; with portrait by Graves. London, printed and sold by J. T. Dove, Piccadilly and St. John's Square; without date, but probably not later than 1830, — which I cannot discover in Bohn's list. C. W. BINGHAM.

QUOTATION WANTED (3rd S. iii. 48.) — The quotation sought by LUCY PEACOCK is from a piece called the "Coral Grove," by that unfortunate victim of intemperance, the "giant refreshed with wine" of American lyrical genius, the late J. G. Percival, and appeared first in the *Atlantic Souvenir* for 1827. The piece is not long. It is fancifully and fantastically beautiful, and it is curious that in quoting the opening passage, all but the first lines —

"Deep in the wave is a Coral Grove,
Where the purple mullet and gold fish rove,"

your correspondent has just omitted the proper cue to the original. SHOLTO MACDUFF.

NEVILL'S "KETTUS" (3rd S. iii. 114.) — According to Hearne, there are two editions of this date of 1575: the first, without the passage displeasing to the Welchmen, dedicated only to Archb. Parker; the other, with two dedications, viz. that to Archb. Parker, and a new one to Archb. Grindall. The offensive passage is at p. 132, "Sed enim Kettiani rati," &c., to "Nam præterquam quod," &c., p. 133; Lowndes' *Bibliographer's Manual*: —

"Sed enim Kettiani rati nostros magna pulveris sulphurei, cæterarumque rerum omnium (quibus tormenta exerceri solent) penuria laborare, videntesque; insuper ad impedimenta et vehicula passim stare Wallos, quos tum propter paucitatem, tum insitam (ut opinio est) genti igna-

viam magnoperè despexerunt, oblatam sibi magnam rei benè gerendæ facultatem existimârunt. Itaque dū Varnienses, quâ ab vrbis defensione, quâ à cæteris rebus distentissimi, maioribus curis impedirêtur, Milo quidam, vir (vt videbatur) audacissimus, et pilarium eiacularandâ peritissimus, opportunitatem eius facinoris, tempusque diligenter aucupans, Præfectum liberatorum Regium tormenti glande transfixit. Quem illi exanimem conspiciat, pars nudi et inermes, pars baculis, clavis, ac bidëtibus instructi, phanatico veluti cursu instincti, de colle in nostros impetum facère. Ne primam quidem impressionis procellâ tulerunt Walli (*sed ouium instar*) obstupefacti, perterritique (impedimentis omnibus carrisque relictis atque desertis) magno cum clamore discursuque vndique fugæ se mandarunt. Quamobrem seditiosi Wallis dispulsis atque fugatis, tormenta quædâ quæ inibi deprehenderunt, carrosse cunctis rebus quæ bello vsui forent onustos (priusquâ auxilio à nostris venirî posset) in castra comportarunt. Quæ sanè res aduersa nostris et incommoda fuit."

BIBLIOTHECAR. CHETHAM.

LONDON QUERIES: WARDLE; JENKY (3rd S. iii. 89.) — (5.) Col. Gwyllim Lloyd Wardle was Member for Oakhampton, and the promoter of the charges against the Duke of York in the matter of the notorious Mrs. Clarke.

"Jenky" was, I imagine, Mr. Jenkinson, the first Earl of Liverpool. He is so nick-named in a song, of which I have a MS. copy, and which is said to have been written by Capt. Morris, commemorating an adventure that befell Mr. Pitt and Mr. Dundas on their return from a dinner at Coomb Wood, Wimbledon. The verse in which the nick-name occurs is as follows: —

"Now it happened to the country he [Pitt] went for a blessing
From his State Dad, and to get a new lesson.
He went to Daddy Jenky by Trimmer Hal [Harry Dundas] attended,
In such company, good lack! how his morals would be mended!"

J. C. H.

Dyde and Scribe's shop was in Pall Mall, next door to that of Payne and Foss, the booksellers; both being part of the premises formerly Schomberg House, a little westward of the Ordnance (now War) Office. Dyde and Scribe were succeeded in business by Harding & Company.

Of the position of the Round House in Covent Garden I am unable to speak with certainty, but as far as my clouded recollection permits me, I may state that it stood between the churchyard and the public-house at the corner of Henrietta Street. I do not know the date of its removal, but it was probably soon after the establishment of the present metropolitan police force in 1829.

W. H. HUSK.

BLANKETS (3rd S. ii. 318, 359, 398.) — Your correspondents who have written on this word have made out a strong case to prove that these useful articles are called after the family name of the original manufacturers, but they do not seem to be aware that the word, under the form of *blanchet*,

is still extant in the French language, and is applied to a coarse woollen cloth, apparently so-called on account of its colour. Boiste, in his *Dictionnaire Universelle de la Langue Française*, voce "Blanchet," s. m. gives the following definitions:—

"Terme d'imprimerie, morceau de drap, de molleton sous le tympan; chemise de paysan en laine blanche; chemise de laine; terme de métier, drap blanc pour filtrer."

In the sense of a bed-covering, the word seems to be no longer used in modern classical French; but, in the dialect of Normandy, it still retains its place in the form of *blanquet*, both on the continent and in the Channel Islands.

H. DE MAREVILLE.

"PALMERIN OF ENGLAND" (3rd S. iii. 136.)—I perhaps do not clearly understand what your correspondent IOTA RHO means by the "discrepancies" he points out. All I mean is, that I never saw an impression of *Palmerin of England* earlier than 1602; and that there was a second part of the work dated 1609. The two first parts were reprinted in 1639, and again in 1664, which last was the impression Southey used. The edition of 1616, to which IOTA RHO refers as in his possession, is one which I never had an opportunity of examining. There may be various others that have not fallen under my observation; and it is thirty years, at least, since I saw the second part, dated 1602. I shall be very happy to give IOTA RHO any information in my power; and I thank him for what he has given me.

J. PAYNE COLLIER.

FUTHEY, OR FUTHIE (3rd S. iii. 69.)—This name, also spelt Fithie and Fethy, is a Forfarshire one, but now extinct there; at all events, as one of consideration. The Fithies were, however, a family of importance in the county in former times. Jervise, in his *Memorials of Angus and Mearns* (8vo, Edinburgh, 1861), says:—

"The lands of Fithie gave surname to a family that held a respectable position in the county from about the middle of the thirteenth century, until within these two hundred years. These lands also paid feu to the Bishop of Brechin; and probably the De Fithies were vassals of the Bishops down to 1457, at which time Lesly of Rothes had a grant of Easter Fithies; but in little more than a century afterwards, the property came into the hands of Sir Rob. Carnegie of Kinnaird. Once upon a day, Fithie could also boast of a castle, the last remains of which form the back wall of a cottar's house."

In the same work the author, when speaking of the supposed grave of William the Lion, discovered within the Abbey of Arbroath some years ago, further says:—

"It is now covered by an old gravestone, bearing a monogram embodying the four initial letters, 'I. F. H. C.,' and a shield charged with a crane, the armorial bearings of the old Forfarshire family surnamed Fithie."

Another local work, *Arbroath and its Abbey*, by D. Miller (8vo, Edinburgh, 1860), supplies a few

more items which may be acceptable to your correspondent. On Nov. 27, 1464, an inquest was held in the Abbot's Hall, Arbroath, to settle a dispute between the Abbot and the Bishop of Brechin. The names of the assize or jury were "John Ogistoun, Patrick Garayne of that ilk, Henry Fethy of Ballisack" (the modern Boysack), &c., &c. The name turns up again in the Burgh Records of Arbroath, Dec. 7, 1566; when one *Den* Thomas Fethy, a monk, by his representatives, pursue certain parties named for debts due to his estate. At the period we may suppose the *prestige* of their old neighbours of the monastery gone; and that the bourgeois, taking advantage of the general confusion occasioned by the Reformation, may have sought to evade payment of the dues "award to the said *Den* Thomas Fethy, Maister of Comon." Again:

"19 Jan^y, 1564-5. Comperit Andro Fethy in Gund (Guynd), and persewit Thomas Garden, burges in Arbrot, for xx^s mony for rest of certain *bair*, and referit the samin to the said Thomas aith."

The said Thomas, however, shortly repudiates the debt. The last notice I find of this family is under date March 31, 1621; when "*Mr. James Futhie*, sone lawfull to umquhill *Hendrie Futhie* of Bysack, is maid and creat burges and freeman" of Aberbrothock. John Ochterlony, of Guynd, wrote *An Account of the Shire of Forfar*, about 1682; and the Rev. Mr. Edward, *A Description of the County of Angus*, 1673; but the name does not occur in their lists of Ancient Families in the Shire, which confirms Jervis's assertion of their disappearance two hundred years ago. Did the Fithies accompany the early settlers to the New World? If these jottings are new to Mr. Futhie, they may not be uninteresting contributions for the genealogy in preparation. J. O.

OCTANGULAR CHURCHES (3rd S. iii. 48.)—Add one at Shrewsbury, St. Alkmunds, I think. It is decorated profusely with glass painted by Evans, I believe a native of the place. The church is of course a modern affair, and a warning. P. P.

INCISED INSCRIPTIONS FILLED WITH LEAD (3rd S. iii. 47, 99.)—Is not this custom supposed by commentators to be alluded to in Job xix. 24: "Written with an iron pen and lead in the rocks for ever"? P. P.

DIMINUTIVE MONUMENTAL FIGURES (3rd S. iii. 26, 76.)—There is one of these in the old church at Clevedon, Somersetshire; but I am not sure as to its being cross-legged, as it is some time since I saw it. P. P.

ROOD COAT (3rd S. ii. 491.)—Most readers of "N. & Q." know, I think, that *cote*, or *cot*, has the sense of shed or covered place; but I imagine it is far from certain that "rowd cowt" or "roode cote"—mentioned by your correspondent Mr.

NORTH—was the recess in which the crucifix was placed. I find, in a list of ornaments belonging to the church of the Holy Trinity, Melford, the following :—

“Coats belonging to our Lady.

1. “A Coat, for the good days, of cloth of tissue bordered with white; and for her son another of the same, in like case.

2. “A Coat of crimson velvet, and another for her son in like case.

3. “A Coat of white damask, and another for her son in like case, bordered about with green velvet.”

JOHN BOWEN ROWLANDS.

Glenover.

BRITISH SURNAMES (3rd S. iii. 89.)—Need I say that the volume of Mr. Lower's is *par excellence* the work on this subject? But St. SWITHIN would do well to consult the Saxon and mediæval literature for much interesting information on the subject. See also pp. 34-5 of my *Outlines of English History*.

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road, S.E.

EIKON BASILIKE (3rd S. iii. 128.)—I have a copy of this book of 1648, but it is without the words “Reprinted in R. M. Anno Dom. 1648.” I do not know how many editions appeared in that year; but if they are to be distinguished by differences in their title-pages, the title-page of mine stands as follows :—

“Εἰκὼν Βασιλική.

THE
POYTRAITVRE
OF
HIS SACRED
M A I E S T I E
IN
HIS SOLITVDES
AND
SVFFERINGS.

Rom. 8.

More then Conquerour, &c.

Bona agere, et mala pati, Regium est.
M.DC.XLVIII.”

In ch. 12, and p. 91 of my copy, the word is not “cycloptick,” as stated, but “cyclopick,” the first two syllables ending the eleventh line, and “pick” beginning the twelfth. The context is this :—

“Like some Cyclopick monster, whom nothing will serve to eat and drink, but the flesh and blood of my own subjects,” &c.

The word “ferall” occurs in ch. 15, p. 134, third line from the bottom : as thus—

“My reputation shall, like the Sun (after Owles and Bats have had their freedom in the night and darker times) rise and recover itself to such a degree of splendour, as those ferall birds shall be grieved to behold, and unable to bear.”

The word, I presume, is not considered by modern commentators as a misprint, and for that reason altered to “fatal” in subsequent editions,

but as a word perhaps coined by the writer, and derived from the Latin *feralis*, signifying deadly, dismal, mournful.

Now we are on the typography of this book, I may mention that at ch. 15, p. 131, l. 18, there is an evident misprint. For *even* read *men*. The passage is this :—

“No *even* were more willing to complain, than I was to redresse what I saw in Reason was either done, or advised, amisse,” &c.

There is a list of errata at the beginning, in which this is noticed, but not the others. Some contemporary hand, with pen and ink, on the back of the errata, has written thirteen lines of verse beginning—

“See, who is this so humblie kneeles.”

They are scarcely worth transcribing.

P. HUTCHINSON.

DATE OF PEWS IN CHURCHES (3rd S. ii. 240.) Whitaker, in his *History of Whalley*, speaking of the church, describes a pew which belongs to the Manor of Upton—

“of ancient and massy wainscote, long prior to the Reformation. The pew next it, which is much more modern, will yet prove the falsehood of the commonly received opinion, that before that period, the naves of our parish churches were like those of cathedrals, or only fitted up with forms. This latter is a magnificent old pew, belonging to the manor of Read, with this inscription in black letter: ‘Factum est per Rogerum Nowell, Armigerum. Anno Dni. MCCCCXXXIII.’”—Whitaker's *Whalley*, p. 227, edition of 1801.

P. P.

OLD CHINA (3rd S. iii. 131.)—The “New Hall” company commenced business in 1782 at the Factory of that name erected by Mr. Whitehead at Shelton, in the Staffordshire Potteries. The Company consisted of Samuel Hollins, Jacob Warburton, William Clowes, and Charles Bagnall, with John Daniel as managing partner. The “anchor in blue” and the embossed not “impressed” anchor, are Chelsea marks, but the ware is China of soft texture, and not earthenware. The writer would be glad to communicate by letter with W. LONGDEN through the Editor, the name “Stephan” on “Chelsea” being a new feature.

HUGH OWEN.

CARY'S “ITINERARY” (3rd S. ii. 414.)—An eleventh (and improved) edition of Cary's *Itinerary* was published in 1828. The improvements were maps.

P. P.

REV. CHARLES SWAN (3rd S. iii. 131.)—Our query produced a prompt reply from a kind friend, from which we learn that this gentleman became rector of S. Michael, Stamford, in July, 1831, on the presentation of the Marquess of Exeter, and that he died at Kirkby Underwood, in Lincolnshire, March 2, 1838, aged 41. His preferment and death are recorded in the *Gentleman's Magazine*, but in both instances his name is spelt

"Swann." In the notice of his death it is stated that he was of St. John's College, Cambridge, B.A. 1795, M.A. 1799. This is a mistake. Those degrees apply to Charles Swann, Rector of Ridlington, Rutland, and of Edmonthorpe, Leicestershire, who died May 2, 1846, aged 74.

C. H. & THOMPSON COOPER.

Cambridge.

THIRD AFTER EPIPHANY, 1863 (3rd S. iii. 132.) Your correspondent Q., who inquires why the *Benedictine Almanack* defers the Feast of the Conversion of St. Paul till February 21st, is informed that in the *Benedictine* Office all Sundays are kept as *greater doubles*, as he might have seen by the contractions *gr. d.* in the almanack. They take precedence of other *greater doubles*, and therefore the Feast of the Conversion of St. Paul could not be kept on the Sunday, and was transferred. The same thing occurred in 1857, when the 25th of January was also the 3rd Sunday after Epiphany, and the Conversion of St. Paul was kept by the *Benedictines* on the 18th of February.

F. C. H.

JACOB BOBART (3rd S. iii. 150.)—The will of Jacob Bobart the elder, dated Nov. 2, 1677, is preserved in the Court of the Chancellor of the University of Oxford, where the will of Jacob Bobart the younger (proved Jan. 2, 1720) is also to be found. See *An Index to Wills proved in the Court of the Chancellor of the University of Oxford, by the Rev. John Griffiths*. Oxford, 8vo, 1862.

C. H. & THOMPSON COOPER.

Cambridge.

MOT OF LOUIS LE GRAND (3rd S. iii. 89, 157.) The witty retort of Lord Stair admitted of a better rejoinder than A. supposes.

The ambassador's father, John, first Earl of Stair, was ten years younger than Louis XIV., and even his grandfather, who founded the fortunes of that family, was but a lad of nineteen, who had just left the University of Glasgow, when that king was born. See Douglas's *Peerage of Scotland*, &c.

S. P. V.

SIR THOMAS WYATT (3rd S. iii. 9.)—There are no descendants in the male line of Sir Thomas Wyatt in England, but there is a tradition that some still exist in Virginia. The other queries above referred to may perhaps be best answered by the following extract from the *Sussex Arch. Coll.* vol. xiii. p. 304:—

"The ancient seat of the family from which the Essex, Kent, and Sussex branches claim to deduce their descent, was at South Haigh, in the West Riding of Yorkshire, where, says Dr. Nott in his *Life of Sir Thomas Wyatt*, 'they attained to considerable consequence as early as the reign of Edward the Third.' Here they lived for generations until the time of Henry the Seventh, at which period there appears to have been a general migration southwards; for in the very early years of the sixteenth cen-

tury they were already established in the three counties above named. The Kentish line, although grievously shorn of their wide possessions by the forfeitures consequent upon the attainder of Sir Thomas Wyatt the younger in 1554, nevertheless survived that calamity two centuries, becoming extinct in 1753.

"The Sussex branch were settled at Flansham (in the parish of Felpham) in 1523, as the subsidy roll of that year testifies. They remained there until the sale of their estate at the death of William Wyatt in 1757. His son acquired by purchase lands in Goring in 1756, and a few years after in Lyminster (Court Wick,) as well as elsewhere in West Sussex, all of which are still the property of his descendants."

L. L. D.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

JOHN BELLERS, SOME REASONS FOR AN EUROPEAN STATE. Small 4to, 1710. And any other works by the same author.

Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

JERROLD'S SHILLING MAGAZINE, No. 40. Or pp. 281 to 376, Vol. VII. Wanted by Mr. Jas. Watkinson, 26, Monkwell Street, Falcon Square.

HOYLE. Any edition published during his lifetime, or containing his signature, or that of "Thomas Osborne."

Wanted by Mr. Tyrrell, 3, Greek Street, Soho.

MACAULAY'S ENGLAND. Vol. I.
S. KNOWLES'S PLAYS. Vol. III.
VINCE'S ASTRONOMY. Vol. II.
LONDON'S ARBORETUM. Vol. I.
SPROUD'S DEATH OF CHRIST.

Wanted by Thos. Millard, 70, Newgate Street.

Notices to Correspondents.

Being anxious to include in the present Number (the last of the month) as many Replies as possible, we have been compelled to omit Mr. Pinkerton's second article on Barnaby Googe, and many other articles of interest which are in type, as well as our Notes on Books.

"THE HOME AND FOREIGN REVIEW." We must decline to continue the controversy on this subject.

C. D. BROOKE. The eldest son of the Prince of Wales, whether born before or after his father's accession to the throne, will be Prince of Wales.

DE BRUS. The monumental lines, "Earth goes to earth," have formed the subject of several communications in our earlier volumes.

T. J. G. will find the story of Jerry White's making love to Cromwell's daughter Frances, and its untoward result, very fully detailed in *Oldmixon*, vol. ii. p. 426.

F. H. K. must consult Robinson's History of Tottenham for some account of its ancient cross. Queen Eleanor's crosses are noticed in "N. & Q." 2nd S. xii. 369.

P. GRIFFITH. The tree which Charles I., on his way to the scaffold, pointed out as planted by his brother Prince Henry, stood near the old Spring Gardens. The ground has since been built upon.

JAMES HIBBERT. Miserrimus of Worcester Cathedral was the Rev. John Morris, who died in 1748. See "N. & Q." 2nd S. xii. 457.

H. L. T. There are English translations of the Talmud or Targums. For the Latin and French translations of the Talmud see our 1st S. x. 128. In 1860 appeared Extracts from the Talmud, in English by P. I. Hershon. Lond. 12mo.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALRY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

IMPORTING TEA without colour on the leaf prevents the Chinese passing off inferior leaves as in the usual kinds. Horniman's Tea is uncoloured, therefore, always good alike. Sold in packets by 2,280 Agents.

: LONDON, SATURDAY, MARCH 7, 1863.

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Notes.

BARNABY GOOGE.*

In the State Paper Department of Her Majesty's Public Record Office there is an immense collection of miscellaneous documents relating to the history of Ireland, written in English, Irish, the Scottish dialect of English, Latin, French, Spanish, Italian, and Portuguese. For many years these had lain *rudis indigestaque moles*, till the Commissioners for Printing and Publishing State Papers, under the authority of Her Majesty's Sign Manual, commenced an extensive system of calendars; and the arduous duty of forming and editing a calendar of the Irish papers was assigned to Mr. Hans Claude Hamilton. The labour of arranging in chronological series, and precisising in a calendrical form such a vast chaos of documents may be readily imagined by most persons; but it is only those who are well acquainted with the devious intricacies of Irish history that can properly estimate the patient toil, and rare abilities successfully exercised in forming this most valuable and interesting calendar, containing, in its concise historical truths, the elements of the wildest romance. And it is to this really great work, Mr. Hamilton's masterly *Calendar of Irish State Papers*, that we are indebted for new light on the life-history of Barnaby Googe. The first

letter written by him from Ireland, and addressed to Lord Burghley, is dated Knockfergus, February 2, 1574, and runs as follows:—

"I am nott able as I would to wryt unto your Lordshpp, for my body hath nott well borne the sudayne change off my dyett. Besydes my comynge syck from sea, mye lodgyng being the ground, and the barbarous relief I have hadd hath brought me to the country disease. And, for a farther comfort, I had att my comynge the tydings off your Lpps. death *, how be itt thanks to Ld. Chryst Jesus, wee heard better newes syns. One thyng dydd me goodd, that not onley such as were well dysposed, butt even the adversary lamented your death, whych in this contrey is much. I have seen syns mye coming the death of people in the world, and such as itt is a shame they shold be suffered to hold upp a sword agaynst the Queene. Butt wee that are hear, are in lynes as ill as they, and thereoff I see no cause butt God shold as well prosper them as us. The bellyfedd mynysters † thatt came over, att the ffyrste tuch of syckness and a miserabell hard dyett, rann home again, and left all moar meet for the Gallows than for the Church. The Contrey is indyfferent good, iff yt might bee only peopled. I wold have sent your Lordshyp a platt of off Knockfergus, but that I understand by rumour your Lpp. hadd one already. The town is fylthy and ffyt to breed syckness ‡, as it is already well vysyted, butt wyth a lyttell charge myght bee made a handsom thyng.

This letter is signed "Your Lordshipps moast faithfull, Barnabe Goche;" and addressed "To the Right Honorable the Lord Treasurer of England, my verye goodd Lorde and Master, att the Courte."

It is not composed in Googe's usual perspicuous style, and the difference in hand-writing from his other epistles proves he must have been very ill when it was written. The country disease he mentions was the dysentery, then a terrible scourge of the English forces in Ireland §, principally caused by the scarcity and bad quality of their food. Scarcely any grain being then grown in Ireland, the soldiers were supplied with biscuits from England; and, as contractors were no honest at that time in London than they are now at Washington, the bread provided was of the most wretched quality. The natural dampness of the Irish climate was then much increased by the dense forests that covered the greater part of the island, rendering intermittent fevers as prevalent and as great pests as dysentery. We can feel for the scholar, philosopher, and poet, who translated such a work as the *Zodiacus Vitæ*, and who had ruffled at the court of the Maiden Queen in the "gold coat" of a Gentleman

* "In these Irish papers," says Mr. Hamilton, in the valuable and comprehensive preface to his *Calendar*, "we often read about Cecil's want of health."

† Essex had an idea of converting as well as conquering the Irish, and accordingly took several clergymen over with him, and it is to these that Googe thus alludes.

‡ The plague broke out with great virulence at Carrickfergus in the following month.

§ Essex himself died of it.

* Continued from 3rd S. iii. 143.

Pensioner, when suffering the unaccustomed privations of a campaign in Ireland.*

His next letter is dated from Dublin, February 18, and leaves him still in bad health. He says:—

"I ffound hear, in my weaknesse, friendship att the handes off the Master off the Rolls †, Capteyn Horsey ‡, and Owen Moore §, I trust to send your Lpp. better worde, when God shall send me better healt he."

And in a postscript he adds:—

"I hadd ffyrste ffynysht this Letter, beffore I ffell into a fever, God send me well out of it."

About a fortnight later, on April 2, he thus writes from Drogheda:—

"I have, my Lord, thank God, recovered my health, havynge no other physytion || nor ffrende to looke to but hym. I was contynually sycke, and verey syck till I came to lye in Camp. Butt after my ffyrste harde lodgyng, and drinking of waater out of a rusty Skull, mye sycknesse, unacquainted with such a diett, badd me farewell, and syns I thank Chryst I was never therwyth trobled. I wroate you from Milifant by Fludd ¶, my Lord of Essex hys man, from Dublyn by Hollingshedd**, and ffrom Dundalk by Dawtry, wherin I sent your Lordshypp such reportes as I then cowlde learn."

I need scarcely observe that the "rusty skull" was no other than a helmet or head-piece, and it is not altogether improbable that the rust may have acted as a salutary tonic on a person recovering from intermittent fever. The skull was not only employed as a drinking vessel, but also some-

* Lord-Deputy Pelham used to say, that the greatest contrast seen in Britain was afforded by the life in luxurious ease of a London alderman, and the toilsome hardships of a soldier serving on the Scottish border; but a Berwick, or border, soldier's life was that of a London alderman when compared with the wretched existence of a soldier serving in Ireland.

Spenser observes, that the Irish, when fighting against the English, had always four powerful captains on their side; namely, Captain Hunger, Captain Sickness, Captain Travel, and Captain Cold. And Churchyard, in his *Unquietnes of Irelande*, published in 1579, writes:—

"For who that there can serve
And suffer what doeth fall,
Maie bide the brunt of any warre,
In Christen Kingdomes all."

† Sir Nicholas Whyte.

‡ There were two Horseys, who served in Ireland about this time. One named Edward is described as Captain of the Isle of Wight; the other, Jasper, as captain and soldier.

§ He was Clerk of the Check.

|| There was only one apothecary in all Ireland at this period, a Thomas Smyth of Dublin, to whom, in 1566, was granted a concordatum to receive "the yearly sum of one day's pay of the Lord-Deputy, and whole army in Ireland, and also twenty shillings of every sworn councillor, in order to encourage the said Smyth to continue in the discharge of his ministry in Ireland."

¶ Could this have been Lodovick Flood, or Lloyd the poet?

** Could this have been the chronicler? He was alive at the time. The many persons of literary repute that are met with in Ireland, about this time induce me to ask this and the preceding question.

times as a pot to cook food in; nor was its use as a cup confined to subordinates. In 1527, when the Earl of Kildare was tauntingly termed "King of Ireland" by Cardinal Wolsey in the council chamber, he replied:—

"As for my kingdom, my Lord, I would you and I had exchanged kingdoms one month. I would trust to gather more crumbs in that space, than twice the revenues of my poor earldom; but you are well and warm, and so hold you, and upbraid not me after so odious a form. I sleep in a cabin, when you lie soft on your bed of down; and serve under the cope of heaven, when you are served under a canopy. *I drink water out of my steel cap, when ye drink wine out of golden cups.* My courser is trained to field, when your Jennet is taught to amble. When you are be-graced and be-lorded, and crouched and kneeled unto, then find I small grace from our Irish borderers, unless I cut them short by the knees."*

Googe concludes his letter of April 2 with:—

"I send your Lordshp here the order of the campees at the meetyng of my Lord and Terlough Lenough, as well as my rude handes coulde describe them."

Turlough Lynagh, mentioned in the last sentence, was then the principal chief of the numerous and powerful sept of the O'Neills, having attained this distinction by the Irish system of Tanistic succession; by which, not the lineal heir, but the most eligible person, the bravest and artfullest—in short, the best leader of the tribe—was elected to the chieftainship. Essex, unable to compete with Turlough by force, resolved to employ diplomacy; and, accordingly, held a parley, and concluded a truce with him, close to the bank of the historic Blackwater, on March 16, 1574. Googe was present at this interview between the English noble and the Irish chief, and a rude, but spirited, pen-and-ink sketch of it is the "order of the campees," which he alludes to in the preceding extract. In it, the Irish horse are represented on a hill on one bank of the Blackwater, a boat on that river forming the communication with the other side; where on a plain are pitched the English tents and Irish huts, surrounded by a band of foot-men, apparently of both nations. The English horse, with the guidon of St. George displayed, are drawn up on a hill above the tents, and are accompanied by a crowd of Irish followers on foot, whom Googe designates by the words "Kern Galor."

Googe seems to have left no other record of this remarkable interview. Three years later, however, the soldierly and politic Sir Henry Sydney—a man of a very different stamp from the facile Essex—compelled Turlough Lynagh to come to him, and make unconditional submission on bended knees to Queen Elizabeth. And there was an English poet, one John Derricke, in Sydney's suite at the time, who has left a description of the scene, both in verse and by woodcut, in his rare

* Stowe, *Annals*.

*Image of Ireland.** And curiously enough, in 1599, Robert Devereux, Earl of Essex, son of Walter, had an interview with Hugh, Earl of Tyrone, then the chief of the O'Neills, and at war with the English, and at that time, too, the English earl had a poet and translator in his train, Sir John Harington, as we may learn from the *Nugæ Antiquæ*.†

On April 7, Gooze again writes from Drogheda, and after describing the disturbed state of the country, says:—

"I heare send to your Lordshyp the plott of the towne of Tredagh †, seated upon two hylles, the haven passynge betwyxt them, the preatyste towne thatt hetherto I have seen in thys contrey. I have therein disclosed the counterfeitt off Terlough Lenogh rudely by mee drawne, butt assure your Lordshipp greatlye resembling hym."

The "plott" is a pen-and-ink drawing of an isometrical character, and must be of great interest to the local antiquaries, who will no doubt be gratified by hearing of its existence. The "counterfeitt" is a miniature pen-and-ink portrait of a very truculent-looking savage, wearing a high steeple-crowned hat; and bears that well-known but indescribable character and expression, which at once stamps it as a correct likeness.

In the following postscript to his letter of April 7, Gooze gives us a slight glimpse of his family history:—

"I understand bye your Lordshyp thatt my moother had gotten certayn detts off my father's stalled ‡, I beseech your L. itt may be earnestly called upon, ffor I know herr devyse is iff ever she dye to throw them upon me or myne."

On April 15, he again writes from Drogheda as follows:—

"I woold not wyllingly suffer any messengar to passe from hence without mye deuteye to your Lordshyp, and yett, when I consyder off howe small importans the matters bee I wryt off, I am altygher ashamed to trouble your Lordshyp wyth any. I coulde well occupye mye self in descharging mye thankfulle mynde ffor your Lordshyp's great and manye goodnesses towards mee, ffor whych I doe and ever shall accompt mye self bound unto your Lordshyp. Butt I hadd rather a great deal mye deades, iff ever abylyt myght serve, shoulde showe itt, then mye woordes shoulde vaynly vaunt itt. And I trust your Lordshyp dothe so conceave off mee, as I neede nott so expresse itt. ffor suche newes as are here thys bearer, Mr Carye, a gentleman thatt seemes to beare

greate goodnesse towards your Lordshyp can bettar reporte then I am able to wryte."

Gooze's next letter is dated from the "Campe bye Bellfast, the fifteenth of May." After speaking of skirmishes with the enemy, the scarcity of provisions, and other hardships of camp life in Ireland, he commends the courage and discreet dealing of Captain Malbie (of whom more hereafter), and thus continues:—

"We have here a coy of proper men, Captayn Morgan and Captayn Arres, whose souldiours are so paynfull and perfect as itt woold doo a man goode to behold their servysse. An other soart of poore Creatures wee have, sent out off Lancashyre and Cheshyre, thatt are more meete ffor the plow att home then ffor anye servysse heare. The syght off whome brynges mee in mynde off the great weaknesse thatt I feare woold bee found in our countrey men, iff neade shoulde requyr. Surely their leaders are fforward gentlemen, and very painfull, butt all their toyl about them is butt labour lost."

The "poor creatures from Lancashire and Cheshire" were pressed into the service, and, consequently, must have greatly resembled Falstaff's ragged regiment. Barnaby Riche*, in his *Pathway to Military Practise*, published in 1587, thus tells us how soldiers were then raised:—

"In England, when service happeneth, we disburden the prisons of Theeves, wee robbe the tavernes of Toss-pottes and Ruffines, wee scoure both Towne and Cunttrie of Rogges and Vagabons. And is not a Capitaine that is furnisht with suche a companie like to doo greate service, and to keepe them in good discipline? In other countries, where they use the service of Malefactours, they admit them not for Soldiours; but they send them to theyr Gallies, and to other places of like Slaverie."

Gooze, in a prose address prefixed to Riche's *Allarme to England*, expresses similar sentiments to those conveyed in the preceding extract from his letter. And, by the way, I am here compelled to observe that Messrs. Cooper state this address is in verse—an error. Yet, comparatively speaking, a mere speck on the sun, when we take into consideration the extent and great general accuracy of their work. Yet, nevertheless, being an error, must be here noticed as such. In this prose address Gooze says:—

"That noble gentleman, Syr William Drurie, a paragon of armes att this day, was wont (I remember) to say

* Mr. Haslewood, in his Introduction to the *Paradise of Dainty Devices*, acknowledges that he can give no information whatever of Riche, though he was the author of many able works. Here we are again indebted to the *Calendar of Irish Papers* for a gleam of light on his history. He served with Gooze in this very expedition, and was probably related to Lord Riche, who accompanied Essex to Ireland. For under the date of July 17, 1573, there is a "Note of Lord Riche's armour, and other furniture laded in the Black Bark, wherein Barnaby Riche goeth for Ireland." Riche had settled in Ireland: for, in his *Irish Hubbub*, he states he had lived forty years in that country. This work is a clever satire, very severe, among others, on tobacco takers; affording much information on the manners and customs of the period, and well worthy of a reprint, edited by a competent hand.

* London, 1581, B. L.

† Harington gives an interesting account in the *Nugæ Antiquæ* of an interview between Sir William Warren and Tyrone at which he was present; and we also learn from the same source that he was present at an interview between Essex and Tyrone. When Sir John visited the queen at the close of the year 1602, she asked him if he had ever seen Tyrone. He replied that he had seen him with the Lord Deputy, meaning Essex. Then she exclaimed, with grief and choler in her countenance, "Oh! now it mindeth me that you was one that saw this man elsewhere," and dropping a tear, smote her bosom.

‡ Ancient name of Drogheda.

§ To stall a debt, Halliwell says, is "to forbear it for a time."

that the souldiers of England had alwayes one of three ends to look for: to be slaine, to begge, or to be hanged. No doubt a gentle recompense for suche a merit. Yet want there not some that dare affirme it a vaine burden on the Commonwelthe, to maintaine souldiers as the common disturbers and hinderers of publike peace? Such a one was Syr Thomas More, who, having more skill in sealing a writt then surveying of a campe, was not ashamed most unwisely to write (If I may so speake of so wise a man), that the common labourer of England, taken from the plowe, was he that, when it came to the matter, did the deed: whose goodly service, in time of need, is better known than I need to speake of. But what hath this Realme gained by her small accompt of souldiers? She hath of barbarous people bene four or five times invaded and over ranne. I pray God the sixt be not neerer then men look. It is not money nor multitude of men that prevailleth, but skill and experience that safelie maintaineth and preserveth."

The long-dreaded invasion by the Spaniard was, as is well known, defeated by the old English wooden-walls — as Googe, in all probability, witnessed: still, if he were alive now, he would certainly take great pleasure in our well-trained volunteers. He ends his letter of May 15, with: —

"Mye Lord of Essex is goyng towards the Bann; whatt hys determinacyon is, thys bearer (one thatt hath hear showed hym self a tall gentleman) may better reporte then I can yett wrytt. I would have sent your Lordshipp a counterfet of Bryan, but thatt your L. hath itt perfect in Mr Ouseley."

Whether this were a compliment to Mr. Ouseley's personal appearance or otherwise, it would be difficult to say; but the want of the portrait is an irreparable loss to all familiar with Irish history. As the Bryan thus mentioned could have been no other than Sir Brian M'Felim O'Neill, chief of Clondeboy—one of the ablest men of his race, and a faithful subject to Queen Elizabeth, till driven into rebellion by Essex—the very fact of his having received the honour of knighthood from Sir Henry Sydney, proves that he was much superior to any of his contemporary compatriots. His fate was a sad one. When on a social visit, he was treacherously seized and cruelly put to death by the orders of Essex: thus affording one, among the many instances history shows us, of weak minds being accompanied by cruelty and treachery. Essex issued a proclamation, with the vain view of justifying his conduct in this affair; but, as might be supposed, it only served to exhibit his own weakness and cruelty.

There are no more letters in the State Paper Office written by Googe, when in Ireland, at this period. He returned to England about July 10, in the same year; as is shown by the following extract from a letter of that date, written from Dublin, by the Earl of Essex to Lord Burghley: —

"I will conclude with a peticon unto your L., that forasmoch as this gentleman Mr Googe, your L. servaunte doeth nowe repaire into England about his

necessary busines, and hath spent his tyme so painfully in my company as deserveth my friendly reporte of him, that your L. will take knowledge of this my recommendation; assuring your L. that he hath both a mynde and a bodi meete for the profession wherin I live, and never showed discontentacon for any extremitie. I pray your L. encourage him in this his good deserte, which I wishe some good meane to requyte."

WILLIAM PINKERTON.

(To be continued.)

H.R.H. THE PRINCE OF WALES AND HIS PREDECESSORS IN THE EARLDOM OF CARRICK:

THE MOST ANCIENT OF THE SCOTTISH PEERAGES ENJOYED BY HIS ROYAL HIGHNESS, THE DIGNITY OF "STEWARD" BEING BUT A FEW YEARS OLDER.

Fergus Princeps Galwenorum m. dau. of king of England (Holingshed) deposed 1142, d. 1161.]

Gilbert, eldest son, s. to Principality, d. 1185.

Creation, inter 1186—1240.

i. Duncan, eldest son, s. to Principality, but expelled by his cousin Rolland (Prince of Galloway, 1186, Constable of Scotland, 1196), and under arbitration of Kings of England and Scotland, accepted of district of Carrick as compensation, 1186, which was soon after erected into an earldom, date doubtful.

ii. Nigel, son, second Earl of C., regent of Scotland 1255, d. 1256; married Margt. dau. of Walter the Steward. In anticipation of a female successor, he granted to his kinsman Rolland de Carrick, the chiefship of the name and command of the earldom under the earls.*

* Earl Nigel II. granted to the Lord Rolland of Carrick, first, the chiefship of his race, and the right to levy dues and other privileges to "Kenkynolship" appertaining; second, the bailiffship or ministration of justice, and third, the leadership of the men of the earldom under the earls "for ever." This Rolland was probably son of Sir Jno de C. of Straiton, who, as witness to a charter, is styled son of Earl Duncan.

i. Rolland de Carrikk, created Kenkynol, &c. ante 1265, d. ante 1285.

ii. Sir Gilbert de C. "fiz Rolland," surety for surrender of Earldom by Bruce IV. Swore fealty to Edw. I. 1296.

iii. Gilbert, son and heir of Sir G. de C. deceased, had grant of *Bukmonyn-Kennedy* and other lands in Dumbartonshire, from Earl of Lennox, post 1290. Delivered up Castle of Loch Doon to English, for which he had remission from King Robt. the Bruce.

iv. Malcolm, Bailiff of Carrick and Sheriff of Dumbarton, sought ante 1329 for repayment of charges at Turnberry, "when our Lord the King was Earl."

v. John de Kenedey suffered forfeiture (see Roll in Robertson's Index, D 2, A x) circa 1339. In 1370, on accession of Stewarts, had confirmation of Earl Nigel's grant to Sir Rolland (i), and of charter of confirmation of same by Alex. III. Also a confirmation of charter of remission by Robt. I. to Gilbert III.

vi. Sir Gilbert Kennedy "primogenitus" granted lands of Buckmonyn-Kennedy ante 1393, to John, son of Fergus Kennedy (ancestor of Drummellane, through

III. Adam de Kilconath, third Earl, *jure uxoris* Martha, dau. of Nigel, third Earl, whom he married ante 1268. Earl Adam died at Crusades 1270.

IV. Robert the Bruce, Earl of Carrick, *jure uxoris*, was abducted by Earl Adam's widow, who married him 1271-2. She died 1292, when he resigned the earldom into the hands of King John Baliol in favour of

V. Robert his son, the famous Bruce, King of Scotland, who, on the earldom merging in the crown, granted it 1315-18 to his brother.

Creation 1315-18.

VI. (1.) Edward Bruce, "King of Ireland," killed 1318 (the illegitimacy of whose sons Mr. Maidment has ingeniously attempted to disprove.)

VII. (2.) Robert Bruce, son, hitherto reputed illegitimate, d. 1332.

VIII. (3.) Alex. Bruce, brother, son of VI. reputed illegitimate, d. 1333.

IX. (4.) Thos. Bruce, brother, son of VI., reputed illegitimate, d. 1334.

Creation post 1334.

X. (1.) Sir Wm. Cunyngham of Kilmaurs m. Eleanor, dau. of Earl Alexander VIII, was Earl of Carrick; that he was not so *jure uxoris* is evident from his Countess not carrying the title to her second husband, Sir D. Wallace, and from the crown granting it during her lifetime. She d. 1374, and on Cunyngham's death 1363, to

Creation 1363.

XI. (1.) John, son of the Steward, and grandson of Marjory, dau. of Robt. the Bruce, who bore, as heir apparent of the throne of Scotland, the title of the Earl of Carrick. On his accession to the crown, the earldom passed in 1390, to

XII. (2.) David his son, who, as heir apparent, bore title of Earl of Carrick until he was created Duke of Rothesay. This unfortunate prince was

Fergus K. of Bomonyn 1415, who had grant of Drum-mellane from Sir Jno. K., son of Jas. VIII.)

VII. James Kennedy had confirmation of all charters on his father's resignation, d. v. p.

VIII. Gilbert, son of VII, succeeded his g. f. in Kenkynol-ship, &c., and was created Lord Kennedy; his elder brother Sir Jno, who d.s.p. cannot be counted as Kenkynol owing to his godfather Sir John reserving his own life interest.

The Bailiffship and Kenkynolship appear to have continued in Lord Kennedy's family up to 1747, when Jno., eighth Earl of Cassillis, tenth Lord Kennedy and eighteenth Kenkynol, received under Act for "abolishing heritable jurisdictions" the sum of 1800*l.* for the "regality" of Carrick in full of his claim of 13,000*l.*!! This appears to me not to affect a portion of the Kenkynolship or the chiefship of the name of Carrick, so that the present Marquess of Ailsa would be thirteenth Earl, fifteenth Baron, and twenty-third "Kenkynol," and also twenty-first Ranger of the forest of Stair or Doon.

N.B.—There is every reason to presume that reputed Kennedies prior to grant of Bukmonyn-Kennedy are really "Mac Kennedys," or sons of Kenneth.

starved to death by his uncle, the Duke of Albany, 1402.

XIII. (3.) James, brother, 13th Earl of Carrick, son of John XI, created Prince of Scotland 1404, afterwards Jas. I.

XIV. (4.) James, son, 14th Earl of Carrick, afterwards Jas. II.

XV. (5.) James, son, 15th Earl of Carrick, afterwards Jas. III.

XVI. (6.) James, son, 16th Earl of Carrick, afterwards Jas. IV.

XVII. (7.) James, son, 17th Earl of Carrick, afterwards Jas. V.

XVIII. (8.) James, grandson (son of Queen Mary, who, I presume, did not assume the earldom) afterwards Jas. VI. of Scotland and I. of England, 18th Earl of Carrick.

XIX. (9.) Henry, son, Prince of Wales, 19th Earl of Carrick.

XX. (10.) Chas. brother, son of XVIII, Prince of Wales, 20th Earl of Carrick, afterwards Chas. I.

XXI. (11.) Chas., son, Prince of Wales, 21st Earl of Carrick, afterwards Chas. II.

XXII. (12.) George, son of Geo. II. grandson of Sophia, Electress of Hanover, and great-grandson of Elizabeth, Princess Palatine, and dau. of Jas. XVIII, Prince of Wales, 22nd Earl of Carrick, afterwards Geo. II.

XXIII. (13.) Frederick, son, Prince of Wales, 23rd Earl of Carrick.

XXIV. (14.) ?Geo., son, grandson of XXII, Prince of Wales, 24th Earl of Carrick, afterwards Geo. III. (Qy.)

XXV. (15.) George, son, Prince of Wales, 25th Earl of Carrick, afterwards Geo. IV.

XXVI. (16.) Charlotte, dau. Princess of Wales. (Qy.)

XXVII. (17.) H.R.H. Albert Edward, Prince of Wales, son of Her Majesty Queen Victoria, grandson of H.R.H. Duke of Kent, great-grandson of Geo. XXIV, 27th Earl of Carrick. This earldom was omitted in the enumeration of H. R. H. titles at the Fishmongers' reception, but it is given in Burke's *Peerage*, 1854, and in Thom's *Irish Almanac*, 1863, in the list of nobility signed by Ulster King of Arms. CHEVRON.

DUNGEON IN THE OLD GAOL AT WARWICK.

At a time when the punishment of criminals and the management of prisons attract so much attention, it may not be uninteresting to note the recent discovery of a dungeon in the old county prison at Warwick. This building has recently been pulled down, and, during the progress of the work, there was discovered beneath the pavement of one of the court-yards an octagonal chamber, which at first sight presented the appearance of an old well, but, upon being cleared, was easily

recognised as the dungeon which was known to have been in existence when Howard visited the prison.

I extract the following account from a pamphlet, entitled :—

“Address of the Society for Diffusing Information on the subject of Capital Punishment and Prison Discipline, with an Account of a Visit to Warwick Gaol,” published in 1817 :—

“*A Visit to Warwick Gaol in October 1815.*”

“In Howard’s description of his visit to the gaol at Warwick he says : ‘The night-room of the felons is an octagonal dungeon, about twenty-one feet in diameter, down thirty-one steps, damp and offensive; the gaoler on going down took a preservative. The justices have taken the Gaol and Bridewell into consideration. May it not be hoped that gentlemen so considerate will not continue this damp and offensive place, which has only one aperture, level with the court, three feet in diameter.’”

“Such was the mild language in which Howard appealed to the benevolence of the county in behalf of these unfortunate prisoners.

“This offensive vault, which now may be seen in the prison, is eighteen feet ten inches under ground. In the middle is a cesspool for the necessities of nature; on the side is a stream for the prisoners to slake their thirst. There is a large heavy chain now in the dungeon, that passed through a link in the chain of each of the felons, which was then carried up the steps, and secured outside the vault. The only light and air is through an iron grate on the top. Within this place forty-five prisoners have sometimes been confined.

“Until the year 1797, this vault continued to be the night-room of the different felons; and to this species of interment the present humane gaoler of the excellent and improving gaol at Warwick was doomed nightly to consign the felons. What misery exists solely because it is unknown! In the year 1797, a Committee of the House of Commons reported that in Horsham gaol, in the very heart of one of the most opulent counties in England, a woman died, after having been imprisoned for forty-five years, for a debt of 19s! In the year 1797, this dungeon existed in Warwick gaol, when every heart beat with anguish at the sad spectacle of the never to be forgotten slave ship.”

At the end of the pamphlet is a sketch of the dungeon, showing the manner in which the prisoners must have been packed into it, in order to make the place hold forty-five; and in a note at p. 12, is an extract from a letter written to the writer of the pamphlet by the gentleman who prepared the drawing. It is as follows :—

“My dear Sir,—The real cause of my delay in sending the drawings has been a difficulty about the dungeon, I have not been able, without much delay, to surmount. The number of men it has sometimes held amounts to forty-five, and I could not in any way contrive to get them all in, the diameter of the place being only twenty feet and a half. I had at first placed them upon their backs, and in that position found the thing impracticable. I went again to Mr. Tatnal to inquire. He said it commonly held forty-two, but forty-five had been put into it. I returned again, therefore, to the paper, and at last thought of the very obvious expedient of placing most of the prisoners on their sides, and in this way I was able to accomplish it. You will smile, I dare say, at so silly an oversight; but so it was.”

I may add, that the magistrates of the county have ordered that this curious chamber shall be preserved; so that it may still be seen by those who take an interest in such matters.

R. C. HEATH.

Warwick.

ETYMOLOGICAL NOTE.

Jump, to agree, &c.: its derivation. The manner in which a foreign or strange word becomes corrupted into another of a similar but more familiar sound, is well known. Thus the sailor calls his ship the Billy Ruffian, or the Harry Thuser; the soldier very aptly translates varicose veins into very coarse veins; Le Bois Brulé, on the Mississippi, becomes, in the stoker’s or settler’s language, Bob Ruley’s Woods; and by a double mistake of eye and ear, the goat-ending figure in the Satyr and Bacchanals with a drinking gourd in his hand becomes to the unlettered countryman the Devil and Bag o’ Nails. So too the curse *goojere* became by (a perhaps euphemistic) corruption, the good year in an ironical sense; and this secondary meaning was so adopted that the words were used at times as mere expletives; and Florio, who was singularly apt in colloquialisms, and who, as a scholar and teacher of languages, was likely, if any were, to know its origin, translates “With a good year to thee” by “Il mal anno che Dio ti dia.” (*First Fruits*, ch. i.) In fact these changes exemplify in the particular instance of language, the universal tendency to assimilate the unknown to the known. The same of course may occur when a word becomes strange through disuse, or from being merely technical; and I think it has occurred with our present word, an examination of its uses having led me to the conclusion that it is not of the root “*jump*,” to spring, but a variant or corruption of to *imp* or *ymp*.

When one word has thus become confounded with another, it is of course liable to be used in senses like that to which it is corrupted*; but there are senses in which *jump* cannot be explained by “*jump*” to leap, while all are to be explained by, and run as it were side by side with the varied meanings in which *imp* is used. To *imp* is primarily a gardening, and hence a hawking term, for to graff. Hence as a substantive it was the shoot used in grafting, and from the grafted shoot which grew into the resemblance of its parent tree we have the metaphorical *imp*, or “chip of the old block.” Whether, too, the graft be in a tree or wing, it involves the necessary idea of fitness and agreement, the stock and shoot

* In this view, “The good years devour thee” of King Lear, and his succeeding words, are a curious psychological study.

must be grafted like on like, and the applied surface of the new shoot or addition must fit accurately to the cut surface of the old stock, while for appearance sake, a feather of like shape, size, and colour, was added to the injured wing. Now it is in this sense that we have a "jump coat," or one fitting as tightly as though it were one with or part of oneself, and so we have jump or jumpily, fitly, exactly, suitably, and the verb to jump with, *i. e.* to fit with or agree.

Again, the intended result of grafting is to improve or restore a stock, and hence imp itself is used in the sense of "improving" or "restoring power" (Richardson and examples *passim*). But jump, without the with, is used exactly in this sense when Coriolanus addresses —

"Those that prefer
A noble life before a long, and wish
To jump a body with a dang'rous physic
That's sure of death without it."

And no other sense can be given to it which is in any even plausible manner to be derived from jump, to spring. In fact this expression and those of —

"Both our inventions meet and jump in one," —
Taming of the Shrew,

and

"Till each circumstance
Of place, time, fortune, do cohere and jump" —
Twelfth Night,

seem to show that the true derivation was then still known.

Of course arguments from Americanisms are doubtful unless similar English provincialisms or usages are known, or unless we can carry the Americanisms themselves back to an early date. Still it may be noted that both the American usages of jump agree with our derivation. If Palsgrave be correct, "imp," a grafting shoot, came to mean a shoot generally, and hence a growth or increase, as of young grass or pasture. It is, too, the necessary idea in grafting whether in gardening or hawking, that the cut down or injured stock should be increased by the imping. In like manner, "to jump a claim" is the squatter's phrase for encroaching on a neighbour's boundaries, and so imping or adding to his own. And in New York, "from the jump" is used as meaning "from the beginning," *i. e.* either as from the imp, or first shoot or raising of the question, or perhaps from the original jump or stock.

"Here is a whole string of Democrats, all of whom had been going the whole hog for Cass *from the jump*, without regard to our adherence or opposition to Taylor." — *N. Y. Tribune*, 11th Nov. 1848; Bartlett's *Americanisms* [*i. e.* from the first, without regard to the newly ingrafted question of our adherence or opposition to Taylor].

I have called jump a corrupted variant of imp. Is it a corruption of the past form *ge-omp*, like our swear, swore, dive, dove, &c.? BENJ. EASY.

Minor Notes.

DR. JOHNSON. — I do not remember to have seen the following anecdote of Dr. Johnson either in Boswell or any of the various collections of his sayings. It is, at least, characteristic enough to be worth recording.

When Dodsley's tragedy of *Cleone* was in rehearsal at Covent Garden, the author and his friends, amongst whom was Lord Lyttelton, were of opinion that Mrs. Bellamy had totally misconceived the character of the heroine.

Speaking of the circumstance that lady writes, that on one occasion when she came to repeat "Thou shalt not murder," Dr. Johnson caught her by the arm, and that somewhat *too briskly*, saying at the same time, "It is a commandment, and must be spoken, 'Thou shalt *not* murder.'" She adds, "As I had not then the honour of knowing personally that great genius, I was not a little displeased at his *enforcing* his instruction with so much vehemence."

Her success in the part was however very decided; and, speaking of the representation on the first night, she says: —

"Indeed the applause was repeated so often when I seemingly died, that I scarcely knew, or even could believe, that it was the effect of approbation. But upon hearing the same voice, which had instructed me in the commandment, exclaim aloud from the pit, 'I will write a copy of verses upon her myself,' I knew that my success was insured, and that *Cleone* bid fair to run a race with any of the modern productions." — *Apology for the Life of G. A. Bellamy*, iii. p. 103.

The author of *Cleone* was brother to the celebrated bookseller, and the tragedy, which had been refused by Garrick, was first acted in 1758. On this subject see also Boswell's *Johnson*, vol. ii. p. 82. (Murray's edition, 1835.) CHARLES WYLIE.

EXECUTION BY DROWNING. — Prescott, in his *History of the Reign of Philip II.*, London, 1855 (vol. i. p. 305), states that by Charles V.'s edict of Sept. 1550, published in the Netherlands, "it was ordained that all who were convicted of heresy should suffer death *by fire, by the pit, or by the sword*; in other words, should be burned alive, *be buried alive*, or be beheaded." The words of the edict were: "le fer, la fosse, et le feu." This corresponds to capital execution by *fossa* and *furca* — by pit and gallows — in England and Scotland. See "N. & Q.," 2nd S. vii. 445; viii. 37. The sword and stake take the place of the gallows for men; but there is the same pit for drowning women. Mr. Prescott's translation of "burying alive" is erroneous. So cruel a punishment was never used on a large scale, even for heretics. The three commonest modes of execution among the Greeks were decapitation by a sword, hanging, and precipitation from a rock (Sophocl. *Fragm.*, 755, ed. Dindorf). The

practice of burying women alive was known to the ancients. Sophocles describes Antigone as immured in a subterranean chamber, and this was the punishment inflicted at Rome upon unchaste vestals. See Rein, *Criminalrecht der Römer*, p. 877. L.

THE SIGN OF "THE ABRAHAM'S BOSOM."—Although "The Angel" is so frequently seen upon an inn sign, and "The Noah's Ark" has appeared in the same position, yet it is to be hoped that Scriptural ideas and expressions (except in such perverted forms as "The Goat and Compasses," i. e. "God encompasses") are not often conveyed to the mind through the medium of the public house sign-board. But the retired and beautiful village of Knighton-on-Teme affords an example (is it unique?) of an inn sign called "The Abraham's Bosom," as the following obituary notice from *The Worcester Herald* of Feb. 21 will prove:—

"DIED.

"Feb. 7th, aged 80, Mr. W. Banks, landlord of the Abraham's Bosom Inn, Knighton-on-Teme."

Not long since, at Worcester, I saw the sign of "The Dove," whereon the Dove was painted ecclesiastically, as the descent of the Holy Spirit!

CUTHBERT BEDE.

"HATED BY FOOLS," ETC.—Has anyone yet restored the following lines to their rightful owner? They are given in the *Miscellanies collected and edited by Earl Stanhope*, Murray, 1863, who found them in the handwriting of Prince Charles Stuart (see p. 91); but they can claim a much greater parent in Dean Swift:—

"Hated by fools and fools to hate,
Be this my motto and my fate!"

*Lines to Dr. Delany on the Libels
against him.*

H.

Reform Club.

Queries.

ST. LUKE, THE PATRON OF PAINTERS.

As musicians claim (without any historical grounds) St. Cecily for the patroness of music, so painters put themselves under the patronage of St. Luke.

The "Guild of St. Luke" at Antwerp could boast of having Rubens, and many other eminent painters amongst its members. The "Brotherhood of St. Luke" still exists in the same city.

The following quotations from Ribadeneyra's *Flos Sanctorum* (ed. Madrid, 1604); and also from Alban Butler's *Life of St. Luke* (Oct. 18), may be quoted as testimonies to the tradition, that St. Luke was a painter as well as physician.

Ribadeneyra says in his *Vida de San Lucas*:—

"Tambien aprendió el arte de pintar, no para hazer oficio, y tener nombre de pintor, sino (como es de creer) para saberla, y ocuparse en ella algunos ratos, y passar el tiempo honestamente." (P. 846.)

In the margin are references to Metaphrastes and Nicephorus.

The same author states in the next page (847), that St. Luke painted representations of our Saviour and his blessed mother. These are his words:—

"Entre las otras cosas memorables y dignas de veneracion, que hizo el bienaventurado evangelista San Lucas, fue una—pintar las imagines de Christo Nuestro Salvador, y de la Sacratissima Virgen su Madre, y retratarlas muy al bivo, y dexarlas a la Yglesia Catolica, para Còsulo de todos los fieles: las quales imagines fueron siempre tenidas en grande estima, y reverenciadas con grã devocion."

The writer also mentions that a painting of the Blessed Virgin by St. Luke was to be seen in his time, in the church of St. Mary Major's, at Rome. Alban Butler, in his *Life of the Evangelist St. Luke*, says:—

"Besides his abilities in physic, he is said to have been very skilful in painting. The Menology of the Emperor Basil, compiled in 980, Nicephorus, Metaphrastes, and other modern Greeks quoted by F. Gretzer, in his Dissertation on this subject, speak much of his exelling in this art, and of his leaving many pictures of Christ and the Blessed Virgin. . . . In this particular, what they tell us is supported by the authority of Theodorus Lector, who lived in 518, and relates that a picture of the Blessed Virgin was sent from Jerusalem to the Empress Pulcheria, who placed it in the church of Hodegorum, which she built in her honour at Constantinople. Moreover, a very ancient inscription was found in a vault near the church of St. Mary in Viã Latã, in Rome, in which it is said of a picture of the Blessed Virgin discovered there, 'one of the seven painted by St. Luke.'"

Alban Butler, in a note, refers to Bosius and Aringhi's *Roma Subterranea*. (lib. iii. cap. 41), and also to Jos. Assemani in *Calend. Univers. ad 18 Oct.* (tom. v. p. 306.)

The Very Rev. Dr. Hussenbeth, in his *Emblems of the Saints* (p. 105), when mentioning the emblems of St. Luke, refers to the "Academy of St. Luke in Rome," where he is represented "painting a portrait of the Blessed Virgin Mary."

As it seems almost certain that St. Luke was a painter, the question arises—can it be ascertained with any degree of probability or certainty, that any paintings of our Saviour and the Blessed Virgin by him now exist in Rome or elsewhere? Perhaps your obliging correspondent F. C. H. will examine the subject.

JOHN DALTON.

Norwich.

BUSTS OF M. ALEXANDRE.—Sir David Brewster, in his *Natural Magic*, in an article on "Ventriloquists," states—

"M. Fitz-James actually succeeded in making the opposite or corresponding muscles act differently from each other; and while one side of his face was merry and laughing, the other was full of sorrow and tears.

At one moment he was tall, thin, and melancholic, and after pausing behind a screen, he came out 'bloated with obesity, and staggering with fullness.' M. Alexandre possessed the same power over his face and figure; and so striking was the contrast of these two forms, that an excellent sculptor, Mr. Joseph, has perpetuated them in marble."

Can any of your correspondents tell me where these busts or statues are to be seen?

EDMUND YATES.

ARISTOPHANES.—There was published a translation of part of *The Frogs* of Aristophanes, in *The Cambridge Magazine* (No. 13), April, 1843. Can any of your Cambridge readers inform me who was the author?

R. I.

JAMES BENTLEY.—Can you, or either of your correspondents, kindly afford any information respecting James Bentley, the author of *The Harmonie of Holy Scripture, with the several Sentences of sundry and learned Writers, &c.*: London, 1600? The work is dedicated to the Lord Mayor and Sheriffs of London, and by its numerous quotations of writers, both Christian and Heathen, proves its author to have been a man of great learning and research.

J. D.

GEORGE MONK BERKELEY, the son of Rev. George Berkeley, Rector of St. Clement's Danes, London, and grandson of the famous Bishop Berkeley, published in 1789 a work called *Literary Relics*. His mother was the daughter of the Rev. Henry Finsham. Now I wish to know if there was any connection between this family and the Monks of Potheridge, which caused him to be named, as in all probability he was named, after the General. I should further be glad to learn from what source I could obtain reliable and complete information relative to the Berkeleys who were living about 1760.

W. W.

BROWNE.—David Browne, solicitor, of Macclesfield, is mentioned by Ormerod, in his *History of Cheshire*, as supplying him with many MSS. Can any readers of "N. & Q." supply information as to his family, anterior to himself, and the place whence it sprang?

X.

CHEAPSIDE, LONDON.—Can any of your readers give me any information as to the rebuilding of this street after the Great Fire of London in 1666, or refer me to any work bearing upon the subject? My object in inquiring is with the view of ascertaining by whom the house No. 108, Cheapside, immediately opposite Bow Church (and which, with No. 107, was taken down in 1861), was built; and by whom certain *oak carvings and panellings*, which are now in my possession, were executed.*

[* In the library of the Corporation of the City of London are six volumes of manuscripts, from the Surveys of Wills, Oliver, and others, after the Fire of London, giving a description of the property as well as the names of the respective owners.—Ed.]

In Elmes's *Life of Sir Christopher Wren* (p. 299) it is stated, that Elmes had in his possession a manuscript book containing the "Transactions of the Privy Council," concerning the buildings erected in or about the metropolis, from 1669 to 1695 inclusive. Can any of your readers inform me where that book can now be seen, or whether it has ever been printed? And if so, when?

The Common Council of London, by an order dated the 29th of April, 1667 (made in consequence of Charles II.'s royal declaration of the 13th September, 1666, relative to the rebuilding of the City after the Great Fire), required that for the purpose of defraying certain expences, "each builder, before he lay his foundation, do repair to the Chamber of London, and there enter his name, where his building is to be set out, and to pay the Chamberlain 6s. 8d. for each foundation." (See Chamberlain's *History of London*.)

Can any of your readers give me any information where the book, wherein "each builder did enter his name," can be seen? And whether it has been published?

The house No. 108, Cheapside, was rebuilt after the Great Fire upon the sites of three ancient houses, called respectively the "Black Bull," leased to Daniel Waldo; the "Cardinelle Hat," leased to Ann Stephens; and the "Black Boy," leased to William Carpenter by the Mercers' Company. Any information as to the origin of these names would also oblige

M. C. J.

EMIGRANTS TO MASSACHUSETTS.—I wish to ascertain the families and descent of the following emigrants to Massachusetts:—Wm. Brackenbury, born about 1602; settled in Charlestown in 1630. Thomas Hale, born about 1604; settled in Newbury in 1635. Thomas Josselyn, born about 1592; settled in Hingham in 1635. Hugh Mason, born about 1605; settled in Watertown in 1634. Increase Nowell, settled in Charlestown in 1630. Edward Weir, a Scotchman; born about 1622, settled in Charlestown.

Some reader of "N. & Q." may have met with papers identifying these persons.

W. S. A.

Boston, Mass.

HENRY GREGORY, of New Windsor, lived about 1683, and is supposed to have died between the years 1708 and 1725. The family is believed to have removed to Westminster either from Lincolnshire or Nottinghamshire, and the subject of this inquiry is said to have been engaged in some official capacity under Sir Christopher Wren in his various works in London and the neighbourhood. Any information about the above Henry Gregory or his family prior to the above date will be most welcome.

J. J.

HERALDIC QUERY.—What are the supporters of the royal arms of France (Capetian House)?

I know the arms and the motto. Have the supporters always been the same, or did they, like those of our own royal family, change with each division of the Capetian dynasty?

HERMENTRUDE.

HARROW SCHOOL.—The communication of any notices, memoranda, or reminiscences, of the early days of Harrow School, is requested. Name and address will be readily given to any correspondent. Address to C. N., Mr. Thornton, Bookseller, Oxford.

DURAND HOTHAM, a younger son of Sir John Hotham, Bart., was of Christ's College, Cambridge; B.A. 1636-7, M.A. 1640. In 1666, he was residing at Lockington, Yorkshire, being then in the forty-fifth year of his age, and married. He was author of (1) *Verses in the University Collection on the Birth of the Princess Elizabeth*, 1635; (2) *The Life of Jacob Behmen*, Lond. 4to, 1654. We shall be glad of information as to the date of his death.

C. H. & THOMPSON COOPER.

Cambridge.

KENNEDY: BARONETS OF GIRVANMAINS.—The date of this baronetcy of Nova Scotia is given by Debrett as 1673. I find one baronet only mentioned in some accounts, and two in others. The Christian names are not more satisfactory, appearing as,—Sir John, Sir Gilbert, Sir Hugh. The estate of Girvan Mains was sold to Kennedy of Kirkhill, in 1694 by Sir (Gilbert or John) who had married Jean, daughter of Sir Archd. K. of Culgean. Query, the exact date of creation? Was the limitation to heirs of body or heir whatsoever? What were the supporters adopted? How many individuals assumed the baronetage? What became of the vendor of the estate? Any and what descendants, male or female, of any of the baronets?

CHEVRON.

WILLIAM LINDSAY, 36TH REGIMENT.—A short time ago I discovered in a lumber store, an old hair-trunk, covered with an inch of dust perhaps, which, on being swept away, revealed the initials of W. L. Finding that it was unfastened, I opened the lid, when, instead of being empty as I expected, I was surprised to see the trunk half full of medical books and of private and official letters.

By looking at a few of the letters, of which there are several bundles, I have been able to ascertain that the contents once belonged to assistant-surgeon William Lindsay, 36th foot, who, in 1808, was an ensign in the 42nd Highlanders, stationed at Armagh, and in 1809 assistant-surgeon in the 96th regiment at Bexhill.

The letters and other papers run from 1808 to 1815, perhaps later; during which period, taking my information from the addresses, Dr. Lindsay appears to have served at Walcheren, in Portugal and Spain, and in France and the Netherlands, as

well as at several military stations in England, Scotland, Ireland, and the Channel Islands.

The trunk and its contents must have been in the lumber store upwards of forty years, and, judging from the accumulation of dust and cobwebs inside, was, in all probability, never touched during that time. To the descendants or relations of Dr. Lindsay, this discovery may not only be interesting but invaluable; and I shall be glad, if through your columns permission is accorded me, to seek a rightful claimant, to whom I can forward the property.

M. S. R.

LONDON LOCALITIES.—Information regarding the following London localities, or reference to sources where such may be obtained, would be a favour. The "Sun and Bell" in Smithfield, "The Golden Key" in Sharbone Lane, "Ye paved alley at ye clerk's house of ye parish," Blackfriars, near the church; "Gun Alley," Wapping; "The Robin Hood" in the Strand.

DE PRUS.

NATURAL.—At what period was the word "natural" first applied to illegitimate children? *

In the *Mémoires de Nicolas Joseph Foucault*, as just published by the Imprimerie Impériale, and at the expense of the French government, there is an entry of the year 1670, touching "M. le Duc du Maine, fils naturel du Roi et de Madame de Montespan." I am not aware how much earlier the phrase may be traced.

P. H.

LAWRENCE NOWELL.—Information is wanted concerning the descendants of Lawrence Nowell, Dean of Lichfield under Queen Elizabeth. He died 1576, and is said to have left five sons, among whom were certainly Lawrence and Thomas. I am very desirous to know where any of them lived, when died, and if they left descendants?

W. S. A.

Boston, Mass.

"NUPTIÆ SACRÆ," ETC.—Who was the author of an 8vo, entitled *Nuptiæ Sacræ; or, An Inquiry into the Scriptural Doctrine of Marriage and Divorce*, pp. 146, London, 1821? As stated on the title-page, "First published in 1801, and now reprinted by desire."

ABHBA.

QUOTATIONS WANTED:—

"Ah, happy hills! ah, pleasing shade!

Ah, fields beloved in vain!

Where once my careless childhood stray'd,

A stranger yet to pain!

I feel the gales that from ye blow,

A momentary bliss bestow,

As waving fresh their gladsome wing,

My weary soul they seem to soothe,

And redolent of joy and youth,

To breathe a second spring."

J. H. S.

[* See "N. & Q." 2nd S. vii. 436, 475; viii. 190.—ED.]

"Confound not cowardice with honest fear
Of losing what the wise and good hold dear.
Peril to life or fame the brave may fly,
Nor risk a new hat in a cloudy sky."

. J. M. K.

" 'Tis first the fight, and then the victory,
Not first the victory and then the fight;
The long dark night, and then the dawning day,
Which ushers in the everlasting light."

ABHBA.

Who is the author of the hymn beginning with—

"How cheerful along the gay mead
The daisy and cowslip appear," &c.?

M. S.

PARISH REGISTERS, *temp.* THE COMMONWEALTH. The registers of the parish of Clyst St. George, Devon, are very beautifully kept all through the reign of Charles I., and after the tragical death of that unhappy monarch, the year 1649 is styled "Anno primo post decollationem Regis Caroli primi." The same wording is continued all through the Commonwealth till 1660, which is styled "Anno 12^{mo} Caroli Regis Secundi."

From this Note I wish to put a Query—Are similar entries to be met with in other documents of that time?

H. T. E.

REGIMENTAL MEDALS.—There is in the British Museum a silver medal, bearing on one side the inscription "Order of Merit, Estab. 1788;" and on the other "Military Virtue Rewarded—7th Regt., or Royal Fusiliers." It is the only one known. Wanted any information respecting its presentation, and references thereto?

J. C. KETTLEY.

RUMBOLD QUERIES.—1. Was there any connection between William Rumbold of Parson's Green, Fulham, Comptroller of the Great Wardrobe to King Charles I., and Surveyor General of the Customs of England, whose tombstone can be seen within the altar-railings of Fulham church, and his contemporary Richard Rumbold, a colonel in the parliament's army, deeply implicated in the Rye House Plot?

2. Was there any connection between either of those persons and a "Rumbold" mentioned in an epigram quoted from Walpole in a reply to your correspondent C. B., "N. & Q." 3rd S. ii. 128? The Rumbold aimed at in that epigram is supposed to be Sir Thomas Rumbold, Governor of Madras, and M.P. for Shoreham. Sir Thomas was wounded at Plassey. His father was Governor of Goa (?), and died second in council at Tellicherry.

3. What is the origin of the name of "Rumbold's Moor" given to a large tract of country near Bingley in the West Riding of Yorkshire?

4. Is there any other family of note of the name

of Rumbold besides the direct descendants of Sir Thomas Rumbold, Bart. above mentioned?

Γραμματεὺς.

ST. DUNSTAN A SCRIVENER.—In vol. ii. p. 293, of the late Mr. Kemble's *Codex Diplomaticus*, we find a charter of Eadred (A. D. 949), which the great English Saint professes to have drawn and engrossed. His words are, "Ego Dunstan indignus abbas rege Eadredo imperante hanc domino meo hereditariam kartulum dictitando composui et propriis digitorum articulis perscripsi." The reference of Mr. Kemble is MS. Cott. Aug. II. 57.

Is the original deed or a copy only thereby referred to? The investigation of this might be interesting.*

H. C. C.

ST. NATHANAEL CHAPEL.—Where shall I find an account of a chapel in Eden Street, Hampstead Road, St. Pancras? It was called, in the middle of the last century, St. Nathanael Chapel. The Rev. Vigors McCulla was the minister, and was the author of several works on divinity.

RUFUS.

TURNING THE CAT IN THE PAN.—In the late trial at the Central Criminal Court of the Bank forgers, Mr. Justice Blackburn is reported (*Times*, Jan. 10, 1863), to have said in summing up:—

"There was an extreme temptation to an accomplice to exaggerate the circumstances, and to do what was called in the old books, 'turning the *fat* in the pan,' or to tell the story truly enough, except as to the part which the witness himself took in the transaction."

The usual form of the saying is "turning the *cat* in the pan," and is so found in Bacon, *Ess.* 22. Is the variation above given another form, or is it a mistake on the part of the reporter, or of Mr. Justice Blackburn himself?

W. ALDIS WRIGHT.

REPORT OF THE TRIAL OF DR. BOWLES.—In the year 1773, an action was entered in the Court of Arches to deprive the Rev. Dr. Bowles of the Rectory of Trefdraeth, Anglesey, on the ground of incapacity to do duty in the Welsh language; and a report of the trial was published in the same year in a quarto pamphlet, the authorship of which in part has been attributed to a Dr. Nill, of whom I should be glad to ascertain whether any obituary exists, or any biographical outline be given in any magazine or other work.

LLALLAWG.

SIR EDWARD WALDO.—Miss Agnes Strickland, in her *Queens of England* (vol. vii. p. 37), mentions the circumstance of the Princesses Mary

[* The original document is exhibited in a glass case in the manuscript department of the British Museum.—ED.]

and Anne witnessing a civic procession "from the house of Sir Edward Waldo, in Cheapside; where they sat under a canopy of state, and afterwards partook of the Lord Mayor's banquet in Guildhall, October 29," 1677. In a foot-note there is a reference made to *The Life of Mary II.*, published at Harrow, in Fleet Street.

In Maitland's *History of London* (p. 462), it is stated that Charles II., as well as his neices the princesses, repaired to the City; where, "after viewing the procession march through Cheapside, they retired to Guildhall, and were there sumptuously entertained by the City." It is not there mentioned where the King was in Cheapside.

But in Philip Le Neve's *Pedigrees of Knights created by Charles II.*, &c., in giving the pedigree of Sir Edward Waldo, it states he was "knighted at his own house in Cheapside, 29th Oct., 1677."

From this it follows, Charles II. was at Sir Edward Waldo's house.

Can any of your readers give, or refer me to any work giving, an account of this knighthood being conferred in so unusual a manner and place?—looking almost as if it were an impromptu act.

Sir Edward Waldo married twice; and by his first wife Elizabeth (daughter and heir of Tobias Potter, Esq.), had three daughters: 1. Elizabeth, who married Josias Culmady, Esq. (from whom descend the Culmadys of Langdon, Devon); 2. Anna, who married Robert Barber, of Adderbury, Oxon, Esq., and had one son; 3. Mary, who married Harry Cole, of Euston Wells, Oxon, Esq., and had children. By his second wife, Elizabeth (daughter of Sir John Shuckburgh, Knt.-banneret), Sir Edward had one daughter, Grace, who married, first, Sir Nicholas Wolstenholme, Bart.; and second, Lord Hunsdon, and died without issue.

Can any of your readers inform me whether there be any descendants of his second and third daughters, Anna Barber and Mary Cole?

Sir Edward had a brother Timothy, whose grandson became Sir Timothy Waldo, Knt., of Hever Castle, Kent. Is that branch of the family extinct?

MORRIS C. JONES.

75, Shaw Street, Liverpool.

WEDDING FAVORS WORN AT COURT.—In a note to Walpole's Letter to George Montagu of March 26, 1769 (Cunningham's ed. vol. v. p. 151), Mr. Wright, speaking of Miss Chudleigh's marriage to the Duke of Kingston on the eighth of that month, says, "On the 19th she was presented upon her marriage to their Majesties, who honoured her by wearing her favours, as did all the great officers of state."

Presuming that this custom is discontinued, may I ask when it ceased, and for any particulars of it? how and in what way it was observed?

W. F.

WING, RUTLAND.—What is the etymon of this parish? In early documents it was written Wenge. Would it be a corruption of Wong (*i. e.* in Anglo-Saxon a plain, an open field, land)? The village, it should be observed, is not situate on a plain, but on the slope of the valley of the Chater.

STAMFORDIENSIS.

Queries with Answers.

BELL INSCRIPTION.—On a very ancient bell in the church of St. Mary, Madingley, near Cambridge, is the following inscription: "Dicor ego Thomas, laus est Christi sonus Omas." Can any of your readers inform me what is the meaning of this last word, if any, as I cannot discover any word like it used either by the Romans or monks? Or is it merely put in at the end of the verse to make the rhyming hexameter, which the old monks were so fond of? I may mention that the date of the bell is about 1300.

JOS. HARGROVE.

Clare College, Cambridge.

[We quite agree with our correspondent in suspecting that the main object was to make a rhyme; and the word *omas* seems to have been "dealt with" for no other purpose. May not *omas* be the *aumuce* or *aumusse* (in Med. Latin *ahnuccia*), which was a lighter kind of cap or hood worn by some clerics during the summer season? Probably the pronunciation of the Fr. *aumuce* would at Madingley not very widely have differed from *omas*. "Sacerdotes qui canonicis dicuntur . . . ornantur . . . cucullo, quum in ædis choro sedentario divinos Davidis versus alternis ultro citroque vicibus decantant. Tempore vero æstivo utuntur amictu pellium, quem ab amictiendo, opinor, vulgò aumiciam vocant." (*Baif de Re Vestiaria* cited by Ménage.) As the "cucullus" in which the "Canonici" chanted the Divine praises was exchanged in summer for the *aumuce*, we may perhaps discover in the latter half of the monkish hexameter now before us quite as much meaning as can be found in some more recent poetry. In *omas*, supposing it stands for *aumuce*, there may also be some allusion to the cap-like form of the bell. Although there may be some verbal connection, it does not appear that the *aumusse* or *aumuce* was quite identical with the old English *amice*, or *amess*. See Halliwell on *Ammis*.]

SAINT: HOLINESS.—When was the title of "Saint" first given to the Apostles, and when did the Pope first take upon himself the title of "Holiness?"

PHILIP GRIFFITH.

[The title of *Saint* (holy, sanctus, ἅγιος) is first found applied to the Apostles in the New Testament. See *Vulg.* "Sanctis Apostolis," Eph. iii. 5; and "Sancti Apostoli," Apoc. xviii. 20. It is almost superfluous to add, that the title *Saint* was not appropriated to the apostles, or applied to them exclusively. Saint Barnabas is perhaps the connecting link which carries on the title from the Apostles to others. We then find St. Jerome, St. Cyprian, &c.—The title of *Holiness* (sanctitas, santità) was in the early ages of the Church applied very generally; and we might say, within certain limits, almost indiscriminately. We find it applied by the Roman prelate himself to a Bishop A.D. 465, and to a

Patriarch, A.D. 590; so also by Constantine to the Roman Senate collectively, A.D. 326 ("vestræ sanctitati"). Moroni (*Diz. Eccles.*) says, that the title of Santità was applied to the Popes much oftener than to any one else, and that at any rate it became theirs absolutely ("di assoluta loro proprietà") from the fourteenth century.]

COPPER TOKENS.—I should feel obliged if you could give me some information as to a copper piece which I have in my possession. It is of the size of an old halfpenny. On the obverse is the figure of a man reclining under a tree, with a shepherd's crook in his hand, and a feather in his hat; and on the reverse is a house in ruins, several leafless trees, and a church in the distance, with the legend, "One only master grasps the whole domain," and date 1795. Is it a token or a medal? and if the latter, why was it struck? I enclose a rubbing of each side. W. H.

[An engraving of this token will be found in *The Virtuoso's Companion, and Coin Collector's Guide*, vol. iv. pl. 113. In the Index it is classed under London halfpennies, and described as a "Deserted Village, (n.) A Shepherd under a Tree." It is clearly allusive to Goldsmith's *Deserted Village*, first published in 1770, and where the legend "One only master grasps the whole domain," will be found.]

JOHN CLEVELAND.—Does anybody know anything about the writer of the following incomplete letter? I have extracted it from a MS. Common-Place Book of one John Thicknesse, 1687:—

"A Letter to the Protector Oliver Cromwell after a long and vile durance in Prison by Mr J. Cleveland:—

"May it please yo^r Highness,—Rulers within the Circle of their Govern^t have a claim to that which is said of the Deity; they have their center every where, and their circumference noe where," &c.

SIGMA-TAU.

Cape Town, South Africa.

[This letter is from John Cleveland, the Royalist wit and poet, the social companion of Hudibras Butler, and the beloved friend of Bishop Lake and Bishop Pearson. We have not quoted the complete letter, as it is printed in Cleveland's *Works*, p. 109, 8vo, 1699, as well as in Bishop Percy's *Life of him in Kippis's Biog. Britannica*, iii. 631. For some remarks on this document, see Carlyle's *Letters and Speeches of Oliver Cromwell*, iv. 56, edit. 1850.]

KNIGHTS.—Is there any book wherein I can find information concerning those who bore this title in the first half of the seventeenth century?

H. L. T.

[Consult "A Perfect Collection or Catalogue of all Knights Batchelaurs made by King James since his coming to the Crown of England. By John Philipot. Lond. 1660, 8vo."—"A Catalogue of Knights made by Charles I. A.D. 1624-1626, 12mo." Second edition in folio. Privately printed by Sir Thomas Phillipps, Bart. 1853.]

TRINITY CHURCH, HULL.—Have the monumental inscriptions in Trinity Church, Hull, ever been printed? If so, where?

A LORD OF A MANOR.

[A few of the more remarkable epitaphs are given in Tickell's *History of Kingston-upon-Hull*, 4to, 1798, pp. 789-797.]

HOYLE'S GAMES.—There is a curious advertisement quoted in Bohn's *Hand-Book of Games*, pp. 36-38, giving the reasons which induced Hoyle to publish—introducing the book in fact. I should be much obliged by information where that advertisement is to be obtained either by purchase or, if not for sale, that I might be allowed to see it. J. T.

[The work is in the British Museum, and is entitled *A Short Treatise on the Game of Whist, containing the Laws of the Game*, &c. By a Gentleman. 8vo, 1748. The Advertisement is printed verbatim in Bohn's *Hand-Book of Games*.]

Replies.

STRATFORD FAMILY.

(3rd S. ii. 190.)

If MR. INGALL will refer to Harl. MS. 1041, fol. 114 b, he will find the wife of Sir Stephen Stratford stated to be the daughter of Robert, Lord Monhault (not Monkault). Two of the Montalts or Monhaults were summoned as barons by writ in 1295 and 1299, and the last of them, Robert de Montalt dying without issue in 1329, the title became extinct. The person mentioned in the Stratford pedigree was doubtless Elizabeth Mohaut, daughter of Adam de Monte Alto, one of the same stock as the barons, who inherited the manor of Sulgrave, Northamptonshire on her father's death, 34 Edw. I. (*Inqu. Post Mortem*). Her husband is called Stephen de Stratford; and also de Trafford in records of 3 Edw. III.; and Stephen de Strafford, 10 Edw. III. She died 18 Edw. III., and in the same year her son and heir Stephen de Stratford did homage for her lands in Sulgrave, held in capite by the service of half a knight's fee (*Abbreviatio Rotulorum Originalium*, i. 68.) A pedigree, derived from the records above referred to, is given by Baker in his *History of Northamptonshire* (art. "Sulgrave"), but in it he adopts the name of Trafford as that of the husband, and son of Elizabeth Mohaut.

MR. INGALL is, I think, wrong in saying that John Stratford, who married Margaret Tracey, was the first of the family settled at Farmcote. His father, also John Stratford, is called of Farmcote in all the pedigrees I have seen, and was the ancestor of the three Gloucestershire branches of the family settled at Farmcote, Temple-Guyting, and Hawling. Margaret Stratford was the daughter of William Tracey of Toddington, and sister of Richard Tracey of Stanway, whose son Paul was created a baronet in 1611.

In the lineage of Lord Sudeley, in Burke's *Peerage*, Margaret, daughter of William Tracey, the elder brother of Richard of Stanway, is stated to have been the wife of John Stratford; but the will of Richard Tracey, and wills of some of the

Stratford family at Doctors' Commons, seem to show that the statement in Burke is not correct, but that she was, as I have asserted, the sister of Richard Stanway.

I shall be obliged if Mr. INGALL will inform me from what source he has learnt that John Stratford died in 1553. I also beg to call his attention to a Query in 2nd S. viii. 477, as his knowledge of the Stratford pedigree may enable him to assist me in tracing the connection between the Stratfords of Merivale, Warwickshire, and the Gloucestershire families. F. H.

SHAKSPEARE MUSIC.

(3rd S. ii. 171.)

In former papers upon Shakspeare Music, I have treated solely of those pieces of poetry which I knew to have been set *more than once*. I now wish to register a number of *scattered* compositions, songs, duets, and glees, from Shakspeare, of which I do not as yet know that they have any musical double at all. I use the phrase *scattered*, to imply that these compositions have either been published singly; or, if not so, are contained in works very little known. Thus we have part of Biron's speech (*Love's Labour's Lost*, Act IV.) :—

"A lover's eyes will gaze an eagle blind,"—

set by Dr. Kemp, as one of his *Illustrations of Shakspeare*. Also, from the same play, Biron's sonnet—

"If love make me forsworn,"—

composed by Joseph Major (1820?).

"Love in idleness," is a recitative and air composed by Mr. T. Cooke for Madame Vestris, and sung by her, some twenty years ago, in the *Midsummer Night's Dream*. This composition embraces fourteen lines from Oberon's speech in the 2nd Act; and commencing at—

"That very time I saw, but thou couldst not,"—

closes with the line—

"And maidens call it love-in-idleness."

"Through the forest I have gone," is a pretty canzonet by Mrs. J. B. Gattie. It is a setting of ten lines, from Puck's speech in the 2nd Act.

"Sweet, good night," composed by Mr. Howard Glover, is a setting of about twelve lines, happily selected from Juliet's speeches in the garden-scene, and appropriately entitled "Juliet's Song."

"Love's heralds," &c., from a speech for Juliet in the 5th Scene of the 2nd Act, has been set as a solo by Dr. Kemp; and "Hinder not my course," by M. Allnatt, is a canzonet in four flats, the poetry from a speech for Julia in *The Two Gentlemen of Verona*, Act II. Sc. 7.

Passing from solos to duets we find, for two sopranos, "All that glitters is not gold;" the poetry from the casket-scene in *The Merchant of*

Venice. This duet was composed by Mr. C. Horn, and was sung in *The Merry Wives of Windsor*, when that play was *musically* performed, now nearly forty years ago. Then, for soprano and tenor, there is a setting of a portion of the dialogue between Romeo and Juliet in the 1st Act, commencing, "If I profane," &c. This duet is contained in the book by Mr. T. Hutchinson (1807), to which I have had occasion to refer in a former paper.

"Lady, by yonder blessed moon," &c., is another duet for soprano and tenor, taken from the garden-scene in *Romeo and Juliet*. This duet was composed by Dr. Kemp, and is one of his *Shakspeare Illustrations*. (This, and the two songs by Dr. Kemp, have an accompaniment for the violoncello as well as for the pianoforte.)

Of glees, may now be named, "Why, let the stricken deer go weep;" which is a setting, for three voices, of the lines spoken by Hamlet at the conclusion of the play-scene. This glee was composed by M. P. King; who also set, as trio and chorus for male voices (unaccompanied), six lines from the witch-scene in the 4th Act of *Macbeth*. The trio commences at—

"Come, sisters, cheer we up his sprites;"

and closes at—

"While you perform your antique round."

The chorus following up with the next two lines:

"That this great king may kindly say,
Our duties did his welcome pay."

In a book of *Elegies and Glees*, composed by Theodore Aylward (about 1770?), is a four-part setting of "Done to death by scandalous tongues:" the inscription upon the scroll read by Claudio, in the 5th Act of *Much Ado about Nothing*. This composition is entitled "An Elegy:" the voices are soprano, alto, tenor, and bass. The close is judiciously made at the line—

"Lives in death with glorious fame."

The last two lines of the original being omitted.

Three old dramatic works—the *Fairies* and *Tempest* of J. C. Smith, and the *Pyramus and Thisbe* of J. F. Lampe—contribute to the list of (presumed) *once set* Shakspearian poetry. In the first-named opera we may note two songs: "Before the time I did Lysander see," and "Love looks not with the eyes, but with the mind." Also, a short recitative, "Flowers of this purple dye." The words of all these are from *A Midsummer Night's Dream*. In the opera of *The Tempest* are two long recitatives: "Now I flam'd amazement," and "Now does my project gather to a head,"—the first for Ariel, and the second for Prospero. In both cases, the songs which follow are *not* Shakspeare's. This operatised *Tempest* also contains the very good setting of Caliban's song, "No more dams I'll make for fish."

This song has been reprinted; and once, if not twice, with Purcell's name affixed, instead of that of the true author. The song has also had the unfortunate trick played with it of being transposed from its original key of D into F; a third higher, by which it becomes rather a tenor than a bass song, as it really is, and certainly should be, for such a part as that of Caliban. Mr. Linley has reproduced this song in his work in the original key, and with a commendatory word for the real author.

The *Pyramus and Thisbe* contains no less than six pieces — five songs, and a duet: the words of all from *The Midsummer Night's Dream*. The titles of the songs are, "And thou, O wall;" "O wicked wall;" "Approach ye Furies;" "Now am I dead;" "These lily lips;" and that of the duet, "Not Cephalus to Procris." There is much merit in the music of *Pyramus and Thisbe*; and the song, "O wicked wall," may be particularised as very excellent indeed.

ALFRED ROFFE.

Somer's Town.

ANAXAGORAS, PERICLES, AND TOM MOORE.

(3rd S. iii. 149.)

The story, which Moore has somewhat misrepresented, is to be found in Plutarch's life of Pericles (c. xvi.), where he draws a minor parallel between the conduct of Pericles and Anaxagoras in regard to finance: the former, not having much time to attend to it, employed Evangelus for the purpose; whilst Anaxagoras "considered these lower attentions as inconsistent with his wisdom," for, "following the dictates of enthusiasm, and wrapt up in sublime inquiries, he quitted his house and left his lands untilled and desolate" (Langhorne). So that, whilst "Pericles by his wealth was enabled to relieve numbers of the poor citizens, Anaxagoras, we are told (λέγουσι), lay neglected and unprovided for (ἀμελούμενον); insomuch, that the * old man (γεραιὸν) had covered up his head, and was going to starve himself." It may here be observed, that when a man commits suicide in consequence of embarrassed circumstances, he deprives himself of life *secretly*; but the act of Anaxagoras, in covering up his head, was an open and public intimation that he had devoted himself to the infernal gods. "Pericles," continues Plutarch, "was extremely moved; ran immediately to Anaxagoras,† exposed, entreated; bewailing, not so much the fate of his friend as his own, if his administration should lose so valuable a counsellor." Where-

upon "Anaxagoras, uncovering his face (ἐκκαλυψάμενον),"—which I conceive to be symbolic of his abandoning his suicidal intentions,—"replied: 'Ah, Pericles! those that have need of a lamp take care to supply it with oil.'" This "oil" Pericles appears to have supplied, for Anaxagoras outlived him *one* year—not "three," as C. T. I. supposes: Pericles dying at Athens B.C. 429, and Anaxagoras at Lampsacus in 428 (Tennemann). Anaxagoras was, therefore, not "dying for want of sustenance," nor is there evidence that "a sum of money" was any part of the "oil" which Anaxagoras required. This anecdote refers, I conceive, to the period when Anaxagoras dwelt at Athens in his fiftieth year, and twenty-two years prior to his death. Pericles was the only one (?) who publicly accused Anaxagoras of impiety for his opinions concerning the sun, which the Athenians believed to be a god; but Anaxagoras said was a stone, or plate, larger than the Peloponnesus (*Penny Cyclopædia*, ANAXAGORAS). Pericles, however, protected him by banishment. (Conf. Plutarch, *Nicias*, c. xxiii.)

T. J. BUCKTON.

Lichfield.

Moore did not invent the anecdote, but altered it so as to fit. In the original, Pericles did not send, but went to Anaxagoras, and it is not said that his help was refused, though he was snubbed.

Καὶ μέντοι γε τὸν Ἀναξαγόραν αὐτὸν λέγουσιν ἀσχο-
λουμένον, Περικλέους ἀμελούμενον κείσθαι συγκεκαλυμ-
μένον ἢ ὅη γεραιὸν ἀποκαρτεροῦντα προσπεσόντος δὲ τῷ
Περικλεῖ τοῦ πράγματος ἐκπλαγέντι θεῖν εὐθὺς ἐπὶ τὸν
ἄνδρα καὶ δέισθαι πᾶσαν δέησεν δλοφυρόμενον οὐκ ἐκείνον,
ἀλλ' ἑαυτὸν, εἰ τοιοῦτον ἀπολεῖ τῆς πολιτείας σύμβουλον.
Ἐκκαλυψάμενον οὖν τὸν Ἀναξαγόραν εἰπεῖν πρὸς αὐτὸν,
"ὦ Περικλείε, καὶ οἱ τοῦ λύχνου χρεῖαν ἔχοντες ἔλαιον
ἐπιχέουσιν."

Plutarchus, *In Vitâ Periclis*, c. xvi. ed. Reiske,
Lipsiæ, 1774, t. i. p. 628.

Plutarch's is the only authority which I can find for this very improbable story, and he could not reject an epigram or a truism. Bayle (*Dict.*, ii. 26) seems to have believed it, and gives Amyot's version, which is fair enough. To show how a point may be missed, I quote D'Ablandcourt's:—

"Pericles taschant de le dissuader de la résolution qu'il avoit prise de mourir: 'Quand on veut faire durer une lampe,' dit-il 'on y met de l'huile. C'est qu'il étoit incommodé.'"—*Les Apophthegmes des Anciens*, p. 322, Paris, 1664.

The words in italics are D'Ablandcourt's explanation.

H. B. C.

U. U. Club.

* Langhorne has introduced the word *poor* here, without authority, and *honourable* not *old* is meant.

† He was at Lampsacus, on the Hellespont, for twenty-two years before his death.

DIOCESAN LIBRARIES IN IRELAND: CORK.

(3rd S. iii. 112.)

"March 17, 1626. The Rev. Richard Owen, Prebendary of Kilnaglogh, gave a donation of 20*l.* towards erecting a Library for the use of the Cathedral Church of St. Fin-Barry's."—*Chapter Book.*

This is the earliest mention we have of a cathedral library; but whether the money was ever applied for the purpose intended, we cannot now say. Archdeacon Pomeroy by his will, dated Sept. 24, 1724, bequeathed 100*l.* towards building or supporting a charity school in St. Finbar's parish, and sixty pounds worth of his own books to found a parish library there. There can be no doubt but that this bequest was the foundation of the present library, which was occasionally enriched by subsequent presents from time to time by the bishops of the See. The library now contains about two thousand volumes, admirably arranged in three very beautiful compartments on the same floor, with a very comfortable reading room. They are easily consulted by means of a MS. Catalogue, which was once the work of a *lady*. The books consist of some beautiful and rare editions of the Fathers; the Republican and Royal editions of the London Polyglott, with Castell's Lexicon; a good collection of the Classics; a splendid biblical apparatus, consisting of commentaries, critical and exegetical, on the Hebrew and Greek texts; histories of councils and ecclesiastical annals; many works which would prove a rich mine for the mediæval investigator; an immense collection of the curious literature of the sixteenth and seventeenth centuries; a fine collection of pamphlets, the gift of Bishop Stopford; with numerous odds and ends, which may be classed among the "curiosities of literature,"—in company with which the literary student, or "old book hunter," would loiter with unwearied delight. And to crown all, the reverend librarian is unrivalled for his courtesy to visitors, as the writer can testify. On a beautiful marble tablet (in the first compartment of the library, surmounted with his arms), is the following inscription:—

"Scholæ hujus et Bibliothecæ parochialis testamento suo prima jecit fundamenta Reverendus Johannes Pomeroy, Archidiaconus Corcagiensis; omnibus dum vixit charus; mortuus ab omnibus defunctus. Anno Domini, 1725."

I cannot tell how Bishop Peter Browne got the credit of founding this library, except it be from the following passage in his will, which was proved Oct. 7, 1735:—

"To my cousin, Elizabeth Russell, 3,000*l.*; and in case said Elizabeth die under age or unmarried, or go to live with her mother, one-third of said 3,000*l.* to be laid in the purchase of an Annuity for the Keeper of the Library of St. Finn-Barrs, one-third to purchase books, and one-third for the benefit of the widows of clergymen."

There is no reason to suppose that Miss Russell forfeited her fortune by any act of disobedience. Moreover, I have in my possession the MS. Catalogue of Bishop Peter Browne's library in his own writing; and on comparing it with the works at St. Finbars I would say very few, if any, found their way there.

R. C.

Cork.

"HOGLANDIÆ DESCRIPTIO."

(3rd S. iii. 30.)

I have this curiosity, with the cut of a boar on the title (8vo, London, 1709); as well as that inquired for by LLALLAWG, *The (Latin) Description of Hoglandia*, with its dedication, imitated in English, 8vo, London, printed in the year 1711; also with one of the hog family on the title, inscribed "Turx-Teu-Bevis-o-Hamtun," surrounded with chain links. The burlesque dedication to this runs: "To the most Diffusively Prevailing and Nobly Conspicuous Hero (*stratus*) Sachavalier, Pen-men-Maur sends greeting." This tract is evidently from the hand of an indignant Welshman, who took umbrage at the mock poem of Holdsworth; which Jacob says is a severe satire upon the Principality, and obtained for its author immortal fame. The original publication of this, is—*Muscipula, sive Cambro-Muo-Machia*, four leaves, small 8vo, Lond., Anno M. 1709. This, which has the look of a surreptitiously-printed piece, without any introductory matter, was superseded the same year by a *new edition*; in which the author, in an Address to R. Lloyd, complains that his trifle had been misunderstood by the public, and his design marred by the egregious errors of an illiterate printer. My copy is of later date: *The Mouse-Trap, or the Cambrian Patriot*; in Latin and English, with a frontispiece of "Taffy's Triumph," in the foreground of which a delighted Welshman, with leek in bonnet, is vauntingly pointing to—

"A dire machine, full of insidious fraud,
They call a Trap, a mortal foe to mice,"

with satirical accompaniments. Holdsworth it seems was a Southampton man; hence the *Hoglandia* and Hoglanders of the retort designate the county and people of the satirist; and, however gratified the *Hantonians* and *Taffys* of the day may have been with this encounter of wits, the popularity of both is mainly attributable to the intermixture of High and Low Church squabbles which then prevailed, and gave a piquancy to the literature of the time. An example may be given:—The writer of the *Hoglandia*, we have already seen, is down upon "Don Sachaverello," and couples him in the following with the author of *Muscipula*:—

"H—dsworth! attend! whether thou be employ'd
In gnawing pork at some old hag's abode,
Or writing what thou'rt bid by Haughty Sach—,
Thou vile Amanuensis of the wretch!
I say, prick up thy Puritanick ears,
And list to what I say of thy Great Ancestors."

This is coarse enough for the provocation, which seems to have been little more than a playful attack upon an amiable weakness. *Muscipula* maintaining, that the ancient Greeks should resign their claim to the invention of the *Mouse-Trap* in favour of the Cambro-Britons of higher antiquity.

A. G.

P. S. The Latin *Hoglandia* contains "A Catalogue of Books, printed and sold in the Borough," satirical upon Sacheverell; and the English *Hoglandia*, "An additional Advertisement" of similar fictitious "Books printed for Cain R——r : " intended, no doubt, for Abel Roper.

CHRISTOPHER NORTH (3rd S. iii. 175.) — Mr. Editor, it is as well to be correct, even in trifles, and therefore I trouble you with the remark that the name of Professor Wilson's private tutor was the Rev. *B. Cheese*, not *Chase* (as your printer has incorrectly made it), the worthy father of a worthy son, whose name not long since was much the subject of conversation.

YOUR SECOND CORRESPONDENT.

LORD PLUNKETT (3rd S. iii. 167.) — It may be worth mentioning, though D. R. P. is probably aware of it, that in Butler's *Memoirs of the Catholics* (iv. 295), there is a full and perhaps a corrected report of one of Plunkett's great speeches, made in 1821 in the House of Commons.

As reporting was not in those days so regularly done as it is now, Mr. Butler may have got this speech from Plunkett himself. LYTTELTON.

KING CHARLES'S TWELVE GOLDEN RULES (3rd S. iii. 166.) — These Rules were introduced in a spelling book, published about seventy years since. To the best of my recollection, it was Vyse's *New London Spelling Book*. J. B.

[We subjoin a copy of the Twelve Golden Rules found in the study of Charles I. as printed by Vyse : —

1. Urge no healths. 2. Prophane no Divine Ordinances. 3. Touch no State Matters. 4. Reveal no secrets. 5. Pick no quarrels. 6. Make no comparisons. 7. Maintain no ill opinions. 8. Keep no bad company. 9. Encourage no vice. 10. Make no long meals. 11. Repeat no grievances. 12. Lay no wagers.]

RANDOLPH CREWE (3rd S. iii. 164, 165.) — The following extract from Fuller's *Worthies* relates to the unfortunate subject of the epitaph given by your correspondent SIR THOMAS E. WINNINGTON : —

"Randal Crewe, Esquire, second son to Sir Clipsby, grandchild to Judge Crew. He drew a map of Cheshire

so exactly with his pen, that a judicious eye would mistake it for printing, and the graver's skill and industry could little improve it. This map I have seen; and, reader, when my eye directs my hand, I may write with confidence. This hopeful gentleman went beyond the seas, out of design to render himself by his travels more useful for his country; where he was barbarously assassinated by some Frenchmen, and honourably buried, with general lamentation of the English, at Paris, 1656."

The epitaph not only corrects Fuller as regards the date of decease, but also Mr. Hinchcliffe's *Account of the Parish of Barthomley*, p. 297, and pedigree at end.

Your correspondent is mistaken in supposing that Sir Clipsbey Crewe was the nephew of Sir Randolph Crewe, Lord Chief Justice of England. He was in reality his son: and the word *nepos*, in the inscription to the murdered Randolph Crewe, is intended to intimate that he was the grandson of the Chief Justice.

Randolph Crewe, who was born at Westminster, April 3, 1631, was, after a preliminary education at Westminster School, admitted a fellow-commoner of S. John's College, Cambridge, June 15, 1646.

C. H. & THOMPSON COOPER.

Cambridge.

HENRY WELBY (3rd S. iii. 168) was matriculated as a Pensioner of S. John's College, Cambridge, May 24, 1558. It is generally said that this eccentric person was aged eighty-four at the time of his death, but we have little doubt that he was considerably older. The younger brother who behaved so ungratefully towards him, was named John. See *Notices of the Family of Welby* (privately printed), p. 48, *seq.*

C. H. & THOMPSON COOPER.

Cambridge.

A PROPHECY IN JEST (3rd S. iii. 66, 175.) — Writing of the American Constitution, Burke has said : —

"But I think the whole wants that unity, harmony, capacity of common judgment and general will, which would have resulted from a general organization of the republic into one body; and that, in time, the various characters and interests of the American States will disunite and alienate them." — *Lessons to a Young Prince*, 68.

CHARLES WYLLIE.

THE STORM OF 1703 (3rd S. iii. 168.) — I cannot say whether any journalist has recorded the storm to which J. A. G. refers, but it is alluded to by Addison in the following well-known lines, and it is hardly likely that it passed without being taken notice of in the papers of the period : —

"So when an Angel by divine command,
With rising tempests shakes a guilty land,
Such as of late o'er pale *Britannia* past,
Calm and serene he drives the furious blast,
And, pleas'd th' Almighty's orders to perform,
Rides in the whirlwind and directs the storm."

The Campaign.

"The Lord Treasurer Godolphin, 'who,' says Tickell, 'was a fine judge of poetry,' had a sight of this work (*The Campaign*) when it was only carried on as far as the applauded simile of the *Angel*; and approved the poem by bestowing on the author, in a few days after, the place of Commissioner of Appeal, vacant by the removal of the famous Mr. Locke to the Council of Trade." — Preface to *Works of Addison*, 1721, vol. i. p. xi.

CHARLES WYLIE.

MONUMENTAL EFFIGIES (3rd S. 273.) — In the *History of English Crusaders*, by Dansey, the following coat-armour is attributed to "Tempest," viz. "Argent, a bend between 6 hammers, sable;" and, on turning over the letter-press, I find that about the time of the siege of Acre, "Richard Tempest took on him the vow of a pilgrimage to Palestine." "His monument, cross-legged, is to be seen in Selby Church." I doubt not that the above refers to the effigies of the Crusader, described by W. W.

SIGMA-TAU.

Cape Town, S. Africa.

PRONUNCIATION OF NAMES ENDING IN INGHAM (3rd S. iii. 151.) — I suspect that the termination *ingham* is pronounced *injam* in a few localities only, or perhaps in certain counties exclusively. Certainly in Norfolk, where this termination abounds, it is never so pronounced. One of the places in the querist's list, Gillingham, is in Norfolk, and every one of his other names is certainly pronounced hard, as written. But Pottingham, on the borders of Shropshire and Staffordshire, is called *Pottinjam*, and Bullingham, in Herefordshire, is pronounced *Bullinjam*. Probably the pronunciation varies in different places, but the *injam* seems decidedly exceptional.

F. C. H.

COWPER'S WELL (3rd S. iii. 154.) — The poet's meaning of the word "well" appears to me to be, that the citizen's garden, being hemmed in by walls, is, as it were, a well, which is bricked round. The meaning would have been more apparent if S. H.'s quotation had commenced one line earlier —

"E'en in the stifling bosom of the town,
A garden in which nothing thrives has charms," &c.

C. INGALL.

WELLINGTON'S TREE (3rd S. iii. 46.) — Your correspondent, F. C. H., in replying to D. P.'s inquiry relative to the Boscobel Oak, observes, that

"That tree was destroyed soon after the Restoration by the zeal of the Royalists, who carried it off piecemeal for relics, as in later times visitors to the field of Waterloo did Wellington's tree."

Allow me to set your correspondent right with regard to the latter part of his statement. The tree under which Wellington is reported to have stood during the progress of the battle, was brought away bodily from the field, at the expense of J. C. Children, Esq., an officer in the Natural

History department at the British Museum, who deposited it in that institution, where it might have been seen in one of the upper rooms of old Montague House, and where, I believe, a large portion of the trunk still remains.

Z. z.

EVERARD MAYNWARING (3rd S. ii. 506.) — In reply to MESSRS. COOPER, I will give a brief extract from a MS. containing a sketch of the family of Mainwaring: —

"Everard Maynwaring, M.D., was born in 1629, and wrote several medical works, &c. There is a Memoir of him, with a list of his books, in Granger's *Biographical History of England*, and his portrait (æt. 38, 1668), is prefixed to his Treatise on the Scurvy."

I have now before me a very long title-page: —

"The Method and Means of Enjoying Health, Vigour, and long Life, &c. &c., by Everard Maynwaring, M.D. Non accepimus brevem vitam, sed fecimus. London: Printed by J. M. for Dorman Newman, at the King's Arms in the Poultry, 1683."

Some of this author's works will be found in the Radcliffe library, Oxford. He is not mentioned in Bohn's *Lowndes*. I may add, that I believe Granger to be wrong in supposing the M.D. to have been cousin to the first wife of Elias Ashmole. To enter into particulars in "N. & Q." would be out of place; but in case MESSRS. COOPER think it worth while to write to me privately, I may be of use to them, if they will make special queries, and give their address. Can they help me to ascertain the parentage of Dr. John Askew of Lancashire, who was admitted to Emmanuel College, Cambridge, in 1754, and died, I think, in 1812?

EDWARD H. M. SLADEN.

Alton Barnes, Marlborough.

SOLUTA (3rd S. iii. 151.) — A. B. D.'s definition is not satisfactory to me by reason that, if correct, the majority of women married in Allhallows Barking during the incumbency of Dr. Gaskarth, 1686-1732, must have been widows. The terms *vidua*, *spinster*, and *virgin*, are rare; the word *soluta* and *solute* common. Moreover, Ann Newland could hardly have been a widow since she was only about twenty, as appears from the date of her baptism, 1676.

JUXTA TURRIM.

REV. C. SWAN (3rd S. iii. 111.) — In reply to C. H. & THOMPSON COOPER, I can inform them that the Rev. Chas. Swan, in 1813 or 1814, was at school at Hipperholm, near Halifax, Yorkshire, that he was the translator of *Gesta Romanorum*, and author of some other works. The family at the same date resided at Morton, near Gainsborough, Lincolnshire; and his father was connected with some house of business at the latter place. I observed the death of Rev. C. Swan announced in the papers, I think, two or three years since.

N. S. HEINEKEN.

Sidmouth.

ARTHUR NEWMAN'S POEMS (3rd S. iii. 151.)—The copy of these poems, "Pleasure's Vision," &c. in the Bodleian Library, is perfect and in fine condition. The pages are not numbered (unless, indeed, from the upper margin being somewhat cropped, the figures have been cut off in binding), but the "Dialogue of a Woman's Properties" ends on p. 60, and is followed by one page of commendatory verses.

W. D. MACRAY.

EARLY DUTCH AND ENGLISH LITERATURE (3rd S. iii. 147.)—In the library of Trinity College, Dublin, there are several different editions of No. 3 in the list of Dutch tracts furnished by your correspondent GEORGE STEPHENS. The following is a copy of their titles, to which I have prefixed that of a French version, from which one at least of the Dutch tracts was translated:—

"Declaration dv serenissime Roy de la Grand Bretagne, sur les actions deuers les États Généraux des Pays bas vnis, touchant le faict de *Conradus Vorstius*, Coloss. ii. viii. Prenez garde que nul ne vous butine par la Philosophie, et vaine deception. A Londres, chez Jean Norton, Imprimeur ordinaire du Roy & langues estrangeres. Ann. Dom. M.DC.XII." [61 pages] 4to.

"Verklaringhe des Doorluchtighsten Conincks van Groot Britannien, over syne handeligen by de Staten Generael van de Vereenichde Nederlanden, belanghende de saecke van *Conradus Vorstius*. Overgheset nyet de Franche in onse Nederduytshe tale. [Royal Arms of England.] Coloss. ii. 8. *Siet toe dat daer niemant zy die u lieden roove door menschelike wijsheydt ende ydel verleydinghe*. Nae de copye ghedruckt tot Londen by Jan Norton, ordinaris Drucker des Coninckes in uytheemseke spraken. Anno 1612." [35 pages], 4to. [unpaged.]

"Verclaringe van den alder-doorluchtichsten Coninck van groot Britannien over syne Handelighen aen de Heeren Staten generael der vereenichde Nederlanden, nopende de sake van *Conradus Vorstius*. Coloss. ii. 8. *Siet toe dat daer niemant en zy, die u roove door menschelike wijsheydt, ende ydel verleydinghe*. [Royal arms of England.] Tot Dordrecht. Ghedruct by Joris Waters, 1612." [47 pages], 4to. [unpaged.]

There is another copy, the title of which, as it is a duplicate of that given by MR. STEPHENS, it is unnecessary to transcribe. There is likewise in the same library a duplicate copy of No. 5 in MR. STEPHENS's list.

ΑΙΛΕΥΣ.

TURGESIUS THE DANE (3rd S. i. 150, 217, 317.)—Your correspondents, at the pages last named, have scarcely answered H. C. C.'s question. If "the common appellation" he refers to be that above given, it differs from the genuine one by little else than the addition of the Latin termination. Worsaae (*Danes and Norwegians in England, Scotland, and Ireland*, 1852, p. 316,) speaks of him as "Thorgils, called by the Irish *Turges*." No letter is more frequently lost in pronunciation than *l*.

J. SAN.

MAZER BOWLS (2nd S. *passim*.)—These were very much in vogue at the end of the fifteenth and beginning of the sixteenth century. Scarcely

can one refer to a will of that period in which the testator is a man of substance, without finding a bequest of one. If they were formed of wood, had they not frequently a piece of metal in the bottom? Take, for example, extracts such as these:—

"Item. I bequeath, &c. a grete maser and a little maser with a piece of silver in the bottom."

"Item. A large maser with an image of our Lady imbossed at the bothum."

"Item. A standing maser with a foot with a man in a vyne in the bothum."

"My standing maser with a silver cover having a vernacle* in the bottom."

All these are from wills at the early portion of the sixteenth century.

ITHURIEL.

PORTRAIT OF RICHARD, KING OF THE ROMANS (3rd S. iii. 131.)—NANFANT, who makes inquiry respecting a portrait of "Richard, Earl of Cornwall, King of the Romans," may be interested to know that the tombstone of Isabella, first wife of Richard, has been lately discovered at Beaulieu Abbey, in Hampshire (see *Gentleman's Magazine*, Feb., 1863), and that the head of the King of the Romans, carved boldly in wood, is still to be seen on the roof of the church, wearing an imperial crown, he having been crowned in great state at Aix-la-Chapelle.

There is also at Beaulieu a tombstone, bearing a crown, but no inscription, which I believe either to have covered the heart of Richard, or the remains of his second wife, Sancha, sister of Eleanor of Provence.

F. W. BAKER.

CHRISTMAS CUSTOM AT ACKWORTH, YORKSHIRE (3rd S. ii. 505.)—I hope you will kindly insert my regret that I was premature in my remarks on the Query of your correspondent W. P. L. My communication contained the truth, but not the whole truth; for being at Ackworth yesterday, I mentioned the *ancient custom* to the present rector, the Rev. J. Kenworthy, who told me that the custom of hanging out a wheatsheaf had been introduced by *himself* within the last ten years. Thus, the answers I received from the *oldest inhabitants* are of no value, and I hasten to offer this my apology to the gentleman who asked the Query.

THOMAS H. CROMEK.

Wakefield, Feb. 15, 1863.

RICHARD KINGSTON (3rd S. iii. 76.)—The bibliographers have omitted the following book under this mysterious divine's name: *A Discourse on God's Providence*, 8vo, pp. 151, London, 1700. This has a long dedication to the Duke of Devonshire, but it throws no light upon the author's personal history.

J. O.

CON-TEMPORARY (3rd S. iii. 133.)—Bentley, in answering one of Boyle's supporters in the

* A miniature picture of Christ.

controversy as to the genuineness of the *Epistles of Phalaris*, taunts him for writing co-temporary, and lays down the rule of con- before a consonant, as con-temporary, co- before a vowel, as co-ëval. This rule, though at first disputed, was afterwards held to be good.

S. A. W. will find a long note on the subject in De Quincey's "Essay on Bentley." (Vol. vi. p. 174, new edit., 1862, of De Quincey's *Works*.)
β.

Miscellaneous.

NOTES ON BOOKS, ETC.

Narrative of a Secret Mission to the Danish Islands in 1808. By the Rev. James Robertson. Edited from the *Author's MS.*, by His Nephew Alexander Clinton Fraser. (Longman.)

An interesting account of a secret mission by a Roman Catholic clergyman belonging to the Scottish Benedictines at Ratisbon, undertaken in the year 1808, at the immediate suggestion of the late Duke of Wellington, for the purpose of opening a communication with General La Romana, and securing the removal of the Spanish forces under his command from the Danish islands to the Spanish continent. The narrative of the risks encountered by the author, and the stratagems by which he contrived to evade them, and so accomplish the important duty entrusted to him, is extremely interesting.

A Literal Extension of the Latin Text, and an English Translation of Domesday Book in relation to the County of Surrey. To accompany the Fac-simile Copy Photo-zincographed under the direction of Col. Sir H. James at the Ordnance Survey Office, Southampton. (Vacher & Sons.)

When, on the publication of the *Middlesex Domesday*, we expressed our opinion that the publication of *Domesday*, both in its original form and with an extension and translation, was a wise and proper thing, we added a hope that Messrs. Vacher would be encouraged by the success attending such publication, to give us the other counties in a similar form. From the appearance of the *Surrey Domesday* we judge that such success has been obtained; and we congratulate the men of Surrey upon possessing, in an accessible shape, not only the original and most invaluable record of the state of their county in the eleventh century, but also in the work before us, the same record, so extended and translated as to be as plain and intelligible as the *Times* newspaper. The Editor of the work well illustrates the difficulties of his task by showing how impossible it is to define so common a term as a "hide" of land; and those who have most deeply studied *Domesday* will best appreciate the doubts by which, in many cases, a translator must be impeded, and make most allowances for any errors into which such translator may fall. Like its predecessor, the value of the *Surrey Domesday* is increased by its Indices of the Names of Places and Persons.

Flower and Fruit Decoration: with some Remarks on the Treatment of Town Gardens, Terraces, &c., and with many Illustrations of Colour and Contrast, applicable to both Subjects. By T. C. Marshall. (Harrison.)

There are none of Her Majesty's loyal subjects who feel so strongly the force of Bacon's words, "God Almighty first planted a garden, and indeed it is the purest of humane pleasures," as the dwellers in large cities. No where are the beauties of flowers so heartily appreciated, no where is their fragrance and variety so thoroughly enjoyed; and, we are almost inclined to add, that in

spite of the difficulty of the task, no where are they more successfully cultivated. If the labours of Messrs. Malins, Mr. Shirley Hibberd, and others have taught us how to grow beautiful flowers, Mr. Marsh, in this pretty volume, shows us how when grown to turn them to good account. He won, and very deservedly, the First Prize for Table Decoration given by the Horticultural Society; and in the work before us he unfolds the principles which led to that success, and tells us how to apply them. He is the Reformer of Flower Decoration for the Drawing-room and the Dinner-table; and we recommend his book to all who love the beautiful, and especially that simple and inexpensive branch of it, which is so closely allied to what, to repeat Bacon's words, is "the purest of humane pleasures."

The Boys' and Girls' Illustrated Gift Book, with upwards of 250 Engravings by Wolf, Harrison Weir, Watson, Phiz, Alfred Crowquill, &c. (Routledge.)

We have submitted this little volume to a select circle of critics (some of whom have not yet learned to spell), and they have, being quite young critics, agreed in opinion that it is a very pretty book indeed; the only two points of difference being, first, some liked the pictures best, and some the stories; and secondly, every one wanted the book.

PHOTOGRAPHS OF THE PRINCE AND PRINCESS.—A very successful series of *carte de visite* portraits of the Prince of Wales and his illustrious bride—six or seven of each—has just been completed by Mr. Mayall, and will more than sustain his reputation for skill as a photographer and taste as an artist. The full-front portrait of the Prince is a very striking one, with a breadth of shoulder, which shows that if he were His Royal Highness could well take care of himself. The portrait of the Princess Alexandra standing reading is very effective; but we prefer the one in which she is seated, and looking up from her book, which is a most pleasing picture. All of them show her to be, not only young and handsome, but with a most amiable and lively expression; in short, a woman of whom the Prince may well be proud, and of whom England will be as proud as her husband.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Book to be sent direct to the gentlemen by whom it is required, whose names and address are given for that purpose:—

A DISCOURSE CONCERNING THE HAPPINESS OF GOOD MEN, AND THE PUNISHMENT OF THE WICKED IN THE NEXT WORLD. By W. Sherlock, D.D., Dean of St. Paul's, Master of the Temple. London, mdcxiv.

Wanted by Messrs. Kerley & Son, 190, Oxford Street.

Notices to Correspondents.

HERMENTRUDE. L'Art de Vérifier les Dates, a good authority, gives the date of Nov. 1, 1755, as the day of the earthquake at Lisbon.

C. W. The best Peerage of Scotland is that by Sir Robert Douglas, edited by J. P. Wood, 2 vols. fol. 1813.

C. B. The information required may doubtless be obtained either from the author or the publisher of the work.

E. W. HAWKINS, M.A. A Query appeared in our last volume (p. 125) respecting the words of Farrant's Anthem; but no reply has been received.

H. L. T. There are no English translations of the Talmud or Targums, as the sentence ought to have read in our last, p. 189.

Replies to other Correspondents in our next.

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LONDON, SATURDAY, MARCH 14, 1863.

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Notes.

THE KNIGHTS HOSPITALLERS OF ST. JOHN OF JERUSALEM.

In the *United Service Magazine* for February, 1863 (pp. 191—204), there is an article on the Order of the Knights Hospitallers. It is meagre in detail; and, from the general tone of its statements, it leaves much to be *inferred* by the reader. It would be well that there should be no doubt on the subject; and in the hope, therefore, that my doubts may be solved in a satisfactory manner, I shall be obliged to any correspondent of "N. & Q." who will kindly answer the questions I shall put in this communication.

At p. 203, of the *United Service Magazine*, I read: "The Head of the Order is now (1863) represented by a Lieutenant-Master at Rome."

This is conclusive, and requires no explanation. The Lieutenant-Master is the head of the Order.

Further on, I read: (The languages of) "Italy and Germany exist under the Pope as Grand Prior only."

How can this be? Is the Pope a Grand Prior of the Order? If so, where and what is his Priory? And if he be a Grand Prior of the Order, he is subject to the authority of the Lieutenant-Master; who, as we have learned above, is head of the Order? I seek for further explanation.

Now for the "Languages." I have before me a copy of the Statutes of the Order of St. John of Jerusalem, and in Section XIX., No. 25, I read

that—"In our Order the Nations are called Languages." *Ergo*, a nation is synonymous with language, *i. e.* the "English nation" is designated by the "English language."

I have also before me a copy of the continuation of the *History* of the Order by Pozzo; and on searching for any particulars relating to the English Knights I read, under the date 1598, that "the English Language was considered to be extinct, because it had lost its property" (Pozzo, *Historia di Malta*, vol. i. p. 401).

It seems that, owing to the severity of the penal laws, many English and Irish Catholics were obliged to leave the countries of their birth, and to take refuge in foreign lands. Some of these unfortunate gentlemen sought to be admitted into the Order; but they could not be received on account of an old rule, that no one belonging to a nation which had not "limits" in the Order (*i. e.* was possessed of priories, bailiwicks, and commanderies,) could be admitted. And for this reason the language of England was considered as extinct, since it had no longer any property. Hence it is evident, from the above statement of Pozzo, that *property* is essential to the existence of a "Language." For this reason, therefore, the three French Languages (France, Provence, and Auvergne,) ceased to exist, when their property was confiscated by decree of the Constituent Assembly on Sept. 19, 1792: when it was enacted, "that the Order of Malta should cease to exist within the limits of France" (see Porter's *History of the Order*, vol. ii. p. 432, *et seq.*) This is an undoubted fact; for I read, in Sutherland's *History of the Order*, that—

"In 1814, the French Knights, taking heart at the humiliation of their arch-enemy Napoleon, assembled at Paris in a General Chapter under the Presidency of the Prince Camille de Rohan, Grand Prior of Aquitaine, for the election of a permanent Capitulary Commission. The Government being declared concentrated in this Commission, it was empowered to regulate all political, civil, and financial affairs connected with the Order; and under its direction a formal but fruitless application was made to the Congress of Vienna for a grant of some sovereign independence in lieu of that of which the Order had been so wrongously despoiled." [The italics are mine.]—Sutherland, *History of Malta*, vol. ii. p. 327.

The Statutes make no mention of a Capitulary Commission; therefore, the formation of this Capitular Commission fully proves that, at the date of its establishment, the three French Languages did *not* exist; otherwise the Commission would never have been formed.

It appears, from the Statutes, that the Grand Master, or the Lieutenant-Master and the Council, form the *supreme authority* of the Order, and *constitute the government of the Order*.

I now ask, By whose *authority* was this Capitulary Commission elected? This is an important point, on which I wish to be fully informed.

Sutherland, it will be observed, says, that this Capitular Commission was composed of the French Knights; and that, under *its direction*, the application was made to the Congress of Vienna. On referring to this document, which is entitled — “Mémoire présentée par les Ministres Plenipotentiaires de l'Ordre Souverain de St. Jean de Jerusalem au Congrès Général à Vienne,—I find it states, that *the government of the Order is in the hands of the Lieutenant of the Mastership and S. Council*. It is dated Vienna, September 20, 1814; and is signed by the Plenipotentiaries of the Order — “Le Bailli Miari, le Commandeur Berlinghieri.” Who accredited these Plenipotentiaries? Certainly *not* the French Capitular Commission, for the Master and Council alone have the power to accredit envoys and plenipotentiaries. It is, therefore, evident that Sutherland is in error; and it is advisable to test the accuracy of his statement, “that the government (or supreme authority of the Order) was declared concentrated in this Commission.” For this purpose I refer to the *Official Reclamation* of this very Commission, printed in 1816; and in it I read:—

“ . . . on verra enfin que cet Ordre, quoique ses membres soient momentanément épars dans les états de la Chrétienté, n'est pas moins un Ordre entier, dont le moindre signal peut rassembler les moindres essains, un Ordre dont le Lieutenant du Magistère et le Sacré Conseil résident en Sicile, qui a des Ambassadeurs et des ministres plenipotentiaires dans la plupart des cours de l'Europe, et dont les envoyés ont paru en dernier lieu au Congrès de Vienne.”—*Reclamation*, p. 22.

Here there is a positive evidence of the existence of a supreme authority of the Order, and that the Capitular Commission did *not* claim to have the government of the Order concentrated in itself.

I now come to another reclamation on the part of the Capitular Commission to the Congress of Verona. It was evidently not sanctioned by the supreme authority of the Order, and I cite it only as additional evidence on the part of the Capitular Commission of the existence of a supreme authority. It begins by stating, in reference to the “pretendue convention du 13 Juin, 1798” (the surrender of the Island of Malta), that the Grand Master and the S. Council alone possess or constitute the supreme power of the Order:—

“ Ni le Sacré Conseil, ni le Grand Maître, seuls dépositaires du pouvoir suprême ne participeront à cet acte d'iniquité. Nulle puissance légitime ne sanctionnera par son assentiment la dispersion de l'Ordre. Loin de là, presque tous les Souverains de l'Europe se prononcèrent en sa faveur Enfin la Sicile accueillit les vénérables débris de la plus memorable association qui ait jamais été formée, et Catane devint l'asyle où le Gouvernement de l'Ordre s'est perpétué jusqu'à ce jour; il attend, dans une inaction forcée, &c. &c.”

(Dated Verona, 6 December, 1822, and signed)

“En l'absence des Chefs de l'Ordre,
“Le Comte ACHILLE DE JOUFFROY forcé des
pouvoirs,” &c,

These quotations from official documents, issued by the French Capitular Commission, afford positive evidence that there did exist a supreme authority of the Order, and which was acknowledged by the said Capitular Commission. And from these documents, therefore, I learn that down to, and actually in, 1822, there existed a Lieutenant of the Mastership and Council, whose authority the Capitular Commission obeyed, and with whom it was in constant communication; for the Count de St. Ange, in his *Code des Ordres de Chevalerie du Royaume* (printed at Paris in 1819), says:—

“The numerous and important services which this Commission has rendered, and is daily rendering, to the Langues of France and to the Order in general, have merited the esteem and gratitude, not only of all the members, but also of the Lieutenant of the Mastership and S. Council, who have constantly approved of its proceedings.”

Thus, from its own evidence, the Commission of Paris existed down to 1822; and was in constant communication with the Lieutenant of the Mastership and S. Council, who approved of its proceedings. And the continued existence of the commission proves that to this date (1822) the French Languages *had not been revived*.

I now endeavour to learn something of the Languages of Aragon and of Castile. According to the *Book of Knighthood*, edited by Sir Bernard Burke (Ulster), it appears that—

“After the Peace of Amiens, in 1802, the Portuguese and Spanish Languages (Aragon and Castile) separated from the Order, and formed a college of their own under the supreme authority of their respective monarchs, who in consequence exercised essential influence in all matters connected with nominations, benefices, &c.; the Grand-mastership being thus, in effect, though not by right, vested in the Crown.” (P. 296.)

By a royal decree, dated Aranjuez, April 17, 1802, Charles IV. declared himself Grand Master of the Order of St. John of Jerusalem in Spain:—

“Vengo en incorporar, y incorporo perpetuamente a mi Real Corona las Lenguas y Assemblies de España de la precatado Orden Militar de San Juan de Jerusalem declarandome Gran-Maestro de la misma en mis dominios, para invigilar sobre su bien gobierno y direccion en la parte externa; dejando lo concerniente al regimen espiritual y religioso a la Autoridad de la Iglesia y del Santo Pontifico, que no ha desaprobado esta providencia.”

And by a Papal Brief issued in 1819, Ferdinand VII. was recognised as “Grand Master of the Order of St. John in Spain,” into which Order the two Languages of Aragon and Castile were now merged; and the Royal Spanish Order of St. John was now entirely separated from, and had no longer any connexion with the sovereign Order of the Knights Hospitallers of St. John of Jerusalem.

On the other hand, it appears that the Language of Germany remained intact, and never lost any

of its commanderies and revenues, which are very large; and also, that the language of Italy was much in the same condition. Therefore, according to the principle laid down by Pozzo, and based upon the Statutes, these two Languages exist in all their integrity, and not "under the Pope as Grand Prior only," as the writer in the *United Service Magazine* has stated. Now, according to the Statutes, Sect. V. (Of the Treasury), certain revenues or tithes called "responsions" have to be paid into the Treasury of the Order by the different commanders.

Who receives these "responsions?" There must be a common treasury of the Order somewhere. I presume at Rome, where the head of Order lives.

From the foregoing data, I learn that a supreme governing authority of the Order existed, and was recognised as such down to the year 1822; and that the head of the Order resides now (1863) in Rome. Consequently a supreme head of the Order must have continued to exist between 1822 and 1863.

I also learn that the Languages of Italy and of Germany are the *only two* of the eight which exist as "Languages," as they are still in possession of their revenues and estates; and, moreover, that in 1802, and definitively in 1819, the Languages of Aragon and Castile had ceased to exist, and to have any connexion with the Order, being converted into the Royal Spanish Order of St. John, and under the Grand Mastership of the Kings of Spain.

Referring again to the article in the *United Service Magazine*, I find the following statement:—

"The three French Languages during the Bourbon dynasty, however, reasserted their rights, and under their guidance, with the full concurrence of Aragon and Castile, being a majority (*sic*) of the Languages, reorganised the venerable English Language as it now stands. This important step was taken in 1826." (P. 203.)

From this paragraph it would appear that the "Language of England" has been revived, and the names of some of the "officers" are given.

To this asserted fact, I now proceed to apply the test of the *aforecited* data.

1. The Languages of Aragon and Castile had definitively ceased to belong to the Order in 1819, and still continue in the same state. How, therefore, can they be adduced, as *taking part, seven years later, in the affairs of an Order to which they do not belong?*

2. The French Languages did *not* exist in 1822. Had they recovered their property, and thereby become revived again, between that date and 1826? If so, the Capitulary Commission would have ceased to exist, *ipso facto*.

3. Why is no mention made of the two Languages of Germany and Italy, the *only two Languages actually in existence* at the period? Were they ever consulted?

4. Why is no mention made in these transactions of the Lieutenant Master and the Council, in whom the supreme power and government of the Order are vested? This is a vital omission, for by the Statutes, Sect. IX. (Of the Master) No. 11, it appears that the Languages *cannot assemble without the leave of the Master, and of the Master alone*, for the Council is not even named. Did they give their consent? or were they ever consulted? These questions need some lucid reply.

Is the "English Language"—which we are informed was revived in 1826—the *real* English Language, and a branch of the Order of the Knights Hospitallers of St. John of Jerusalem? If so, it *must* be in communication with and subject to, the authority of the Master and Council, equally with the Languages of Germany and of Italy.

On referring to the *History* of the Order lately published by Major Porter, R.E., in the hope of obtaining some light on the subject, I find the following remarkable passage:—

"In the years 1826 and 1827, three several instruments of convention were signed in Paris by the Languages of France, with the consent of those of Spain and Portugal, authorising a reorganisation of the venerable language of England. In pursuance of this Convention on the 29th January, 1831, a Chapter of the Knights then forming the English Language was held, at which an *envoy extraordinary* was present from the continental Languages, on which occasion the late Sir Robert Peat was elected Grand-Prior of England, and the Language regularly reorganised. On the 24th February, proceedings were taken before Sir Thomas Denman, Chief Justice of England, when the Grand-Prior formally revised the corporation of the English Language under the royal letters patent of King Philip and Queen Mary, and took the oath 'de fideli administratione.'"—*History of the Knights of Malta*, ii. pp. 336-337.)

(The italics are mine.)

Here Major Porter deliberately states that Sir Robert Peat formerly *revived the Corporation of the English Language* under the royal letters patent of King Philip and Queen Mary. The revival of a lapsed Corporation, in the mode described, is an impossibility in English law; and it is to be regretted, therefore, that Major Porter should have made the assertion of such an impossible fact. And on referring to the Charter of Philip and Mary, which is given at p. 479, I discover that the *English Language was never incorporated at all!* It simply makes a corporate body of the Prior, as Prior of the Hospital,—of the Turcopolier, as commander or preceptor of Sliebec and Halston, and of several other Knights as holding commanderies, they being Commanders *virtute officii*. The Charter also provides for a *perpetual succession*, and as on the accession of Elizabeth, the restored Priory and Commanderies were again confiscated, it lapsed by the act of parliament which prevented the

existence of the Priory and commanders necessary to secure the perpetual succession of priors and commanders required to keep the Charter in force.

In "N. & Q." (3^d S. iii. 76) MR. JOHN WOODWARD says that—

"The English langue is an acknowledged branch of the Order of St. John of Jerusalem, which has existed for more than seven centuries, and been settled in the Holy Land, in Rhodes, and in Malta."

If the English Langue is acknowledged by the head of the Order, all is well, otherwise it cannot be the Language of England, or a branch of the Order of the Knights Hospitallers of St. John. Who appointed the Grand Prior?—for by the Statutes, Section XIII. (Of the Elections) No. 3, the election of the Priors is in the hands of the Master and Council? And who admits, or how are admitted the candidates who seek for reception? for no one but the Master can admit into the Order, according to the Statutes, Section II. (Of the Reception), Nos. 19 and 21. And again; who receives, and what becomes of the very considerable fees required by the statutes of candidates on their admission? See Section V. (Of the Common Treasury), No. 15.

These and many other questions suggest themselves, and I wish to be enlightened on these points, for I confess that there is a mystery, a haze about the transactions of 1826 and subsequent years, which it would be well to solve

and to clear up. And nobody who tests the statements in the *United Service Magazine* and the other works quoted, by the official collateral evidence which I have adduced, can fail to come to the same conclusion. Indeed, Major Porter only makes matters worse, for he openly avows that—

"Grave doubts" exist as to the legitimacy of this revived branch of the English Language. The authorities in supreme governance over the Order at Rome deny its validity, and refuse to recognise it as an integral branch of the Venerable Order of St. John."—*History of Malta*, ii. p. 338.

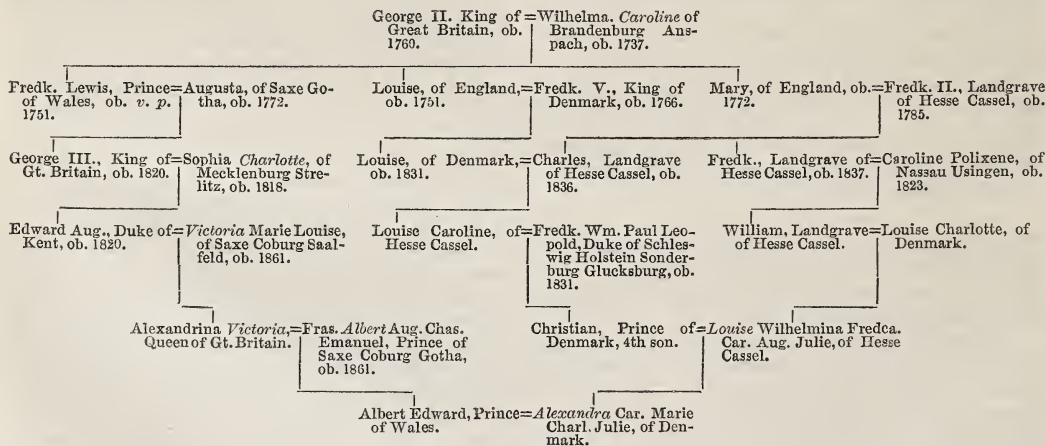
Of course the "Grand Prior" can have no doubts on the subject; and I shall be much obliged if he or any other correspondent of "N. & Q." will clear away my doubts, and reply fully and distinctly to the queries I have propounded. I make them publicly, and I ask for replies equally public. Otherwise the conclusion will be obvious.

HISTORICUS.

PRINCE OF WALES AND PRINCESS ALEXANDRA.

The enclosed table may be interesting to some of the readers of "N. & Q."

It shows the *triple* descent (paternally and maternally) of the Princess Alexandra from George II., and her present relationship (fourth cousin) to the Prince of Wales. FARNHAM.



ILLUSTRATIONS OF OLD LONDON.

Whetstone, in his *Censure of a Loyal Subject*, 1587, 4to, sig. A 4, says, in his description of the execution of Ballard and his accomplices:—

"He (Ballard) was laide alone upon a hurdell; and six others, two and two, upon a hurdell, were drawne from Tower hill, through the Cittie of London, unto a field at the upper ende of Holborne, harde by the high way side to St Giles, where was erected a scaffolde," &c.

In *Annus Mirabilis* (1661, 4to, p. 11), occurs the following passage:—

"About five of the clock in the morning, the 30 of Octob. 1660, 2 persons of credit, who live near Pickadilla, going over the Field by the Pall-mall, heard a noise in the Air," &c.

A second extract from the same pamphlet may perhaps be permitted:—

"Upon the 21 May, 1661 (the day before the Covenant was burned), there fel so much rain in London, by reason of a most fierce and sudden shower which lasted not much more than half-an-hour, that most of the streets were like rivers, inasmuch that great Casks, &c., did swim down the streets; and in Coleman street the water was so high, that a great dog could not crosse the way but by swimming, whereof several inhabitants did take special notice. Near Smithfield, also, the water ran with such violence, that it bore down severall hog-sties in the Castle-Inn yard, and carried the hogs down the common shore to the middle of Cheek lane, which is near 2 Rood," &c.

The author of the *Assentor's Sayings* (1681, p. 10), has the following:—

"On Good-Friday at Night, about Ten o'clock, as I came from one Mr John Lee, who lived then in *Printing-house Lane*, and I lived in *Cob's Yard*; but as I came by Black-fryar's Church, along the Paved Alley, it being a light Night, over against the church-yard, there I met a Man all in black," &c.

The next paragraph is found at p. 17 of the *Assentor's Sayings*:—

"You may have more truth, more kindness, more fidelity, fairer quarter from infidels, than from such Bigoted Catholics, that think it is Religion, and pleasing to God, to cut men's throats—which they dare not always do in the downright Godfrey way of murdering."

One more extract to conclude. In *His Majesty's Declaration to all his Loving Subjects* (concerning the Rye House Plot), 1683, 4to, p. 13, the writer observes:—

"Yet these Villains were not thereby discouraged from pursuing the same Bloudy Design, but Resolved to take the first opportunity for effecting the same; and proposed to themselves that it might be done, either in Our Passage from *Windsor* to *Hampton Court*, or in Our Journey to *Winchester*, or when We should go by water in Our Barge, or under *Bedford* Garden-wall, as we should pass that way; or at the Bull Feast, which would be in Red-Lyon-Fields."

I take this opportunity of mentioning, that in my former communication about "Old London" ("N. & Q.", 3rd S. i. 186), the date of the pamphlet cited by me was mis-printed 1614. It should have been 1641. The difference is important.

W. CAREW HAZLITT.

THE ORDER OF THE COMPOSITION OF THE BOOKS OF LOCKE'S ESSAY CONCERNING THE HUMAN UNDERSTANDING.

The conjecture of Dugald Stewart respecting the order in which the books of Locke's *Essay* were written (viz. that the fourth was written before the first and second), will be known to many of the readers of "N. & Q." The grounds of this conjecture Stewart states in the following words:—

"On comparing the *Essay on the Human Understanding* with the foregoing account of its origin and progress,

it is curious to observe that it is the fourth and last book alone which bears directly on the author's principal object. In this book, it is further remarkable, that there are few, if any, references to the preceding parts of the *Essay*; inasmuch, that it might have been published separately, without being less intelligible than it is. Hence it seems not unreasonable to conjecture that it was the *first* part of the work in the order of composition," &c.—*Dissertation on the Progress of Philosophy*, Part II. Sect. 1. p. 210.

Hallam, in his *Literary History* (Part IV. ch. iii. § 110), approves of this as an ingenious conjecture. I do not think it has been anywhere noticed that we have in the *Essay* some incidental allusions which turn this conjecture into almost a certainty. Before indicating these, however, it may be worth while to point out a passage (book III. ch. ix. § 21), which seems to make very strongly *against* Stewart's opinion. Locke writes:—

"I must confess, then, that when I first began this discourse of the understanding, and a good while after, I had not the least thought that any consideration of words was at all necessary to it. But when, *having passed over the original and composition of our ideas*, I began to *examine the extent and certainty of knowledge*, I found it had so near a connection with words," &c.

But what I wish particularly to draw attention to are the following passages, which seem to set the matter quite at rest. In Book IV. ch. xi. § 11, Locke writes:—

"Thus, seeing water at this instant, it is an unquestionable truth to me that water does exist; and remembering I saw it *yesterday*, it will always be true; and as long as my memory retains it, always an undoubted proposition to me that water did exist July 10th, 1688."

Now with this, compare the following from the second book (Book II. ch. xiv. § 30):—

"Hence we see that some men imagine the duration of the world, from its first existence to *this present year* 1689, to have been 5,639 years," &c.

Thus we find Locke engaged, in the year 1688, upon the *fourth* book of his *Essay*; and, in 1689, upon the *second*. EDWARD DOWDEN.

Trinity College, Dublin.

CAPTAIN WILLIAM HAWKINS.

The lieutenant general of the fleet in Edward Fenton's voyage to the East Indies in 1582, was Captain William Hawkins, who in a document relating to that expedition, is termed Young Hawkins. Mr. Sainsbury, in his *Calendar of State Papers*, Colonial Series, "East Indies, China, and Japan," 1513—1616 (Preface, p. xxiii.) observes:

"All the biographies of Sir John Hawkins which I have consulted are silent as to this particular period of his life. Whether *young* Hawkins, who went this voyage was a son or any other relation of the great navigator, I am unable to say."

I think there is no doubt that young Hawkins was Sir John's brother, for Sir Richard Hawkins (Sir John's son), in his *Observations in his Voyage into the South Sea Anno Domini 1593* (ed. C. R. Drinkwater Bethune, 130) says:—

"So the willing never want probable reasons to further their pretences. As I saw once (being but young, and more bold than experimented), in anno 1582, in a voyage, under the charge of my uncle, William Hawkins, of Plimouth, Esquire, in the Indies, at the wester end of the island of San Juan de Portorico. One of the shippes, called the barke Bonner, being somewhat leake, the captain complained that she was not able to endure to England; whereupon a counsell was called, and his reasons heard and allowed. So it was concluded that the victuall, munition, and what was serviceable, should be taken out of her, and her men divided amongst our other shippes; the hull remaining to be sunke or burned."

In the reign of James I. a Capt. William Hawkins was sent to the East Indies, being, on account of his experience and language, selected to deliver his majesty's letters to the princes and governors of Cambaya. He died on his homeward voyage in 1613, and his widow remarried Capt. Gabriel Towerson. Mr. Sainsbury (Preface, p. xliii.) suggests that he was probably the young Hawkins who had accompanied Fenton in his voyage 1582-3. I concur in this opinion, but would remark that as his brother Charles is mentioned in the documents which Mr. Sainsbury has so ably abstracted, some genealogist may be able to remove all doubt upon the point.

On the voyage to the East Indies Capt. Hawkins commanded the "Hector," and Capt. William Keeling the "Dragon." In September, 1607, the ships anchored in Sierra Leone river. Whilst there *Hamlet* and *Richard the Second* were acted on board the "Dragon," and Capt. Hawkins was present at the latter play, and at one of the two representations of *Hamlet*. These facts I derive from extracts from the Journal of Capt. Keeling, given in Rundall's *Narratives of Voyages towards the North-West* (Hakluyt Soc.), 231.

It is pleasing to discover that in Shakspeare's own day our intrepid voyagers beguiled their leisure with his plays. It evidences their taste and the early diffusion of the poet's fame.

There must be some mistake in Mr. Rundall's transcript, inasmuch as the impossible date of Sept. 31 occurs. Mr. Rundall cites as his authority E. I. MSS., but this Journal of Capt. Keeling is not noticed by Mr. Sainsbury. C. H. COOPER.

Cambridge.

Minor Notes.

VAILS.—Words that have fallen into disuse with educated people frequently linger for two or three generations with the uneducated. This morning, my gardener was telling me of one of

his sons, who had recently entered upon a new situation as footman. "It is a very good place," said the man; "they keep a great deal of company; and, in his first quarter, my son has taken nearly two pounds in vails." He did not give any explanation of the word, but used it as though it were in common acceptation; and I note it here, to show that it is still lingering among us. The subject of *Vails* has not hitherto been noticed in "N. & Q.," though, in the first volume of the First Series (p. 436) a note is given from Mr. PETER CUNNINGHAM'S *Handbook for London* to the effect, that—

"The old and expensive custom of 'vails-giving' received its death-blow at Newcastle House. Sir Timothy Waldo, on his way from the Duke's dinner-table to his carriage, put a crown into the hand of the cook, who returned it, saying, 'Sir, I do not take silver.' 'Don't you, indeed?' said Sir Timothy, putting it in his pocket; 'then I do not give gold.' Hahway's 'Eight Letters to the Duke of —,' had their origin in Sir Timothy's complaint."

CUTHBERT BEDE.

AN ANCIENT DOG.—

"Lately died at Watereaton, near Oxford, *Pincher*, a terrier of the old English breed, aged 36—an age so unusual among dogs, that it would be incredible if not well authenticated. He was bred as a puppy by Viscount Chetwynd, when resident at Bicester; and for many years, 'till indeed he was considered a remarkably old dog, he was domesticated at the late Mr. Hutt's, at Watereaton, whom he survived, becoming the property of the present Mr. Hutt; and here the pugnacity which was his characteristic had nearly proved fatal to him, for Mr. Hutt taking to keep greyhounds, much to *Pincher's* discomfort, he was always fighting them, and at last, the dogs being let loose just when they were wanted for a course, *Pincher's* execution was ordered by hanging; but while he was being tied up, the sentence was commuted to drowning, in consideration of having been "old master's favourite dog;" it happened, however, that while a sack was being looked out, *Pincher* slipped his string, and ran off to his friend Mr. Miller's farm, and never ventured back again, although he pitched into his ancient enemies—the greyhounds—at every possible opportunity, and, indeed, any other animal; for on small provocation he would fight any thing, little or big, and as a vermin killer was invaluable. He died of natural decay, wept by fair eyes, retaining his faculties to the last, and whining after his young mistresses if they were long missing. He was short-legged, or appeared to be so from his strong thick body, of a tawney red colour, and was remarkable for a particularly thick, loose, and very sweet skin."

The above is extracted from the *Oxford Journal*; and I can vouch for its authenticity, and that within these five or six years *Pincher* delighted to follow my gun into the Water Eaton Meadows, beating the hedgerows like a spaniel. Do any of your readers recollect a dog so old? My own experience does not extend the age of a dog much beyond twelve years, and I never heard of one before so old as twenty. BOS FIGER.

VALUE OF A GENERAL IN BATTLE.—I do not know whether the following anecdote has appeared

in any of the various Lives or Histories of the great Duke of Marlborough. If not, I have no doubt of its being interesting to the readers of "N. & Q.," and I transcribe it from the pages of the French author where I found it. It reminded me of the discussion of the value, *in numbers*, of a good commander, as treated of by the Duke of Wellington in the *Miscellanies* lately published by Lord Stanhope:—

"Milord Marlborough voyant la bonne mine et l'air guerrier d'un soldat pris à Blenheim lui dit: 'S'il y eut eu cinquante mille hommes comme toi à l'armée française, elle ne se fût pas ainsi laissée battre.' 'Eh morbleu!' repartit le grénadier, 'nous avons assez d'hommes comme moi; il ne nous en manquait qu'un comme vous.'"

FRANCIS TRENCH.

Islip Rectory.

CURIOUS PROVERB.—An old inhabitant of "our village," who is a magazine of proverbs, lately quoted one which interested me, and which I have never met with. It is applied to persons who are too curious, or inclined to be newsmongers. When these are too inquisitive, they are refuted with the remark, "Why, you wish to know every thing—the Greeks have turned Roman Catholics!" just as others say "The Dutch have taken Holland." From the age of my informant, and adding the age of another generation in order to allow time for the proverb to become common, it is at least one hundred years old, and therefore doubtless much older; for it is long since the difference between the Greeks and Romans engaged public attention, or was so notoriously known as to be stereotyped in a proverb. Is this saying known to any of your correspondents versed in folk lore? One would almost think that it must have originated long before the time of modern notions, and modern indifference regarding nicer points of ecclesiastical controversy.

J. R.

NORTHCOTE'S "LIFE OF TITIAN," 1830: NORTHCOTE'S "CONVERSATIONS," BY HAZLITT, 1830.—In the new edition of *Loundes* it is very properly stated, that the former work was "really compiled by W. Hazlitt." But that statement, though the truth, is not the *whole* truth. The fact is, that the book was prepared by the author of *Table Talk*, largely assisted by his son, my father, who co-edited the rough materials collected by Northcote, and added considerably to them by translation from foreign sources. It was, I think, my grandfather's latest literary effort, and my father's earliest. As to the *Conversations*, I have always understood, on the best authority, that the questions ascribed to the painter in that volume were mostly put into his mouth by my grandfather, as pegs on which to hang answers.

W. CAREW HAZLITT.

Queries.

ANCIENT RELICS.—During the construction of the Metropolitan Railway, some relics were found by the workmen employed in excavating the soil. Have they been collected, and if so, by whom? T. S. L.

ALTAR OF ST. JOHN THE BAPTIST.—This altar or chapel in Aberdeen Cathedral was repaired and built in 1541 by the Wrights and Masons of that city. I think there is another quoted in Glasgow Cathedral as the masons' chapel, and one in St. Mary's chapel at Edinburgh. I have read that the masons take John the Baptist as their patron saint. Are there any other chapels still appropriated in that way in Scotland, and any at all in England? W. P.

BRANTHWAYT.—Whom did the Rev. Arthur Branthwayt, Rector of Stifkey, Norfolk, marry? And what were the names and arms of his and his wife's parents? E. B.

BASIL.—In the *Pocket Magazine** (Arliss's?), vol. v. or vi. there is a version of Psalm cxxxvii. by "Basil." As I cannot refer to it, could you give me the first lines of this translation? Can any reader of "N. & Q." give me the name of the author? There are a good many poems in *The Pocket Magazine* about the same time, 1821–22, having the signature "Basil." A gentleman, who was himself a contributor, informed me that he was under the impression that the author was "Basil" Hall; but I think this must be a mistake, Capt. B. Hall being about that time in South America. R. I.

THE "CHRONICLE OF IRELAND" PUBLISHED BY SIR JAMES WARE IN 1633.—The following notices of this work, taken from three separate sources, contain some discrepancies which I shall be glad if some one well acquainted with its contents will reconcile, or otherwise point out which of them is correct.

In Wood's *Athen. Oxon.*, under "Edm. Camp.," it is stated that among the works written by Campanian, and published under his name, is—

"The History of Ireland, in Two Books, Written 1570. The MS. or original of which being in the Cottonian Library, was afterwards published by Sir James Ware of Dublin, Knight. Dublin, 1633, fol."

In the same work, under "Mer. Han.," it is said that Hammer wrote among other books—

"The Chronicle of Ireland, in Two Parts: the second of which was printed at Dublin in 1633, fol."

Allibone, in his *Crit. Dict. of Eng. Lit.*, under "Edm. Camp.," has the following, viz.—

"The History of Ireland, pub. by Sir James Ware. Dublin, 1633, fol.;"

but under "Mer. Hammer," he has—

[* First Series, which is not in the British Museum.—Ed.]

"Chronicle of Ireland, by M. Hanmer, Edm. Campion, and Edm. Spenser. Pub. by Sir James Ware. Dublin, 1633, fol."

Williams, in his *Dict. of Em. Welsh.*, under "Mer. Han," asserts that Hanmer translated besides two other works, *The Chronicle of Ireland in Two Parts*, and adds that "the third part of it was published in 1633, Dublin, folio."

Bishop Hanmer, in a letter addressed by him to Archbishop Ussher in 1627, mentions also Mr. Daniel Molineux in connection with the proposed publication of the Chronicle and History of Ireland, as having merited the gratitude of "the whole realm of Ireland, together with that of Great Britain."

By a comparison of the foregoing extracts, the points to be elucidated may be classified as follows:—

1. Are the History of Ireland, and the Chronicle thereof two separate and distinct works, or are they one and the same?

2. What portions of them were written by Campian, Hanmer, Spenser, and Molineux respectively?

3. What part of the works was really published by Ware in 1633? LLALLAWG.

DUMP.—English seamen call a Portuguese and Brazilian copper coin (value, I think, about $2\frac{1}{2}d.$) a dump, and this term is understood in Portuguese and Brazilian ports. Some also apply the term to the circular flat pieces of lead used in playing ship-quoits, a kind of shovel-board. When was the Portuguese coin first used? What is the Portuguese name for it? and what is its etymology? BENJ. EASY.

GLAMORGAN.—What was the relationship between Rhys ab Madoc ab David, Prince of Glamorgan in the twelfth century, and Jestyn ab Gwrgant, King of Glamorgan, A.D. 1091? Any particulars of his genealogy will much oblige. Jestyn bore for arms gules, three chevrons in pale argent. What were the arms of Rhys?

FRANCIS ROBERT DAVIES.

Moyglassmawr.

JOHN GOLDIE. — A notice in your department, "Books and Odd Volumes wanted" (3rd S. iii. 140), induces me to ask if John Goldie really published 3 vols. of his *Essays, Moral and Divine*? I also want Vols. II. and III. of this work; and begin to think it stopped short at Vol. I., never having met with more of it.

Paterson, in his *Contemporaries of Burns*, says, "We have only seen the first volume of this work, the title-page of which is partly destroyed." The title to my first is so far mutilated that, where appears to have been "in 3 Volumes," is erased; and instead of "Finis," "End of the First Volume" is scratched out.

This may indicate that the book was not proceeded with; and may also, I am aware, be a bookseller's clumsy dodge to pass off an odd volume as a complete one: but when we look to the subject, and Goldie's *prolix* handling of it, a doubt is suggested whether the author did not discover in time that 344 pages of abstruse matter was *assez* for the Kilmarnock demand. Mr. Paterson further says, that these *Essays* were re-issued in 1785, in one volume, with a London imprint, which I have not seen. J. O.

HERALDIC.—The arms described below are from an old silver urn, in the possession of John Slade, Esq., of Yeovil. I shall be glad to learn whose coats they are: Quarterly, 1st and 4th. Argent, a fess gules between six annulets. 2nd and 3rd. Party per pale indented, argent and azure, lions rampant combatant (counter-changed?) impaling gules, on a chevron between three swans' heads erased, a croslet fitchy. The crest appears to be a dragon's head couped. Motto, "Meritez et Prenez." SAMUEL TUCKER.

ARCHBISHOP JUXON.—The incumbent of Little Compton, in the diocese of Gloucester, would be obliged to any clerical brother or lay friend communicating with him in reference to the above worthy bishop in respect of the following queries:—

1. *Xapls καὶ ἐῖρηνη*; or Some Considerations upon the Act of Uniformity, with an Expedient for the Satisfaction of the Clergy within the Province of Canterbury. By a Servant of the God of Peace. London, quarto, 1661, ascribed to Bishop Juxon, mentioned in Kennett's *Register and Chronicle*, p. 812, and endorsed by Wilson's *Merchant Taylors' School*. Where to be found?

2. Bishop Juxon preached on Romans ii. 16, in presence of the king, the Sunday before his death (Wilson's *Merchant Taylors' School*, p. 733.) Has this ever appeared in print, or any extracts from it?

3. The bishop is mentioned in the ancient biographies as having published a sermon on Luke xviii. 31. Is this his celebrated sermon on the death of the king (Lam. iv. 20) thus mistaken? If not, where is the other to be found?

4. What authority is there for asserting that the archbishop in early life intended to follow the law, but subsequently changed his mind, and pursued the study of divinity?

5. Information respecting his early life, date of ordination, &c., or any unpublished memoirs or relics, gladly acceptable. Address, Rev. W. H. Marah, or Editor of "N. & Q."

LEYBOURN, YORKSHIRE.—Can any of the readers of "N. & Q." give me some account of an ancient priory or abbey which once was at Leybourn, near Wensleydale, in Yorkshire? The

ancient remains or ruins of this priory were taken down about a century ago. The Rev. Dr. Collier, Catholic Bishop of Port Louis (in the Mauritius) had once an impression of the priory or community seal. Is this priory mentioned by Dugdale in his account of the *Religious Houses in England*. In this town, Leybourn, was also a very ancient cross, which was destroyed, with an old elm tree, about the year 1821. Can any one give me an account of this ancient priory, and the old cross at Leybourn?

R. D. S. W.

JAMES MAYNE, executed at York, November, 1746, for treason (3rd S. iii. 13.) Of what family was he?

Σ. Θ.

MONUMENTAL INSCRIPTIONS AT OXFORD.—Have the monumental inscriptions in the churches and college chapels of Oxford been printed? If so, where?

GRIME.

MR. PEACOCK.—The first volume of the *New England Historic Genealogical Societies Register* contains a letter of condolence from Dr. Isaac Watts to Madam Sewall, of Boston, Mass. The document is dated November 7, 1728. The following passage is interesting to me:—

"I find that I am not an utter stranger to your family and kindred. Mr. Lee, your venerable grandfather, was predecessor to Mr. Thomas Rowe my honour'd tutor, and once my pastor in my younger years. Mr. Peacock, who married your eldest aunt, was my intimate friend."

I am anxious to know who Mr. Peacock was?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A NOVEL RACE.—A short time since, a race between an elephant and some ponies, accompanied by several amateur pedestrians, took place on the Aintree race-course, which excited much interest. I have never heard that an elephant was capable of running in a race to compete with ponies and amateur bipeds. Does Sir E. Tennent, in his noted work on Ceylon, &c., throw any light on the capabilities of an elephant to run under such circumstances? Perhaps some correspondent can tell me the relative speed of horse, man, and elephant while running a race.

T. S. L.

JOHN ROBOTHAM, of Emmanuel College, Cambridge, B.A. 1616, is the probable author of *An Exposition on the whole Booke of Solomon's Song, commonly called the Canticles*, Lond. 4to, 1651. Was this a posthumous publication? One of the name was presented by Sir Roger Townsend, Bart., to the vicarages of East Rudham, and West Rudham, Norfolk, in 1625; vacating the first benefice in 1629, and the other in 1639.

C. H. & THOMPSON COOPER.

PROVERBIAL QUERY.—

"Like lips, like lettuce."

"Meals and matins minish never."

Can any of your correspondents explain the origin and signification of these proverbs?

FREDERIC HAYNES.

SCOTTISH HERALDRY.—Is there any work on Scottish Heraldry which will show the difference between the rules of heraldry in Scotland and those of England, as I believe in some instances they are different?

E. F.

SHERIDAN'S GREEK.—

"Lord Belgrave having clenched a speech in the House of Commons with a long Greek quotation, Sheridan, in reply, admitted the force of the quotation so far as it went; 'but,' said he, 'if the noble Lord proceeded a little farther, and completed the passage, he would have seen that it applied the other way!' Sheridan then spouted something *ore rotundo*, which had all the ais, ois, kons, and kous, that give the world assurance of a Greek quotation: upon which Lord Belgrave very promptly and handsomely complimented the honourable member on his readiness of recollection, and frankly admitted that the continuation of the passage had the tendency ascribed to it by Mr. Sheridan, and that he had overlooked it at the moment when he gave his quotation. On the breaking up of the House, Fox, who piqued himself on having some Greek, went up to Sheridan, and said, 'Sheridan, how came you to be so ready with that passage? It certainly is 'as you state, but I was not aware of it before you quoted it.' It is unnecessary to observe that there was no Greek at all in Sheridan's impromptu."—*Anecdotes of Impudence*, p. 108. London, 1827.

The book from which I quote is worthless, but I do not know any other printed version of a story, which I have heard told with variations ever since I can remember anything. I have tried in vain to trace it to some authority. Perhaps your readers may help me in proving its truth, or in nailing it to the counter if false.

FITZTHOPKINS.

Garrick Club.

ST. JAMES'S WELL, DUBLIN.—In Sleater's *Public Gazetteer* (December 22, 1759), the following announcement appeared:—

"Last week died, in James's Street [Dublin], Mr. Simon Lee, aged 82, a man of good character; he subsisted six weeks and four days on St. James's Well water, being the only nourishment he was desirous of taking."

What is known of the virtues of this well? Some one of your Dublin readers may perhaps be able to give particulars.

ABHBA.

RECORDS OF THE TOLBOOTH.—At the Tercentenary of the Scottish Reformation held at Edinburgh in Aug. 1860, among other "rare memorials" there were exhibited such "original" excerpts or *cuttings* from the Records of the old Edinburgh Tolbooth as the following:—

"Januarij 7th, 1660.—The names of thoes who was ordered to take downe the head of the Marques of Montros of the tope of the tolbutth, or thoes which was permitted to com and gce up through the hous for yat effect followes, viz.—

"The lards of Inchbreekie, elder and younger; the lard of Gorphie; the leard of M——? the lard of Carnie;

the leard of Creagie; the lard of Orphie; Mr. George M'Kinze; Captain George Melvill."

"Ed. ye 27 July, 1681.—That cloch traitor Mr. Doneld Cargill, Mr. James Boogs, Mr. Walter Smith, William Thomsons, and Wm. Cuthell. All execut at ye cross of Edr for Treason and denying his Maties autoritie."

"Edr. 17 Febr. 1688.—Mr. James Renwick execut then at the Gras mercate, betwixt two and four in the afternoon, conforme to his sentence."

May I ask how these "Choice Notes," like "waifs and strays" come to be exhibited in so dismembered a state? Were the Records of the Tolbooth, the "Heart of Midlothian," not handed over to the Cerberean custody of official care? Are these only the *débris* of some unfortunate wreck, or where are the originals yet to be met with and consulted?

DE BRUS.

SHOREHAM SEAL.—Can any of your correspondents oblige me with a correct reading of the legend surrounding the fishing-vessel on the town seal of Shoreham? It appears to be "HOC: HULCI: SINGNO: VOCOR: OS: SIC: NOMINE: O: INGENO:" which is quite unintelligible.

J. WOODWARD.

VIRGIN OF THE HORN-BOOK.—Can any correspondent inform me where any example of the engraving known by the above title can now be found? It represents the infant Christ with a horn-book. KENNETH R. H. MACKENZIE, F.S.A.

Queries with Answers.

JOHN FRERE, Esq.—In 1797 he sent a remarkable paper to the Society of Antiquaries, published in the *Archæologia* for 1800, xiii. 204, "On the Flint Weapons of Hoxne in Suffolk." It has been reproduced *in extenso* by Prestwich in the *Authors' Copies* of his Memoir in the *Philosophical Transactions* for 1861, p. 318. Who was this John Frere, Esq.? What else did he do in the way of original research? Where was he born and buried, with any other leading particulars? Was he an ancestor or relative of Canning's friend of the same name, the English commissioner during the Spanish war of liberation? Mr. John Frere's paper exhibits original power of thought, and courage in expressing it. In the paper here referred to, he describes the Flints "as being evidently weapons of war, fabricated and used by a people who had not the use of metals;" and he is "tempted to refer them to a very remote period indeed, even beyond that of the present world."

He anticipated Boucher de Perthes's observations by fifty years, and his memory deserves being rescued from oblivion.

BAZBASHI.

Athenæum Club.

[The writer of the article in the *Archæologia* was John Frere, Esq., F.R.S. and F.S.A. of Roydon Hall, Norfolk, M.P. for Norwich in 1800, who died at East Dereham on July 12, 1807. He was brother-in-law to Sir John Fenn,

editor of the *Paston Letters*, with whom he maintained for a lengthened period the most intimate and confidential intercourse. See a letter from John Frere to Richard Gough on the death of Sir John Fenn in Nichols's *Illustrations of Literature*, v. 181. To his friend John Frere, Sir John Fenn left his library, and principal part of his estate in Norfolk, in reversion on the decease of his widow. There is an inscription to the memory of the worthy knight in Finingham Church, Suffolk, from the pen of John Frere, and some notices of the latter may be found in the Advertisement to the fifth volume of the *Paston Letters*, edited by William Frere, Serjeant-at-Law. Mr. John Frere's eldest son, John Hookham Frere, was educated at Eton, where he had Canning for a school companion, and subsequently assisted him in *The Anti-Jacobin*.]

"SALE OF AUTHORS."—Who is the author of *The Sale of Authors, a Dialogue in Imitation of Lucian's Sale of Philosophers*, 16mo, 1767? It is clearly enough stated in the preface, that the author of this work is also author of *Lexiphanes*. The Query then is, Who is the author of *Lexiphanes*? Boswell, in his *Life of Dr. Johnson*, ii. 42, has it:—

"This year (1768) was published a ridicule of his (Johnson's) style, under the title of *Lexiphanes*. Sir John Hawkins ascribes it to Dr. Kenrick; but its author was one Campbell, a Scotch purser in the navy."

Was this Campbell the author? If so, where can I find any account of him? H. TAYLOR.

[Robert Anderson, in his *Life of Dr. Samuel Johnson* p. 230, edit. 1815, speaking of *Lexiphanes*, informs us that "this effusion of sportive malignity was the production of Mr. A. Campbell, son of Professor Archibald Campbell, of St. Andrew's, a purser in the navy, and author of *The Sale of Authors*, and other tracts. Coarse invective, not humour, was the talent of the writer of *Lexiphanes*. He has too much acrimony in his railery." These two works, bound in one volume, are in the Grenville collection, with the names filled up in manuscript by Horace Walpole. On the title-page of *Lexiphanes* he has written "By Mr. Campbell, a purser of a man-of-war."]

THE BLACK PRINCE.—

"The History of Edward Prince of Wales, commonly termed the Black Prince; with a short View of the Reigns of Edward I., II., and III., &c. London, 8vo, printed for J. Bew, 28, Paternoster Row, 1776."

Can any of your readers inform me who was the author? It is a different work from that of Collins, published some years before. Is there any printed history of the House of Hainault?

S. E. G.

[*The History of Edward the Black Prince* is the production of Alexander Bicknell, author of *The Life of Alfred the Great*, 8vo, 1777. Lowndes informs us that "this writer published several other historical compilations of little value, and less reputation."—For notices of the House of Hainault consult *Histoire Ecclésiastique et Profane du Hainaut*, par M. l'Abbé Hossart, 2 tomes, Mons, 1792, 8vo. Also, *Histoire du Hainaut*, par Jacques de Guyse, 21 tomes, 8vo, especially tomes xvi. to xix. See Brunet, new edition, tome ii. p. 1836.) Zedler (band xii. 1400) has also a valuable article on the House of Hainault, with many references to other works.]

REV. G. G. SCRAGGS. — Where can I find a less condensed account than is given in Upcott's *Living Authors* (1816) of the Rev. George Glyn Scraggs, author of *Questions Resolved in Divinity, History, and Biography*, 2 vols, 12mo, 1817?

H. TAYLOR.

[As no biographical particulars of Mr. Scraggs appeared in *The Evangelical Magazine* except an announcement of his death (see the volume for 1824, p. 208), we fear very little more is known of him than what is contained in *The Biographical Account of Living Authors*. Mr. Scraggs died of apoplexy on April 10, 1824.]

Replies.

AUTHORSHIP OF A POEM: VICTORIA'S TEARS.

(3rd S. iii. 165.)

There is not, I believe, the slightest doubt that the poem inquired after by HERMENTRUDE was written by Elizabeth Barrett Browning. It is quite evident that no one else could have written it. The title of the poem is "Victoria's Tears." It was first published in the *Athenæum* for July 8, 1837, p. 506. As it is not to be found in the collected edition of Mrs. Browning's works, you may possibly think it desirable to reproduce it in your pages.

K. P. D. E.

"Victoria's Tears."

"O maiden, heir of kings,
A king has left his place;
The majesty of death has swept
All other from his face.
And thou, upon thy mother's breast,
No longer lean adown —
But take the glory for the rest,
And rule the land that loves thee best.
The maiden wept;
She wept to wear a crown.
They decked her courtly halls —
They reined her hundred steeds —
They shouted at her palace gate,
'A noble Queen succeeds!'
Her name has stirred the mountain's sleep,
Her praise has filled the town:
And mourners God had stricken deep,
Looked hearkening up but did not weep!
Alone she wept,
Who wept to wear a crown!
She saw no purples shine,
For tears had dimmed her eyes:
She only knew her childhood's flowers
Were happier pageantries!
And while the heralds played their part
For million shouts to drown —
'God save the Queen,' from hill to mart —
She heard through all her beating heart,
And turned and wept!
She wept to wear a crown.
God save the weeping Queen!
Thou shalt be well beloved!
The tyrant's sceptre cannot move,
As those pure tears have moved!

The nature in thine eyes we see,
Which tyrants cannot own —
The love that guardeth liberties.
Strange blessings on the nation lies,
Whose sovereign wept,
Yea, wept to wear its crown.

"God bless thee, weeping Queen,
With blessing more divine;
And fill with better love than earth's
That tender heart of thine;
That when the thrones of earth shall be
As low as graves brought down,
A pierced hand may give to thee
The crown which angels shout to see.
Thou wilt not weep
To wear that heavenly crown."

"E. B. B."

CHARLES CATTON, R.A.

(3rd S. iii. 68, 118.)

The enclosed copies of letters from the elder Catton to his aunts in Norwich, may seem sufficiently interesting to find a place in "N. & Q." If so, they are at your service.

Letter from Charles Catton, R.A., to his Aunts.

"Dear Aunts,

"I am perfectly well in health, and wou'd have wrote sooner, but waited the longer letter w^{ch} you promised w^{ch} you writ from Kirby. When you have opportunity, make my acknowledgments for Turkey. I thank you for y^{ors}, and (only 'twou'd look ungrateful after the victuals is down) wou'd say, why did you trouble yourselves. I gave it to Dame Hunt — 'twas much admired.

"The King has established a Royal Academy, consist'g of 40 the most considerable Artists. The acting members are 12 in number — 4 council and 8 visitors — to be annually elected out of s^d 40.

"The King, indeed, named the present members. The visitor's duty is to sett the modells, *i. e.* human figures (they are to be of the same sex, Aunt). Each visitor attends his month — two hours each even'g — to give his instructions to where it may be wanting, to form the taste of the other students. And that he may be under an obligation to attend, he is to receive 10s. each night. If he cannot attend, he may depute any one out of the eight, who receives the salary. My month is Sept^r.

"The Duke of Cumberland (with that good nature w^{ch} runs thro' the family) wish'd me joy the other day; told me, that when it was mention'd at court, they were all much pleased, and agreed that, since I insisted on being a coach-painter, it was proper I should be the King's, wth many other civil things, of so intoxicating a nature, that if I had not preserved your address in a memorandum book, I should not have been able to communicate these to my poor country relations.

"I have gott much reputation in paint'g some pictures of large statues in niches for L^d Buckingham. I like that Gentl'm'n much: indeed, I think him a man of sense, for thinking as I do. You know the infallible touch-stone.

"I am (my thrice worthy Aunts),

"Yours affectionately

"C. CATTON.

"To
Mrs Catton
in the lower Close,
Norwich."

Charles Catton, R.A., to his Aunt.

"My dear Aunt,

"I suppose that this will find you on Life's Green, and I hope well in health. I conclude that you are acquainted before this of William's sudden death—'tis past! I know not what the widow will do. She is not fit for service, at least not for all-work. I certainly (however the poor woman may wish it) will not take her to my House, for obvious reasons.

"I have the pleasure to acquaint you that, in spite of a severe Gout attack, I have closed my public office of Master with the greatest eclat. On St Luke's day, St Joshua Reynolds, having been previously inform'd, call'd to take me up, and accompany'd me to Painters' Hall; where a Court of Assistants being formed, He was presented with and sworn into the Freedom of the Company. The Copy of Freedom presented to Him was drawn up upon a sheet of Vellum. It is allow'd to be the most beautiful Specimen of Penmanship that ever has been produced. It consists of all the Hands, and those so beautifully disposed, that decorations from the Pencil became unnecessary; and, therefore, no other were added except the Arms of the City and Company with His own—all in plain Escutcheons. An Eulogium was convey'd to me from an unknown Hand, w^{ch} was read to the Livery assembled. You will perhaps see it, for I am inform'd that it is got into y^e Whitehall, and other papers. The first part alludes to some pictures w^{ch} He, St Joshua, has painted: the latter part to pictures in the Hall, and is address'd to the Company. The whole transaction is honourable to the Company, and highly grateful to St Joshua. I was summonsed to quit Sheffield place on Tuesday last: shall return thither on Saturday next, and, if the Weather permits, I shall enjoy a week's relaxation. Charles and His Wife dined with me on Sunday. I believe they are a very happy Couple.

"I am yo'r affectionate

"C. CATTON.

"I rec'd a fine crop-ear'd Hare,
from Frnd Buckle.

"M^{rs} Catton,
Life's Green,
Norwich."

Q.

"RIGHT WORSHIPFUL THE MAYOR."

(3rd S. iii. 18, 59.)

Fully agreeing with Q. IN A CORNER, that we are getting too bounceable, and that somewhat of a Quakerish simplicity would be more becoming. I differ from him in his notion that mayors are not entitled to the above prefix. I think we have the authority of Shakspeare, that even constables were formerly "worshipful," although they were now and then "written down asses."

Why should there not be a progression in civic and borough titles, similar to those of the clergy? A deacon is "Reverend;" an archdeacon, "Venerable;" a dean, "Very Reverend;" a bishop, "Right Reverend;" and an archbishop, "Most Reverend."

I think the mayor of a borough equally entitled to the distinction with the mayor of a city; and we have Selden's authority (*Table Talk*), that it

is not from its being the site of a bishop's See, but from the words of the charter, that a corporate town is called a city or borough; and cities sometimes answered, in the Pipe and the Exchequer, under the names of "burgi" as well as "civitates."

In corroboration of my opinion, I find an original letter from (Sir?) Thos. Wentworthe, Recorder of Oxford, dated Nov. 26 (1613). I supply the year from the contents. It is addressed thus, in the hand of the Recorder: "To the right w^{ll} M^r Henry Toldervey, Maior of the City of Oxford, these."

I find, also, a letter from Lord Norreys, dated Jan. 16, 1620, soliciting the interest of the mayor of Oxford to further the election of Sir Wm. Poope (*sic*) as Member for the county. It is addressed—"To the Right Worshippfull my very assured frend, M^r Anthony Tyndale, Maior of the Cittey of Oxon."

I also send a Minute made at a meeting of the mayor, aldermen, and assistants of Oxford, called "The Company," and sometimes with the Recorder, "The Thirteen;" it may be collected that the lecturers were contumacious, and were put right by the bishop.

"13th January, 1678.

"At a meeting of the Company, the day and year above written, it is agreed, that for the future all the City Lecturers, when they preach before the Citizens at St Martyn's, shall always in their prayer before Sermon pray for the City in these words following, viz.:—

'For the Illustrious George, Duke of Buckingham, his Grace the most noble high Steward of this City. The Right Worshipful the Mayor, the Worshipful the Aldermen his brethren, the Bailiffs, and the rest of this ancient Corporation.'—

As the former Lecturers have done in former times of peace. And if any of the Lecturers shall refuse to do the same, or pray for the Mayor by the name of Worshipful only, they shall have no pay from the City; and that each Lecturer shall have a Copy of this form carried him by the Macebearer.

William Walker.

John Townsend.	Tho. Eustace Maior.
John Lambe.	Charles Holloway.
Francis Greneway.	Will. Wright.
Tho. Tesdale.	W ^m Cornish.

"At a Meeting the 20th day of January, 1678, the Company desired M^r Ald. Wright, M^r Holloway, and M^r Ald. Townsend, to attend on my Lord Bishop of Oxon, in relation to the having the City prayed for in the same manner as is mentioned in the former leaf, which they did accordingly; and brought account to the Company that my Lord Bishop desired the City would respite this business for one month; and after that time assured them he would take such care that the City should receive satisfaction, or to that purpose."

Bos PIGER.

EXECUTION OF CHARLES I.

(1st S. i. 436; 2nd S. iii. 368; 3rd S. i. 69, 177.)

I sought lately for a solution to the question, "Out of which window of the Banqueting House did the king pass to the scaffold?" Cunningham's *Handbook to London*, p. 552 (this portion is printed the first of the above references) has several minute particulars. He decides for a northernmost window of the front, from the fact of a print published at Amsterdam in the same year (1649), and by a memorandum of Vertue's on the copy of Terasson's large engraving of the Banqueting House, preserved in the Library of the Society of Antiquaries; *the window marked by Vertue belonged to a small building abutting from the north side of the present building*. This ought to be good evidence; yet a correspondent in 1862 (the last references) says that, in Jesse's *Memoirs of London*, ii. 192, it is particularly noted that on a certain occasion sufficient evidence was found in the building itself, which showed that the brickwork and stonework *under the middle window of the upper range*, had been cut away and replaced, proving it to have been from that point that the king passed. Herbert's account says, "a passage broken through the wall" (Cunningham). Looking over Smith's *Antiquities of Westminster*, I observed a plan of Whitehall, which he notes as reduced from Fisher's ground plan taken in the reign of Charles II., 1680.* On it is marked a star, opposite the centre of the building, and noted as the place of the scaffold. This plan is about thirty years only after the execution, and is, I submit, corroborative evidence of your correspondent's note.

A friend mentions to me that he remembers being told some years since, that a square piece of stone in the roadway marked the position of the scaffold. If it ever existed, I cannot find it now; the road surveyor would probably order its removal at any one of the numerous repairs which that part must have undergone.

The second reference given to the heading of this "note" refers to the Grand Duke Cosmo noticing drops of the king's blood "*on the threshold of the window*" at Whitehall, and not erased at his visits in 1669. It is a pity he did not state which window. The correspondent sending that "note" asked if the spot still remained; he appears not to have been aware that the building

* Is this plan of Fisher's the same as that referred to by Cunningham as "the original drawing" (or rather, as I suspect, a reduced copy) "by Vertue is preserved in the library of the Soc. of Antiq.;" and further stating that it was "engraved by Vertue, who might have dated it with safety before 1670, not as he has done, 1680," for reasons which Cunningham gives. If this be the case, the corroborative evidence I refer to above would be probably Smith's only; still it is valuable evidence from that inquirer.

was entirely "restored" in 1824-8, which of course would remove all such indications.

I was about to inquire if the Banqueting House was fitted up originally with the gallery, or when was it introduced, as it appears curious that the king should have *ascended inside* the building, when the few steps would have been so easily made *outside* of it. I find the query answered, however, on another page of Cunningham (551), in an extract from a little known roll (dated 1633) describing the building and its expenses: "with a gallery upon the two sides and the lower end borne upon great cartoozes of timber carved," &c.

WYATT PAPWORTH.

THE LAW CUT ON STONE.

(3rd S. iii. 167.)

Had Michaelis been as well acquainted with Egyptian antiquities as the modern biblical student, he would not probably have thrown out such a conjecture as that the laws of Moses, cut on stone in the time of Joshua, might be discovered in some future age. The sacred text gives no authority for it, but is opposed to it, and Michaelis expressly repudiates Jewish tradition in his *Mosaïches Recht*, where this conjecture is advanced. The injunction to write the Mosaic law in a book is clear (Deut. xvii. 18, xxxi. 9, 24), and the common use of books at that time for like purposes appears in reference to Amalek (Ex. xvii. 14). For the object intended, a book was then, as it still is, the best means of diffusing information of a fixed kind, as law, history, and religion. There is no ground to believe that all the Mosaic law, or any large portion of it, was inscribed or cut on stone. We read of three copies on stone: the first was broken by Moses, a second was made to supply its place (1 Kings viii. 9), and a third by Joshua, at Mount Ebal (Jos. viii. 32). As Moses wrote on two stones which he carried in his hand (Ex. xxxi. 18, xxxii. 15, xxxiv. 1, 29; Deut. v. 22, ix. 10, 11, x. 3), it is clear that they comprised only the "Ten Commandments" (Deut. iv. 13). The third copy, by Joshua, was written on the stones of an altar, and consequently could not contain much more than the Ten Commandments or the Twelve Curses (Deut. xxvii. 15-26). De Wette thinks that all Joshua wrote was the Mosaic law copied in Joshua viii. 31, from Deut. xxvii. 5-7. The notion of Michaelis that the stones of Joshua's altar were *cut*, is negated by the injunction (Ex. xx. 25, Deut. xxvii. 5-7, Jos. viii. 31), that no man should lift up any iron over them. Michaelis is also wrong in supposing that the letters were cut *through* the stone, which is his interpretation of the words

לחַת פְּתָבִים מִשְׁנֵי עֲבֵרֵיהֶם מִן הָעֵל וּמִן הָעֵל
 "the tables were written on both their sides; on

the one side and on the other were they written" (Ex. xxxii. 15). No satisfactory reason can be assigned for the conjecture of Michaelis that the inscribed stones should be at once obliterated by a covering of plaster; on the contrary, the plaster was designed to receive the written inscription, for the stones being rough and untooled, were unfit to receive such inscription. In Egypt many instances occur of inscriptions well preserved on surfaces of plaster (Deut. xxvii. 2, 4; *Egypt. Antig.*, L. E. K. ii. 49.) I have not found any express allusion to this conjecture of Michaelis in the writings of recent biblical antiquaries. The vicinity of Sichem has furnished us in the Samaritan Pentateuch with a much more valuable relict of antiquity than any inscribed stones likely to be found there. T. J. BUCKTON.
Lichfield.

WORKS OF THE HON. ROBERT BOYLE.

(3rd S. iii. 166.)

For the satisfaction of your correspondent J. HENRY SHORTHOUSE, as well as of any other of your readers who at any time might be desirous to know the dates of Mr. Boyle's numerous publications, I have undertaken, from the printed Catalogue of the Library of Trinity College, Dublin (of which I am happy to say the letter B has been recently completed), assisted by reference to Birch's *Life of Boyle*, to make out the following list:—

"New Experiments physico-mechanical touching the Spring of the Air and its Effects. Oxford, 1660. 8vo. Lond. 1662. 4to. 2nd edit. Lond. 1682. 4to. 3rd ed.

A continuation of New Experiments, &c. Oxford, 1669. 4to. Part I. Lond. 1682. 4to. Part II.

Experimentorum novorum Continuatio secunda. Lond. 1680. 8vo.

A Defence of the Doctrine touching the Spring and Weight of the Air, &c. Lond. 1682. 4to.

An Examen of Mr. T. Hobbs his Dialogus physicus de Natura Aëris, so far as it concerns Mr. Boyle's Book of New Experiments, &c. Lond. 1682. 4to.

Some Motives and Incentives to the Love of God. Lond. 1660. 8vo. 1708. 8vo. 9th ed.

Certain Physiological Essays. Lond. 1661. 4to. 1669. 4to. 2nd ed.

The sceptical Chymist. Lond. 1661. 8vo. Oxford, 1680. 8vo.

Chymista scepticus [et alia opuscula]. Genevæ, 1677. 4to.

Some Considerations touching the Style of the Holy Scriptures. Lond. 1661. 8vo; Lond. 1663. 8vo; Lond. 1675. 8vo. 4th ed.

[Idem] ex Anglico in Lat. tractatæ. Oxon. 1665. 12mo.

Some Considerations touching the Usefulness of experimental natural Philosophy. Oxford, 1661. 4to; Oxford, 1664—71. 4to. 2 vols. 2nd ed.

Experiments and Considerations touching Colours. Lond. 1663, 8vo, reprinted 1670.

Occasional Reflections upon several Subjects: whereto is premised a Discourse about such kind of Thoughts. Lond. 1665. 8vo, reprinted 1669. 8vo.

New Experiments and Observations touching Cold. Lond. 1665. 8vo, 1683, 8vo. 2nd ed.

Hydrostatical Paradoxes. Oxford, 1666. 8vo.

The Origin of Formes and Qualities. Oxford, 1666. 4to; 1667. 8vo. 2nd ed.

Tracts about the cosmical qualities of things. Oxford, 1671. 8vo.

Tracts: Of a Discovery of the admirable Rarefaction of the Air: New Observations about the Duration of the Spring of the Air: New Experiments touching the Condensation of the Air by mere Cold, &c. Lond. 1671. 4to.

An Essay about the Origine and Virtues of Gems. Lond. 1672. 8vo.

Tracts containing new Experiments touching the Relation betwixt Flame and Air, &c. Lond. 1672. 8vo.

Essays of the Subtily, Efficacy, and Nature of Effluvia. Lond. 1673. 8vo.

Tracts, consisting of Observations about the Saltness of the Sea, &c. Lond. 1674. 8vo.

The Excellency of Theology compar'd with Natural Philosophy, &c. Lond. 1674. 8vo.

Tracts containing, 1. Suspicions about some hidden Qualities of the Air. 2. Animadversions upon Mr. Hobbes's Problemata de vacuo; 3. A Discourse of the Cause of Attraction by Suction. Lond. 1674. 8vo.

Experiments, Notes, &c. about the mechanical Origine or Production of divers particular Qualities. Lond. 1675, 8vo.

Some Considerations about the Reconcilableness of Reason and Religion, by T. E. Lond. 1675, 8vo.

Opera varia. Genevæ, 1677. 4to. [This was published without the consent or knowledge of the author.]

Historical Account of a Degradation of Gold made by an Anti-Elixir. Lond. 1678. 4to. 1739, 4to.

The aerial Noctiluca. Lond. 1680. 8vo.

A Discourse of Things above Reason. Lond. 1681. 12mo.

New Experiments and Observations made upon the icy Noctiluca. Lond. 1683. 4to.

Memoirs for the Natural History of Humane Blood. Lond. 1684. 8vo.

Experiments and Considerations about the Porosity of Bodies. Lond. 1684. 8vo.

Short Memoirs for the natural experimental History of mineral Waters. Lond. 1684⁺. 8vo.

An Essay of the great Effects of even languid and unheeded Motion. Lond. 1685. 8vo. and Lond. 1690. 8vo.

Of the reconcileableness of specific Medicines to the corpuscular Philosophy. Lond. 1685. 8vo.

Of the high Veneration Man's Intellect owes to God. Lond. 1685. 8vo, and 1711, 8vo.

A free Enquiry into the vulgarly received Notion of Nature. London, 1685⁺. 8vo.

Reasons why a Protestant should not turn Papist: by a Person of Quality. London, 1687. 4to.

The Martyrdom of Theodora and of Didymus: by a Person of Honour. London, 1687. 8vo.

Receipts, sent to a Friend in America. London, 1688. 12mo. Afterwards published under the title of Medicinal Experiments. Lond. 1692. 12mo, 2 parts, and a third part, Lond. 1698, 12mo.

A Disquisition about the final Causes of natural Things. Lond. 1688. 8vo.

An Advertisement about the Loss of many of his Writings. Lond. 1688. fol. 2 pages.

Medicina hydrostatica: or Hydrostaticks applied to the Materia Medica. Lond. 1690. 8vo.

The Christian Virtuoso. London, 1690. 8vo.

Experimenta et Observationes physicae. Lond. 1691, 8vo.

The general History of the Air. Lond. 1692. 4to.

General Heads for the Natural History of a Country. Lond. 1692. 12mo.

A free Discourse against customary Swearing. Lond. 1695. 8vo.

The foregoing list does not include the numerous contributions of Mr. Boyle to the *Philosophical Transactions* and various other publications, nor do I profess to give the full titles of any of the works, nor to specify the various editions which they passed through, nor all their translations into Latin or other languages. My principal object has been to furnish the dates of the first edition of every work of his which was separately published, in order, in some degree, to supply the deficiency in Lowndes complained of by Mr. SHORTHOUSE. If he, or any other of your readers, should express a wish for further information concerning any of Robert Boyle's publications, I am ready to do what I can to afford it.

I may as well add the following editions of his collected works:—

Works of the Hon. Robert Boyle: to which is prefixed the Life of the Author [by Dr. Birch]. Lond. 1744, fol. 5 vols. Lond. 1772. 4to. 6 vols.

His Theological Works epitomiz'd, with his Life by R. Boulton. Lond. 1715. 8vo. 3 vols.

His philosophical Works, abridged, methodized, and disposed under general heads, by P. Shaw. Lond. 1725. 4to. 3 vols.

Ἀλλεῖς.

QUOTATION WANTED (3rd S. iii. 190.)—The question of J. H. S. is a truly marvellous illustration of the neglect, in these days, of the ancient classical poetry of the country. I will answer for it that, thirty years ago, there was hardly any one who ever read any poetry at all, who did not know nearly by heart Gray's "Ode to Eton College." *
LYTTELTON.

KING CHARLES'S TWELVE GOLDEN RULES (3rd S. iii. 166.)—When were these pithy directions for social behaviour first ascribed to the unfortunate Charles? They seem to me, presuming them to have had a royal origin at all, to savour much more of the first Stuart King than of the second; and if written by our "English Solomon," for the guidance of his son "Babie Charles," they may from that circumstance have come to be entitled "King Charles's Golden Rules." Unquestionably the maxim-loving monarch's jealousy of all interference with his prerogative, even in conversation, as also his constitutional dread of contention, and "counterblast" hatred of tobacco, are reflected in these counsels to a sufficient extent to fix him with their authorship, were the point worth discussion. But it may fairly be assumed, that their first appearance in public was not under any royal *imprimatur*: for in one of the

volumes of the valuable collection of Proclamations and Broad-sides in possession of the Society of Antiquaries, will be found a copy of these Rules (without date, but certainly of the earlier half of the seventeenth century), with the more appropriate heading of "Table Observations," and grouped as under:—

"TABLE OBSERVATIONS.

Picke	}	no	{	Quarrels.
Make				Comparisons.
Maintaine				Opinions.
Report	}	no	{	Sad news.
Repeat				Grievances.
Reueale				Secrets.
Tell	}	no	{	Long tales.
Take				Tobacco.
Touch				State-matters.
Laie	}	no	{	Wagers.
Vrge				Healths.
Vse				Long-meales.

Odi memorem Computatorem."

These are so closely followed in the Twelve Rules "found in the study of King Charles I.," as printed in Vyse's *Spelling Book*, as to leave no doubt of the origin of the latter.

H. C. INDEX, F.S.A.

UNIVERSITY SQUARE CAP (3rd S. iii. 152.)—H. B. has been misinformed. The square cap is properly worn by all graduates of Oxford and Cambridge, although modern laxity allows a Cambridge M.A. to substitute for it (except on solemn occasions when full academical costume is required), a common hat. The square, or bencher's cap, is not of ancient right worn by undergraduates. Up to Hogarth's time, at all events, the square cap was worn by graduates alone; and Savage, in his *Progress of a Divine*, makes "change his round cap for a square" an equivalent for "take his B.A. degree." The Puritan of Queen Elizabeth's time opposed the square cap as a superstitious vestment; and it was with great difficulty that Hooper was prevailed upon to carry it when preaching at St. Mary's. To this day it forms an indispensable part of a bishop's public and ceremonial vestments. W. C.

According to Fairholt, "Du Cange supposes that the square cap of the universities was formerly that part of the amice which covered the head, and afterwards became separated from it." For his own part, however, the author of *Costume in England*, looks upon the oft-depicted cap affected by Latimer and other learned men of his time, as the original of the modern "mortar board." Describing the costume of a bishop of about the middle of the reign of Charles II., he remarks (p. 266), that the cap, in which he is represented in a print of the time, "is squarer and flatter than that worn by Latimer; it hangs over the forehead in a broader fashion, while that part which surrounds the back of the head fits still

[* We are indebted to several other correspondents for similar replies.—ED.]

more closely. The laxity of the upper portion, and its increased width, would naturally suggest the insertion of something to stiffen and hold it out, so as to prevent its falling too low upon the face; and hence came the square top of the academical cap, which now appears to be a useless addition, the under portion or skull-cap to which it is affixed inclosing the head as tightly as the Puritanic velvet one."

ST. SWITHIN.

COIN OF CHARLES II. (3rd S. iii. 166.) — The coin alluded to by your correspondent W. E., is a "Reckoning Penny, or Counter, made at Nuremberg." It is engraved in Snelling's *View of the Origin, Nature, and Use of Jettons, or Counters*, plate vi. No. 24. 39.

COMENIUS, "ORBIS PICTUS" (3rd S. iii. 112.) — MR. SHORTHOUSE asks about a very interesting little book, which, under the English translator's name, was worth a place in both Lowndes and Watt. The first edition by C. Hoole, 1658, is in the British Museum. I have those of 1672, 1705, and 1777. Mr. Benham, in his *Life of Comenius*, 1858, mentions an impression of 1689; and the Rev. M. Jones's 12th edition of 1777, includes the preface to the 11th edition signed "J. H.," and dated 1727, showing that the disuse of the *Orbis Pictus* as a school-book dates far back, and that we are to look for the unrecorded impression of it early in the last, or in the previous century. The work has this bad peculiarity, that the only one I have seen with the edition specified on the title is that of 1777, which was reprinted at New York in 1810. The author's biographer says that this pictorial book is but a revised edition of Comenius's *Janua Linguarum*, and was first published in this popular form in 1658, which I can confirm, having also a copy of the original in Latin and German, with the cuts adopted in Hoole's version, printed at Norbergiæ in that year by Endteri; which exhausts my bibliographical notes regarding the book. With the advantage of possessing several editions of the *Orbis Pictus*, it may be expected that I can answer the question as to the progressive improvement in the 150 cuts which illustrate the book. I have already said that Hoole copied what he found in the German original, which for a school-book are fair specimens, and calculated to convey correct impressions of the various objects presented in this pictorial view of the animate and inanimate world; but for want of better acquaintance with the technicalities of the art, I can but say that the more pearly copy is, in my judgment, a full equivalent for the liney original. Up to the edition of 1707, the same style of cuts are used, and continued to be, as far as I know, until the Rev. Mr. Jones ventured upon reforms and improvements by producing more artistic representations of created objects; costumes more in keeping with

the day, and generally assimilating the *Orbis Pictus* to its existing state "when George III. was king." Mr. Jones also introduced two new chapters, the Deluge and Botany. In the picture to Moral Philosophy in the old books, a bewildered student is represented between an angel and a devil; the first pointing to heavenly insignia in the sky; while the last, horned, tailed, and cloven, is applying bellows to the ear of his victim, with a noose in the other hand ready for service. From this cut the last editor has removed the *infating* process, and in this reformed state transferred it as an illustration to God's Providence.

A. G.

LONDON QUERIES: ANDREW HENDERSON (3rd S. iii. 89.) — Your correspondent inquires, "where near Westminster Hall" did Andrew Henderson, the bookseller, keep shop? If we are to read his imprints literally, this author and bibliophile vended his books within the precincts of the hall, and put forth as author and publisher, as late as 1771, *A Dissertation on the Royal Line and first Settlers in Scotland*, printed for him and J. Fox in Westminster Hall. It would appear, then, that Westminster Hall was available to tradesmen; at all events, our present subject enjoyed the privilege of setting up his literary stall there during the *long vacation*, for in *The Pettyfoggers*, a Vacation Soliloquy, written within its walls, and one of the innumerable parodies on Gray's *Elegy*, the poet Woty, says: —

"Save that at fives, a group of wrangling boys,
At intervals pursue the bounding ball;
Makes *Henderson*, the studious, damn their noise,
When batt'ring down the plaster from the wall."

Another of Henderson's works is *The History of the Rebellion in 1745*, purporting to be "printed for A. Millar, Westminster Hall." An attempt was before made to look up Andrew Henderson in "N. & Q." without success. Timperley's book, which is a dépôt for information about printers and booksellers, entirely fails us in this case, his name not being found in the Index; nor does the compiler, in his notice of Andrew Millar, allude to his having kept shop in Westminster Hall. Moreover, as far as I can see, there is no allusion whatever to bookselling there. Henderson seems to have been a character, and it is a pity no memorabilia of him can be discovered. His *Dissertation* above-mentioned is not included in any list of his works known to me; it is an attack upon Guthrie, whose *History of Scotland* was just then published. Henderson, speaking of his contributions to literature, tells Griffith, the Reviewer, to whom his pamphlet is addressed, that his *History of the Rebellion* was twice pirated, and three times reprinted; and reminds his friend that it was upon his, Griffith's, recommendation, that he also undertook twenty-three years before a *History of Scotland*, the MSS. of which he says was

ready; but, notwithstanding this delicate hint, that it was time the public called for it, I believe Henderson's *History* never saw light. A. G.

HUMPHREY HENCHMAN (3rd S. iii. 150.)—One of the attesting witnesses to the will of "Edward Waldo, of Harrow, in the County of Middlesex, Esq." (which is dated May 28, 1706, and proved at Doctors' Commons, July 2, 1707), is "Humphrey Henchman, Vicar" (of Harrow, it is presumed). MORRIS C. JONES.

75, Shaw Street, Liverpool.

LEITH FAMILY (3rd S. iii. 131.)—Is not the William Leith stated to have been Provost of *Edinburgh*, in 1350, the same individual stated in the *Scottish Baronage* to have been Provost of *Aberdeen* in that year—a hostage for the ransom of King David Bruce, in 1358—and himself the earliest noted ancestor of the Leiths of Leith Hall? He had a younger son, named John; but he died *s. p.*, or, at least, there is no account of his posterity: the line of the Leith Hall family being carried on by Lawrence, the eldest son.

The family is said to have been of great antiquity in Scotland, probably of French extraction; and possessing lands at Restalrig, and in the neighbourhood of Leith, to have assumed their names from the latter town.

For pedigrees of the Leiths of Leith Hall, and as cadets more or less immediate, the Leiths of Overhall, Harthill, Treefield, Bucharne, and Freefield, consult Douglas's *Scottish Baronage*.

DE BRUS.

AERATED WATER (3rd S. iii. 131.)—A long account of the mode of manufacturing aerated waters in large and small quantities will be found in *Chambers's Encyclopædia*, art. "Aerated Waters," vol. i. p. 55.

T. S. L.

HUMAN SACRIFICES AT ROME (3rd S. iii. 163.)—I send you an additional note from Giugnaut's edition of Creuzer's *Symbolik: Religions de l'Antiquité* (tom. ii. 3^{ième} partie) on "Human Sacrifices to Jupiter." It is taken from the Baron de Stackelberg's work, *Der Apollotempel zu Bassæ in Arcadien*, Roma, 1826:—

"L'autel de Jupiter *Lycaeus* était situé sur le pic le plus élevé de la chaîne du Lycée. Cet autel, qui offrait l'aspect d'un cône était formé de la cendre des Victimes, et tout porte à croire que dans les temps barbares, et même plus tard, on y fit des sacrifices humains. C'est ce qu'on peut inférer de l'extrême réserve avec laquelle Pausanias s'exprime sur les cérémonies religieuses pratiquées dans ce lieu."

The correctness of this inference can be only determined by strict research. The custom might be tolerated, and yet not be in accordance with the manly intellect of the Roman. But was it not common to nations the most barbarous as the most refined? In what manner are we to interpret the vow of Jephthah, Judges xi. 31?—

"Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's: and I will offer it up for a burnt offering."

Commentators differ upon the meaning—which was probably the dedication of the virginity of his daughter to the Lord. See also Rosenmüller's *Scholia*, who hardly admits the sacrifice, verse 31.

With respect to Mexico, I would refer your correspondent J. C. to Lord Kingsborough's book on *Mexican Antiquities*. It is a work in which one must burrow, rather than one to which you can refer for distinct information.

The sacrifice, according to passages of different authorities, appears to have been fearfully common: offered up at festivals, and to propitiate the god of war.

Human sacrifice is the last degrading idolatry of human nature. If we reproach the Roman for the sacrifice to Jupiter, under what plea can we excuse the *Auto da Fé*? The King of Dahomey now offers up his hecatombs to appease the shade of his father. S. H.

DESTRUCTION OF MANUSCRIPTS (2nd S. ix. 74, 88, 105.)—You have chronicled many acts of ignorance and vandalism, but none more absurd than the following. I quote from the *New England Historical and Genealogical Register*, vol. ii. pp. 144-145:—

"There was existing in Portland, Maine, up to the year 1821, one of those old beautifully-written MSS. in the form of a diary, extending over a most important period of sixty-eight years of New England history; a sort of excerpt or abstract of which appeared in print in the year above-mentioned. It appeared under the editorship of Samuel Freeman, Esq. The editor of the MS. has thus entitled it in the printed volume 'Extracts from the Journals kept by the Rev. Thomas Smith, late Pastor of the first Church of Christ in Falmouth, in the County of York (now Cumberland) from the Year 1720 to the Year 1788. Portland: Printed by Thomas Todd and Co. 1821.'

" . . . Mr. Freeman observes, that 'In the selection of these matters I may have been either more minute or more deficient than another person would have been; but in faithfulness to that trust which was confided in me, when the journal was put into my hand, I could not put it into another's hands.' And yet, as strange as it may seem, the original journal was, on the issue of the printed volume, scattered leaf by leaf in the following singular manner: When the printed volume was bound up, a leaf of the MS. was put into every copy of it as far as it would go, or as long as it lasted!

"We not only learned this fact in Portland shortly after the 'Extracts' was printed, but we saw and inspected a great number of copies in the store of a bookseller there, in each of which was a leaf of the MS. journal. We cannot say that this was the work of the editor, but if it were, it appears to us a most extraordinary way to dispose of a MS. not designed for public view! Should any one be incredulous in this matter, or have a curiosity to see a copy of the 'Extracts' with its due share of the original MS., they may have that gratification by calling on the publisher of *The Register*."

K. P. D. E.

DATE OF PEWS IN CHURCHES (3rd S. ii. 240; iii. 179.)—Old Weever, in his *Funeral Monuments* (fol. 1631, p. 70), speaks of sittings or pews thus:—

"High and easy, for the parishioners to sit or sleep in—a fashion of long continuance, and worthy of Reformation."

Query, Is the pew at Whalley, made by Squire Newall, 1533, high and *closed*, or low and open?

H. T. ELLACOMBE.

CON-TEMPORARY OR CO-TEMPORARY (3rd S. iii. 133.)—Bentley, in his *Dissertation upon the Epistles of Phalaris* (p. xliv., ed. 1777), justly remarks that "contemporary" is a downright barbarism. For the Latins never use *co* for *con*, except before a vowel—as 'coequal,' 'coeternal;' but before a consonant, they either retain the *n*—as 'contemporary,' 'constitution;' or melt it into another letter—as 'collection,' 'comprehension.' So that the *Examiner's* COTEMPORARY is a word of his own *coposition*, for which the learned world will *cogratulate* him."

W. S.

ROBERT LEWES AND GRAY'S INN (3rd S. iii. 167.)—Robert Lewes is buried at Richmond, and in the south aisle of the church is a monument to him; over the slab is a bust, by which it would appear that he was a handsome man. He probably lived at Richmond, for in the entry of his burial in the parish register it is not stated, as it is in many other cases, that he died elsewhere. From his tomb it appears that he died on December 5, 1649, and was buried on the day following. The entry in the register being—

"1649. Mr. Robert Lewes, Esq., December 6."

Nothing more is known of him here, but from his epitaph he appears to have been a very amiable character. For a Welshman and a lawyer, his "love of peace" must have been in those days somewhat remarkable. The epitaph is given at length in Manning and Bray's *Surrey*, i. 427.* The epitaph makes him but sixty years of age, and for fifty years the ornament and pride of Gray's Inn. The inscription on the "pott" speaks of him as having spent forty-eight years in the study of the law. Did he begin at twelve years? Wolsey, we are told, was a Bachelor of Arts at fifteen, but he was an exception to the general rule. I think there must be some error in assuming that he was but sixty years of age when he died.

W. C.

Richmond.

LOWNDES'S "BRITISH LIBRARIAN" (3rd S. iii. 47.)—The copyright of the unfinished account of books on *Religion and its History* (parts 1 to 8),

[* The passage in the epitaph, reciting Mr. Lewes's eminently peaceful virtues, is printed in "N. & Q." 2nd S. iv. 451. According to his epitaph in Aubrey's *History of Surrey*, i. 75, Mr. Lewes died at the age of sixty-six.—ED.]

was purchased by Mr. Lumley, the bookseller, in 1844, whose intention it was to complete and publish the work. Several parts were added, but the work has not yet appeared.

Z. z.

MEDIÆVAL CONTRACTIONS (3rd S. iii. 151.)—"z" is a common contraction for "tz." Thus "fiz" for "fitz," "tenaunz" for "tenauntz." *Court-Hand Restored*, by Andrew Wright, London, Henry G. Bohn, 1846, describes the old law hands with their contractions, and contains lists of the ancient names of places, surnames, and obsolete law terms.

HERUS FRATER.

PHRASES (3rd S. iii. 70.)—"Archduke of Torches," &c. Dubartas *somewhere* styles the sun "Grand Duke of Candles." I am sorry I cannot give a more precise reference; but the expression would most probably occur in his poem on the Creation of the World, "La première Semaine."

H. S. G.

BISHOP JOHN HALL (3rd S. iii. 139.)—I observe in "N. & Q." a notice to the effect, that a portrait of Bishop John Hall is in the possession of the Spilsbury family. I have been given to understand that in the spring or summer an account of the bishop, with an engraving of his chair, will appear in the pages of the *Sunday at Home*. Will you allow me to suggest to the representatives of the Spilsburys, that they would be doing good service if they would supply a photograph of the portrait to appear in the same pages with the chair? In the late numbers of the *Sunday at Home* there has been an account of Joseph Hall, Bishop of Exeter, but although his armorial bearings, and those of John Hall are *somewhat* similar, I have as yet failed to trace any relationship between the two.

N. S. HEINEKEN.

DRUMS AND FIFES (3rd S. iii. 167.)—The drum, so called probably from assimilation to its sound, was an oriental invention, introduced by the Crusaders into Europe, or perhaps by the Moors into Spain. In Froissart mention is made of trumpets and drums, *trompes et tambours* (ed. Buchon, i. p. 273), at Edward III.'s entry into Calais, in 1347. With respect to the fife, the Swiss are said to have introduced it as an accompaniment to the drum. Montgomeri (*Mil. Franç.*, p. 27), gives an account of it, *temp.* Francis I., and contemporaneously we read of "drommes and vifleurs" in Henry VIII.'s army, when proceeding to the siege of Boulogne (*Diarium, super viagio Regis*, Bib. Cotton. Calig. E. iv. fol. 90). Daniel (*Mil. Franç.*), intimates that the use of fifes was gradually discontinued in the French army in the first quarter of the eighteenth century, and it has not been revived. They were also for some time abolished in the English army, but were restored by the Duke of Cumberland about the year 1745.

Sir John Hawkins, in his *History of Music*

(vol. ii. p. 171), has preserved some curious anecdotes regarding the march of English troops, and gives a transcript of a drum voluntary, ordered by Charles I. in 1631, also copied in Grose's *Mil. Antiq.*, ii. p. 46. S. D. S.

THE MONOGRAM (*L*) (3rd S. iii. 167.)—

The name of the painter who used the above monogram is Peter Quast. He was born at the Hague in 1602. He generally marked his prints with a monogram composed of a P and Q united together. He was upwards of ninety years old when he died. It may also stand for Peter Lely, the celebrated portrait painter. F. R.

The monogram is probably that of Lewis Crosse, an English miniature painter, who died in 1724. See Walpole's *Anecdotes of Painting in England*, 1828, vol. iii. p. 293. W. C. TREVELYAN.

Surely the monogram inquired after must be that of Sir Peter Lely, born in Westphalia in 1618, and deceased in London in 1680, a celebrated portrait-painter for many years in London. F. C. H.

PORTRAIT OF DEAN SWIFT (3rd S. iii. 152.)—The "1744" of Mr. Burford's "fecit," the penultimate year of the Dean's life—the undated "Markham ad vivum," and R. S. Q.'s septuagenary reckoning of his age, would place the original picture at or about 1736, the culminating point of that extraordinary man; when his faculties, already trembling in the balance, gave sudden way under the *sava indignatio* of his heart, and, I make little question, under the *verse-quake* of his latest and fiercest satire, *The Legion Club*. If, at or near that time, when Swift was in his seventieth year, the age of R. S. Q.'s *trouvaille*, Mr. Markham, or Mr. Anybody, had obtained his *ad vivum*, the fact would not have passed unrecorded. Where was such a prize stowed away until Mr. Burford produced it in 1744? and where were the multiplied mezzotints of that ingenious person before R. S. Q. became the fortunate acquirer of one among them? He had seen or heard of only *two* portraits of the Dean; both, I presume, taken in his lifetime, but neither of them a good likeness; nevertheless, because Mr. Burford's bears date before his death, we are to suppose it a faithful one! Mr. Berkeley reckons four; none of them, I imagine, of the Markham-Burford workshop.

From 1736 to his death, in 1745, the Dean's nearest relative, my great-grandmother, Mrs. Whiteway, *née* Swift, watched over him as over a cradled infant: it were idle to suppose that in those dreary nine years she ever subjected her now wayward, now passive, kinsman, to the *ad vivum* speculations of your Markhams and your Burfords, who were, I dare say, as up to business as the illustrators and photogrammers of the pre-

sent day; or that the faithful servitor, Richard Brennan, in whose arms he expired, would not have dealt in his own country fashion with any prowling professors of the paint-brush.

There are, as there ever will be, tricks in all trades, from engravings to green groceries; old commodities vamped up into newer than new ones; cobblers calling themselves renovators; picture-smokers and copperplate scratchers, restorers of the arts. Jupiter, as we all know, was re-chiselled into St. Peter, a most per-Phidias piece of jugglery; Oliver Cromwell (or Charles II., I forget which) into John Sobieski; and the Sacraen's Head was softened down into Sir Roger de Coverley. What wonder would it be that some septuagenary parson had been manipulated into the more attractive Dean of St. Patrick's Cathedral? EDMUND LENTHAL SWIFTE.

TOWER OF LONDON (3rd S. iii. 168.)—DE PRUS will find the information he requires in Bayley's *History and Antiquities of the Tower of London*. S. D. S.

PRONUNCIATION OF NAMES IN -INGHAM (3rd S. iii. 151.)—The example quoted by J. SAN is not applicable to the question on the subject of the proper pronunciation of -ingham. The vulgarity commonly attributed to the designation "Brum-magem," in use by the lower classes, is only due to the modern name of Birmingham. The old Saxon word "Bromwichham" is the origin of the vulgar spelling of Brummagem. See "Birmingham" in the *Gazetteer of the World*, p. 757, published in 1856, by Fullarton, Edinburgh; the spelling is varied, Bromwycham, &c. There are neighbouring hamlets of Castle and West Bromwich. A.

The name of Sir Bellingham Graham, who hunted the Staffordshire country, always has been pronounced Bell-*injam* in those parts.

F. C. H. writes Pottingham, but I think he means Pattingham. LYTTELTON.

SPINOZA: TRACTATUS THEOLOGICO-POLITICUS (3rd S. iii. 168.)—I think your correspondent will find that a reprint of the translation he mentions took place in 1737. In the "Register of Books for June, 1737," to be found in the *Gentleman's Magazine* for that year, occurs the following entry:—

"14. A treatise partly Theological and partly Political. Translated from the Latin of Spinoza. Pr. 5s."

GRIME.

KELD (3rd S. iii. 26.)—Might not the so-pronounced *Keld* be really *Kord* = cold? Kod-beck, near Thirsk, is really Kord-beck, the fresh or cold beck. *Beck* being Scandinavian and Yorkshire for river, as Bal-*bec*, the river of Baal in the Crimea. All these are derived from the Old Norse.—*Keld* is decidedly a well; but may not the natives have mispronounced the word?

Again; *Kel* or *Kil* means a grove. The well near the grove, or even a cell. Is a kirk or church hard by? I should anticipate so, especially as both wells have reference to saints.

EBORACUM.

CHRISTMAS CUSTOM AT ACKWORTH, YORKSHIRE (3rd S. ii. 505; iii. 117.)—Information upon the kindly custom of suspending a sheaf of corn in the open air, upon Christmas eve, for the benefit of little birds, will be found in the last number of the *Home and Foreign Review*, in the article entitled "Christmas Customs and Superstitions." In connection with this custom the writer directs attention to the part which tradition assigns to dumb animals, as exhibiting sympathy in the Birth of the Saviour. As the writer intimates, there are many topics connected with the subjects of which he has been treating, that want of space compels him to omit, I cannot refrain from directing attention to the numerous instances to be found in the *Acta Sanctorum* of birds, beasts, and even spiders (as in St. Felix, December 14th), co-operating in the miracles of Saints. There is one passage, however, in St. Augustine, on which I am desirous of information. I wish to know is there any authority (beyond that of the old romance, *Ælian*, lib. ii. c. 26), for the following statement as to the eagle's treatment of their young. It is taken from the *Tract. in Joannem*, and will be found in the Breviary "In Octava Sancti Joannis":—

"Aquila ipse est Joannes sublimium prædicator, et lucis internæ atque æternæ fixis oculis contemplator. Dicuntur enim et pulli aquilarum a parentibus sic probari, patris scilicet ungue suspendi, et radiis solis poni. Qui firmè contemplatus fuerit, filius agnoscitur: si acie palpitaverit, tanquam adulterinus ab ungue dimittitur."

W. B. MAC CABE.

Dinan, Côtes du Nord.

INCISED INSCRIPTIONS FILLED WITH LEAD (3rd S. iii. 47, 99, 178.)—These are very common throughout Germany, and are chiefly used for flat tombstones. The lead is often wanting, and the stone appears sometimes as if corroded by contact with the lead.

I have occasionally noticed inscriptions of this kind on tombstones in England and Ireland. The only one I can remember now is in the churchyard of Bembridge, Isle of Wight.

JOHN RIBTON GARSTIN.

ROBERT BUTTERFIELD (3rd S. iii. 166.)—There is a copy of Butterfield's *Maschil* in the Library of Trinity College, Dublin, with the title, of which the following is a transcript:—

"Maschil; or, A Treatise to give Instruction touching the State of the Church of Rome since the Council of Trent. Whether shee be yet a True Christian Chvrch. And if she have denied the Fovndation of our Faith. For the Vindication of the right Reuerend Father in God,

the L. Bishop of Exeter, from the cavills of H. B. in his Book intituled *The seven Vials*. By Robert Bytterfield, Master of Arts, and Minister of God's Word. Printed by H. L. and R. Y. for N. Butter. 1629."

MESSRS. COOPER cannot be correct in stating that Burton published a reply to *Maschil* in 1628, for *Maschil* itself does not appear to have been published till 1629, and it is intended as a reply to "The seven Vials" of Burton published in the previous year.

Ἀλλεύς.

Dublin.

EIKON BASILIKE (3rd S. iii. 128, 179.)—The word should be "Cyclopick." If I wrote "Cycloptick," it was a mistake.

J. HENRY SHORTHOUSE.

Edgbaston.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

UN TRAITE DES ORNEMENS EXTERIEURS DES ARMOIRES, par le Père Menestrier.

Wanted by Rev. J. Woodward, New Shoreham, Sussex.

Notices to Correspondents.

We have been compelled to postpone until next week Barnaby Googe; Beccaria; Nonjuring Ordinations; Yuste and its Visitors; Quaint Entries in Registers of Ilford, &c., and many other Papers of interest, as well as our usual Notes on Books.

OUR SECOND SERIES. Early application for back Numbers, Parts, or Volumes is requested.

THE DANISH INVASIONS of 1863 and 1890, by our valued correspondent J. O., shall appear next week if possible.

STYLITES. There are obvious reasons for the course followed on the present occasion, but it is moreover strictly according to precedent.

P. v. J. Your hint shall be attended to. We know of no such periodical as you require. Good Words, and the Churchman's Magazine, published by Hogg, might suit your purpose.

G. O. L. will oblige by sending a short Reply upon the subject, which shall have immediate insertion.

F. J. ELSLIE. There is no rule as to the length of the parliamentary recess at Easter. Parliament generally reassembles on the Tuesday or Thursday in the second week after Easter Sunday. There is no fixed day for the Budget. A Parliamentary Return, printed in 1861, shows the dates on which it was brought forward in the years from 1830 to 1861.

ST. SWITHIN. The origin of the word Donkey has been noticed in our 2nd S. ix. 83, 131, 232, 292.

PHILIP GRIFFITH. For copies of the edition of the Bible containing the misprint in the seventh commandment see "N. & Q." 2nd S. v. 389; viii. 330; and ix. 33.—A question was asked in our 3rd S. i. 356, respecting the real facts of the ages of old Parr and Henry Jenkins.

J. F. The early production of John Philip Kemble, entitled Fugitive Pieces, 8vo, 1780, was most rigidly suppressed, and every copy bought up by him, frequently at from 10l. to 15l.

ERRATUM.—3rd S. iii. p. 192, col. i. lines 29 and 30, for "Culmady" read "Calmadry."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, MARCH 21, 1863.

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Notes.

THE DANISH INVASIONS OF 1863 AND 1590.

Our annals record many invasions of the British territory by the old Sea Kings, and as many repulses by our own hardy and resolute forefathers; occasionally in somewhat later times, too, we have mutually forgotten our ancient animosities, and, by a *true-love-knot*, entered into bonds of amity with the Dane. But it remained for the subjects of Queen Victoria, in 1863, to exceed all former examples of the latter; and oblivious at once of their allegiance and patriotism, laying these kingdoms and people at the feet of this most potent of all northern invaders—the Princess Alexandra! It is not within the province of "N. & Q." to chronicle the rumours which indicated the rising of this invasion; the movements in foreign parts, showing its vitality; the first act of *lese majestatis* on the part of the Margate men, which gave heart to the enemy; nor the entire submission of the capital by the Lord Mayor, which completed our conquest,—these the *daikies* have, and will continue to supply: but as Britons are a precedent-loving nation, it will be quite in our line to make the search. And should none other of your correspondents furnish a more appropriate discovery this way, allow me to present to your readers a few extracts from a pageant of the olden time. Here then, dropping the metaphoric, permit me to introduce:—

"A Description of the Queen's Maiesties Maist Honorable Entry into the Town of Edinburgh, vpon the 19 day of Maie, 1590."

This old vernacular poem is by John Burel, Burgess of Edinburgh. It would be tantalising to refer your readers to the original book which contains it, seeing that the only copy of Maister Burel's work in existence is that without title in the British Museum;* but any who are as lucky as myself may enjoy it, *in extenso*, in their copies of *A Choice Collection of Comic and Serious Scots Poems*, Part II.; Edinburgh, Jas. Watson, 1709. Everybody knows that, like our Prince of Wales, James VI. (the gentle Jamie) was smitten by the charms of a Danish maiden; and it is the purpose of this enthusiastic old Burgess to describe in this triumphant song the Princess Ann of Denmark's entry into Edinburgh, and progress to the Royal Palace of Holyrood. Changing the scene and the period, it is in fact the counterpart of the exciting affair now enacting among ourselves.

Our old poet plunges at once into his subject:—

"At Edinburgh, as micht be seene,
Upon the nintene day of May,
Our Prenches Spous, and Soueraigne Queen,
Hir nobil entry maid that day:
Maist honorable was hir counoy,
With gladnes gret, triumph and ioy.

"To recreat hir hie renoun,
Of curious things thair wes all sort,
The stairs and houses of the town,
With Tapestries wer spred athort:
Quhair Histories men micht behauld,
With Imagis and Anticks auld.

"No man in mind culd weill consaue
The curious warks before his eis."

At this point the poet falls into a glowing detail of the various devices and attractions which the people of Edinburgh had provided for the delectation of the Princess, as she passed through their streets; getting quite impassioned with the Pagan stories pictorially represented which everywhere met the eye, intermixed with the Scriptural ones of "Sisra" and "Jephtha": so much so, indeed, that he considers it necessary to assure his readers that he is not drawing upon his imagination:—

"Thir things wer patent to the eis
Of sundry, as ye knaw your sell,
For thay wer into tapestries
Better descriu'd nor I can tell:
Thir I beheld quhair I did go,
With mony hundreth thousand mo.

"Braue nobill men of all kin sorts,
Triumphantly beside her raid;
First at hir entry at the Ports,
Trim Harangs till hir grace wes maid:
Hir salutation thair wes sung,
In ornate stile of Latine tounge."

[* See "N. & Q.," 2nd S. xi. 110, 255.]

An invidious comparison is here made : —

"Gif Ilionvs had been thair
That oratour of Eloquence,
I doubt gif he could haue done mair,
For all his gret intelligence:
Declaring with a gret renown,
How sche was welcome to the town."

Proceeding in his narrative : —

"All curious pastimes and consaits,
Cud be imaginat be man,
Wes to be sene on Edinburgh gaits,
Fra time that brautie began:
Ye might haif hard on euerie streit
Trim melodie and musick sweet."

In the matter of the street melodies, I fear 1863 was left immeasurably behind 1590; for the poet goes on to say : —

"Tennour and trebill, with sweet sence,
Ilk ane with pairts gaif nots agane,
Fa bourdoun fell with decadence,
With pricksang, and the singing plane."

The heroine of the day now comes into the foreground, with a very curious description of the nymphs who did her welcome. Not having had the pleasure to see the beauties of our Mansion House, I am unable to say how far the two pageants correspond in that part; but fancy the nectar, and some of the *barbaric* ornaments, were absent on Saturday.

"Anna our welbelouit Queene,
Sat in hir goldin coche so bricht;
And after sche thir things had seene,
Syne she beheld an heuinly sicht:
Of Nymphs who supit Nectar cauld,
Quhois brauties can scarce be tauld.

"Thir Nymphs were plantit in this place,
As mony thousands nicht persae,
Quho for thair bewties and gud grace,
Were chosin out amangst the lave:
Diana's Nymphs they may be nam'd,
Be reassoun they were vndefam'd.

"The circumstance can not be told,
So strange the mater dois apeir,
Some wer clad into claiith of gold,
And som in siluer shining cleir:
Thair gouns gaue glancing in the marke,
They were so wrocht with goldsmith's warke.

"This far I may thir Nymphs aduance,
Not speking rashly by the richt,
Thair goldin robes gaue not sick glance,
As did their heuinly bewties bricht:
Nor zit thair iewels in sic greis,
As did thair cumly crissal eis."

This gallant description of the nymphs culminates with the assurance that, had Paris been put to the test of deciding to whom "the apill" was due, he would have been posed. In the order of the procession, to these "divine creatures" follow the most remarkable feature of the pageant : —

"Thir are the *Moirs* of quhom I mene,
Quba dois inhabit in the ynds:
Laving thair land and dwelling place,
For to do honor to hir Grace."

These Moors — "Acouterd in ane sauadge sort" — which seems to mean covered with "*Goldsmith's work* and precious stones," come in for a most elaborate panegyric from the pen of the poet; and must have been, to the pageant of 1590, what Gog and Magog would have been to that of 1863, had they condescended to take a part.

Mr. Burel frequently breaks out with such exclamations as —

"Let no man me esteem to rail,
Nor think that rashlie I report," —

and not without reason: for these bedizened Moors remind us of Sir John Mandeville, and suggest the inquiry: Whence came they, and to whom appertained the gorgeous display of gold and diamonds in which these specimens of humanity were encased? We have heard of King James's obligations to Geordie Heriot; and I dare say we are not far out, in looking upon his stock in trade displayed upon these Moors for the nonce.

The municipality of 1590 have some reason to be dissatisfied with the poet, for they are brought in towards the end among forgotten things : —

"I haue forzet how in a robe,
Of clenely criske side to his kneis,
A bony boy out of the Globe,
Gaue to hir Grace the Siluer Keis:
And how that he his Harang maid,
With countenance quhilk did not faid.

"Forzetting als the Burgis tryne,
Without description of thair cace,
Not speiking of the *riche propine*,
Quhilk thay did giue vnto hir Grace:
Nor how thay bure the vail abreid,
Quhilk hang above hir gracie heid.

"The Burgissis maist honorable,
Vpoun hir Grace did still attend,
To tyme the hail solemnitie,
And trim triumph was put to end:
Sum special men that wer employ'd,
Into hir palace hir convoy'd.

"The number of thame that wer thair,
I sall descriue thame as I can;
My Lord, I mene the Maister Mair,
The Prouest, ane maist prudent man:
With the hail Counsall of the toun,
Ilk ane cled in a veluet gown.

"That company quha did espy
The matter was magnificall,
The other Burgissis forby,
Wer cled in thair pontificall."

But I think the specimen I have given of Mr. Burel's 363 lines will suffice. His concluding stanzas to Edinburgh I add, as I hope they apply equally well to our loyal Corporation of 1863 : —

"O Edinburgh! now will I sing
Thy prais quhilk the pertaines of richt,
Thou hast been ay tref to thy King,
In doing service day and nicht:
Qhen that his Grace did haif ado,
And in the fields ay forrest to.

"Not sparing for to spend their blud,
 Into their breists thay bure sic loue;
 I say no more, so I conclud,
 Bot I beseik the God above:
 Gif that it be his Godly will,
 That thy Estait may fluris still."

J. O.

REFERENCE TO PRECEDING AUTHORS.

In our day we pay great respect to *original* works. Writings which deal much in direct use of preceding writers, though their utility may be appreciated, are treated as having a *prima facie* appearance of belonging to a lower class, and what is called originality is supposed to be absent until it is shown to be present. I speak of the mass of educated readers, not of those who know by experience what belongs to the making of a book. That I must not say *book-making* is a consequence of the state of feeling which I allude to. I have in more than one case watched the giver of an opinion about a work, "powerful book, very original," &c., and have found reason to think that the originality was inferred from absence of all allusion to other writers on the same subject. And, *per contra*, I have heard works described as compiled from other writers, of whom, to my knowledge, very original use had been made.

Any one would suppose that we, in our day, should value that sort of research which brings forward writings wholly beyond the reach of the mass of those who are to read: but that, in an earlier day, when the man of learning was acquainted with a large percentage of all the works that *could* be used, new thoughts would be in demand. My object in this Note is to illustrate the fact, that in the sixteenth century there was rather a disposition to *require* reference to and discussion of preceding writers, producing a nearly uniform practice, and a disposition to apologise for anything like want of obedience. The accidental fact of my happening to meet with two instances in one day is the reason why that particular day has produced this particular Note.

In the *Opuscula* of Francis Maurolycus, 1575, there is an *Ad Lectorem* at p. 26 of the tract *De Sphæra*, which contains the celebrated opinion that Copernicus ought to have been flogged. I have elsewhere contended that the passage has been entirely misunderstood: but this I am not concerned with here. Maurolycus had allowed twenty-five pages to pass over without allusion to others: hence the *Ad Lectorem*, which begins—"Non tamen hæc scripsimus, Candide Lector, ut, contemptis cæteris, nostra tantum legeres: sed quo per nostram traditionem melius cætera intelligeres, et ab aliis omissa perdisceres." Strange that an old and famous writer could not be allowed a score of pages ostensibly his own. Maurolycus

died shortly after, and on his tomb was inscribed, *post alia*,—

"Te quoque Zancle tulit, Maurolyce, ne sit in uno
 Clara Syracosio Sicelis ora sene,"

which a friend once translated for me as follows:—

"Thee too, Maurolyco, doth Zancle call
 Her native son; else Sicily for all
 Her titles to renown in history's page
 Had claimed alone the Syracusan sage."

This means that Sicily had produced no great name since Archimedes.

The second instance is that of Jodocus Trutvetter, of Eisenach, commonly called *Isenachensis*, or *Isenach*, the teacher of Luther. At the beginning of his *Summulae totius logicae*, Erfurd, 1501, he gives a list of authors whom he has cited, headed by the following reason:—"Citavimus etiam quosdam authores in summulis nostris; ne proprio ingenio insistere videremur." Of all books a large course of logic would require use of others, and seem to need no reason for citation.

Perhaps a few more instances may be produced. The demand for account of other writers seems to have been simply demand for instruction. The few books which existed were also of few copies, and those widely scattered. Most readers had but small access to writers. Hence the mode of reference was simple mention of the name of the authority. Sometimes the particular work was cited; very rarely the chapter or other subdivision. In a later day a list of authors cited is always a list of works, and often of editions. Trutvetter has Cicero in his list, but does not think it needful to say what writings of the voluminous orator he uses. A. DE MORGAN.

YUSTE AND ITS VISITORS.

Philip II., after the death of his father Charles V. at Yuste, in 1558, visited the monastery and remained there for two days. As he approached the precincts, he stopped his coach in order to read the inscription, which was carved beneath the imperial arms upon the corner-stone of the garden wall. It ran as follows:—

"En esta Santa Casa de Hieronimo de Yuste se retiró á acabar su vida, el que toda la gastó en defensa de la fé, y conservacion de la justicia: Carlos V. Emperador, rey de las Españas, christianissimo, invictissimo. Murió á 21. de Setiembre de 1558."

The king, out of respect for the memory of his father, refused to sleep in the room where he died. He chose an adjoining closet, which was so confined that there was hardly room for a small bed. His majesty presented the good monks with some valuable relics, and a gilt cup. He also provided them with an exact copy of the "Glory" of Titian, which had been removed from the altar

of their church to the Escorial. A new altar was also ordered, from a design by Juan de Herrera, which was finished by Juan de Segura. The late Mr. Ford, however, states in his *Hand-Book for Spain* (part ii. p. 498, edit. 1855), "that Philip did little for the monks, and when they begged of him something, replied: 'You never could have had my father here a year without feathering your nest.'" As no authority is given for these words, I am inclined to believe they were never spoken, as the king always had a high idea of the Hieronymite order. This visit of Philip took place in the year 1570.

Soon after the death of Charles V., the monastery seems to have been almost forgotten, particularly by foreigners. The monks were left once more to their solitude and prayers. But the body of the Emperor remained at Yuste until the year 1574; when the venerable remains were carried to the Escorial, and placed in a vault in front of the high altar. Eighty years afterwards, the repose of Charles was disturbed by his great-grandson, Philip IV. During thirty-three years, this prince had been engaged in building the celebrated "Pantheon" at the Escorial, which had been commenced by his father Philip III. On March 16, 1654, the dust of the Austrian kings of Spain, together with the bodies of those queens who had continued the royal line, was translated from the plain vault erected by Philip II. to this magnificent new sepulchre. Mr. Stirling mentions (*Cloister Life of Charles V.*, p. 253, edit. 1853):—

"That before the body of the Emperor was deposited in the marble sarcophagus, the coverings were removed from the face, so as to enable Philip IV. to gaze upon the countenance of his great ancestor. The corpse was found to be quite entire; and even some sprigs of sweet thyme, folded in the winding-sheet, retained all their ancient fragrance. After gazing for a few minutes on the royal countenance, the king turned to his prime minister Don Luis de Haro, and exclaimed—'Cuerpo honorado!' (honoured body). Don Luis replied: 'Sí, Señor, mui honorado' (Yes, your Majesty, very honoured)."

Such is the account, copied by Mr. Stirling from the work of the Prior of the Escorial; who has recorded the circumstances in his *Descripcion del Escorial*, Madrid, 1657, fol. 156, por Los Santos.

In 1638, the buildings at Yuste underwent a complete repair by order of Philip IV., at a cost of 6,000 ducats. Several persons in Spain, no doubt, visited the place from time to time; but we possess no account of their visits, as all the precious archives of the monastery were destroyed (with the exception of one volume of title-deeds), by the ferocious French troops under Soult, in 1809.

Don Antonio Ponz seems to have visited Yuste in 1780; he was lodged in the palace of the Emperor. An account of this visit is given in his

Viage de España, Madrid, 1786-94. Early in the present century, the spot was visited by M. Alexandre Laborde, the well-known French traveller, who has left us a meagre description of the place in his *Voyage Pittoresque et Historique d'Espagne*, fol., Paris, 1806.

In 1813, Earl Russell visited Yuste; but I am not aware of any account of his visit having been published. In 1820, the triumph of the "Liberals" in Spain was the first signal for the dispersion of the poor monks of Yuste. A few vases, which belonged to the Dispensary of Charles V., and which had escaped the French, were carried off by a person named Morales, an apothecary, to his shop at Xarandilla. The palace was gutted, and the church used as a stable. But when the crown was once more in the ascendant, the monks returned to Yuste; and repaired, as far as their poverty would allow, some of the ravages which had been committed. But the calm continued only for a few years. Fortunately, in the year 1832—five years before the final suppression of the monasteries throughout the country—Mr. Ford visited the place, and was most courteously received and hospitably entertained by the brotherhood. In his *Hand-Book* (p. 499), he has left us the following delightful account of his reception:—

"Never again will it be the lot of the traveller to be welcomed, like ourselves, by the real and fit Masters—the cowed friars; to whom news, and a stranger from the real living world, was a god-send. The day was past in sketching, and sauntering about the ruined buildings and gardens, with the good-natured-garrulous Brotherhood. At night-fall supper was laid for the Monks at a long board, but the *Prior* and *Procurador* had a small table set apart in an alcove; where—

'Bidden to a spare but cheerful meal,
I sat an honoured guest.'

As the windows were thrown open, to admit the cool thyme-scented breeze, the eye in the clear evening swept over the boundless valley: the nightingales sang sweetly in the neglected orange-garden; and the bright stars, reflected in the ink-black tank below, twinkled like diamonds. How often had Charles looked out on a stilly eve, on this self-same unchanged scene—where *he alone* was now wanting! When supper was done, I shook hands all round with my kind hosts, and went to bed in the very chamber where the Emperor slept his last sleep. All was soon silent; and the spirit of the mighty dead ruled again in his last home, but no Charles disturbed the deep slumber of a weary insignificant stranger," &c.

In 1837, the monks were once more turned out of their peaceful home, never perhaps to return again. The monastery soon after fell into ruin. When Mr. Stirling visited the place in 1849, he found it inhabited by a peasant-bailiff of the lay proprietor, "who eked out his wages by showing the historical site to the passing stranger." The principal cloister was filled with the rubbish of the fallen story. But two sides of the smaller and older cloister were still standing, with blackened

walls and rotting floors and ceiling. The strong built church, however, seems to have resisted the fire of the French; it was a hollow shell. Beautiful blue and yellow tiles, which had lined the chancel, were fast dropping from the walls; and above, the window through which the dying glance of Charles had sought the altar, remained like the eye-socket in a skull—turned towards the damp blank space, that was once bright with holy tapers and the colouring of Titian. Strange to say, the lower chambers of the palace were then used as a magazine for fuel; and in the rooms above, where he lived and died, maize and olives were garnered. His garden below, with its tank and broken fountain, was over-grown with tangled thickets of fig, mulberry, and almond, interspersed with a few patches of potherbs; and here and there an orange tree, or a cypress, to mark where once the terrace smiled with its blooming parterres. (See *Cloister Life of the Emperor Charles V.*, p. 285-6.)

The next English visitors were the Earl of Portarlington, and his companion the Rev. Richard Roberts, B.A. They visited the place in the year 1859; and in the following year, the Rev. R. Roberts published a very interesting account of their tour in a work entitled *An Autumn Tour in Spain, in the Year 1859*, Saunders & Co., London, 1860.

The writer informs us, that they found the convent a complete ruin; its central court filled with a chaos of *débris*, out of which fig-tree, myrtle, and box, unpruned and wild, struggled forth into open day. The church, however, has sustained little substantial injury; the massive solidity of its masonry having defeated every attempt the French made to demolish it. It is a remarkably fine specimen of the Florid Gothic, so often seen in Spain; with a noble chancel-arch, and an altar of high elevation.

Against the south wall of the church stand the apartments built for Charles, consisting of only two stories, with four rooms in each; his bed-chamber having a window opening directly into the chancel, which enabled him to witness the celebration of mass, when too unwell to leave his bed. The visitors saw the coffin—a rude chest of nut-wood—in which the Emperor's remains reposed for sixteen years before they were removed to the Escorial. (See chapter xxi. p. 224.)

The next visitors will, let us hope, find the place completely renovated; Mr. Roberts informs us that the present proprietor is about to restore the buildings, now become an object of venerable interest. As passports are abolished in Spain, and railways are beginning to intersect the country in every direction, a visit to Yuste will soon become as easy and pleasant as an Englishman can desire. Mr. Ford's *Hand-Book for Spain* will ever be a safe guide and companion for

the traveller; though one must always regret that a gentleman as he was, who knew Spain so well, and loved her too, should have spoken so many unkind things respecting matters which are dear to every Spaniard, viz. their religion and devotions, their clergy and their ancient customs. The work would have been most invaluable, had Mr. Ford omitted his "views and opinions" on religious matters, which have no connection whatever with the real object of his *Hand-Book*.

J. DALTON.

Norwich.

THE UNITED STATES.

In the year 1852 I wrote an account of a tour in the Northern part of the American Union, which was published in the *Dublin University Magazine*, in six numbers. A great portion of it was devoted to an inquiry into the causes of the peculiar phases which society and government present in the United States. The expression of a strong opinion as to the inevitable and speedy approach of disruption and dismemberment excited some opposition at the time. I found few persons who considered my theories to be sound; many ridiculed them as romantic; and nearly every one believed my prognostications to be false.

Perhaps some of your correspondents can inform me where similar anticipations to those which here follow are to be found. Probably others may have formed opinions as strong at a still earlier period.

Extract from "A Flying Shot at the United States, 6th Round," *Dublin University Magazine*, April, 1853, p. 517:—

"What may be the end of the negro controversy it is difficult to say, but the fate of the Union probably hangs upon it. When the American insurgents, with the view of increasing popular excitement, fished up 'Forefather's Rock,' it is said that the trophy broke into halves. What was then hailed as an omen of success was perhaps typical of the future division of the Republic. It is folly to suppose that any strong bond of union, or any germ of real stability can exist in a country which so unequivocally recognises the right of revolution. The different States will only hold together so long as their several interests are furthered by the compact, and the first great rupture will be the signal for others. From the rivalry among the great cities, it may be seen that equality will not long be recognised among them; and when we notice the frequent use of the terms 'Empire City,' 'The First City in the Union,' we are naturally led to believe that new divisions may, ere long, be made, and that New York, Boston, New Orleans, Cincinnati, &c., are likely each to become the centre of systems which have not yet started into existence. . . . What may be the ultimate fate of the Union is an enigma to be solved. *It has not yet reached the limit of human existence, nor numbered 'years threescore and ten.'*"* The question whether it may last

* It may here be remarked, that the American democracy properly dates its commencement from the year 1789.

five, fifty, or five hundred years, affords matter for speculation; without doubt it stands upon a shaky foundation.

"About the time of the first resistance to English authority on the part of America, a great eruption of Mount Vesuvius took place; and in the middle of the nineteenth century, when the Pope offers a present of a block of Italian marble to make a statue of Washington, it appears that a piece of lava from the burning mountain has been selected as an appropriate pedestal."

When I wrote the above I certainly entertained a somewhat superstitious belief that the limit of human existence would not be exceeded in the life of the Union. The election of Mr. Lincoln, if it should turn out to be the beginning of the end, would just about finish the seventy years.

THE AUTHOR OF "HEARTHES AND
WATCHFIRES."

THE LAST OF THE GERMAN SCHOTTEN KLÖSTER.

One of the earliest ties connecting the land of the Teuton with our own happy island has lately disappeared: perhaps the latest remaining among many. In the very earliest stages of British Christianity, it is well known British and Scottish missionaries spread themselves over the length and breadth of the Germanic provinces with the glad tidings of the Gospel. From them date most probably the numerous Scottish monasteries which, under the name of Schotten Klöster, were planted in the large towns about the Donau. At Vienna it gives the still existing name to a large portion of the town, and its buildings have been utilised as a locality for the Reichsrath; others were planted at Augsburg, Ingolstadt, Ulm, &c. They have all been swept away by the innovations of Protestantism or the requirements of progress, and only one lingered on at Regensburg like a flickering lamp, of which even the latest gleam has just been extinguished. This was the celebrated Convent of S. Jacob at that place, which will go down to posterity as long as the name and poetry of Thomas Campbell are had in remembrance, for it was under its hospitable roof that the finest lyric of that poet, the "Battle of Hohenlinden," was written in immediate proximity to the scene, and directly after the event.* German visitors are principally attracted to it by the uncouth sculptures walled into the principal front of its church, which to the writer seemed but the gurgils of a more ancient edifice. To an Englishman the monumental records of former Abbots with the well-

* I am, I believe, not singular in recording upon popular opinion this popular error; but upon consulting Dr. Beattie's *Life of Campbell*, I find that the poet left Regensburg for Altona in the beginning of October, whereas the battle of Hohenlinden was not fought till the 2nd of December following.

known northern names of Arbuthnot, Stuart, &c., were of more importance; but ocular inspection showed that Southey's lines upon the memorials to the English Heroes in the Church at Waterloo —

"And here on marble tablets *set on high*,

In *English* lines by foreign workmen trac'd,

Are names familiar to an English eye:

Their brethren here the fit memorial plac'd;"

would not be correct as to the italicised words, for the inscriptions are in Latin, and the monuments range against the walls even with the ground. A visit of the writer a short time back found only a single conventual, then confined to his bed by an accident, and a young priest adjutory, who was not visible. The monastery has now been finally dissolved, and the buildings and funds are to be applied to the foundation of a Catholic seminary for the priesthood. W. BELL., Ph. D.

QUAINT AND CURIOUS ENTRIES IN THE PARISH REGISTERS OF LITTLE ILFORD AND HORN- CHURCH, CO. ESSEX; AND WARE, CO. HERTS.

LITTLE ILFORD.

1554, Decr 27. William Morgan, son to Julius Morgan, the Lord of Little Ilford. [Bapt.]

1600. Margaret Tucker, the daughter of a poore traueiling woman, who was delivered of her in the pathway in Byning layes—bapt. June 12.

Buried.

1589, March 17. John Woodward, a poore vagrant boye.
1590, April 3. francys Lawghton, a boye vagrant y^t dyed in Barker's barne.

1624, Oct. 21. Thomas Williams, a welchman, sojourning at Aldersbrooke.

1625, Decr 21. Buried, a Man comonly called Blacke John.

1634, — Buried a certaine man, being a stranger, and supposed to be about 34 or 35 yeares of age, whose name was Richard Manning (as it was reported); who was most cruelly murdered att Millfeilde gate the day after Ascension day, about 4 or 5 in y^e afternoon.

1641, Janv 7. Thomas West, the husband of Sislove West.

1658, Feb. 12. a poore Soldier, that was post to the Constable, whose name was John Pecker.

1670, April 29. one Mr. Lodge from Cranbrooke, in Barkin.

1678, April 30. Fra. Osbaston, of Aldersbrook, Esq., and high Sheriff of Essex; who died upon the 22nd at the Angel and Star, in Cheapside.

[The City of London Cemetery now occupies the site of the ancient manorial estate of Aldersbrooke.]

1727, July 12. John, Son of Henry Vanderstegen, Esq., a Lodger.

HORNCHURCH.

1597, Decr 7. A poore Child buried that dyed in the vicarage stable.

1603, April 17. Joan Marsh, daughter of John Marsh, borne in the Church porche, baptized.

1631, March 21. Buried, a prisoner sett free at the Assises at Burntwood.

WARE.

[The following extracts are taken from the Burial Register, excepting the first, which appears on the Register of Baptisms.]

1680, Decr 10. The Blazing Starr scene about 3 weekes together.

1655, April 22. Michaell Watkins, son of Robert W., of Fanshawe streate, London, Haberdasher of hatts.

1656-7, Janr 30. Mounsier at Wareparke.

1658, Feb. 22. Humiliation Scatcher, a nurse child.

1661, Jan. 30. The great Flood.

—, Feb. 17. The great winday Tuesday.

1674, May 19. The Right Honorable Thomas Lord Fanshawe Viscount Donomore; who, at his Death, gave Twentie pound to the Poore.

[The Registers of Ware abound in entries of this distinguished family, which had its principal seat at Ware Park.]

1679-80, Janr 20. The Hon^{ble} Lady Madam Ann Fanshawe.

[The celebrated wife of Sir Richard Fanshawe, the poet, Ambassador to Spain temp. Charles II., whose interesting *Memoirs*, written by his devoted wife, must be familiar to most of the readers of "N. & Q." This noble woman lies buried in the Lady Chapel of Ware Church, without any memorial.]

1687-8, Feb. 24. The Right Hon^{ble} Evelin, Lord Vice-count Fanshawe dyed att Alippo in Turkey in October 10, aged 19 yeares.

1692, Sept. 8. An Earthquake.

1698-9, Feb. 7. The greate Wineday Tuesday.

1699, July 17. The Assizes at Hertford Concerning Capt. Coeper about the Death of Mrs. Sarah Stoute being Drowned: acquitted; too Witnesses on both sides, tryall held 10 hours.

[This entry shows the excitement prevailing in the country on the occasion of the memorable trial of Spencer Cowper.]

Note.—July 12, 1655. Sr Thomas Fanshawe* and Sr John Watts are both att their Habitations according to Proclamation:—

(Signed) The mark of Richard J. Bigg, Constable.— William Crosse.

What is the meaning of the following curious entry on the Register of Chatham?

1591. Edmun Calles and Elizabeth Legering war marid The xxix day of nouember in Chatham Church, because that Gyllingham Church war seled up.

EDWARD J. SAGE.

Stoke Newington.

Minor Notes.

ROBERT BEAUMONT: A BIBLIOGRAPHICAL NOTE. In both editions of Lowndes, R. Beaumont is described as the author of a volume published in 1660, under the title of *Love's Missives to Virtue, with other Essaies*, small 8vo; and I may add to this information, that the book was reissued in 1669 with a fresh title-page by the same publisher, William Godbid. But what I more particularly wish to point out is, that the edition of 1660 itself was merely a reprint; and not, as hitherto supposed by bibliographers, the original impres-

sion. In a miscellaneous lot at an auction, a year or so ago, I met with the following article: *Love-Letters and Essaies upon Several Subjects*, by Robert Beaumont. London, printed in the year 1639, small 8vo, 126 pp., including title and preliminary matter. The work is precisely the same as the *Love's Missives* of 1660. The latter was reviewed in Brydges' *Restituta*; but the writer of the notice was evidently not aware that the book had appeared nearly a quarter of a century before.

W. CAREW HAZLITT.

"THE MUMMY: A TALE OF THE TWENTY-SECOND CENTURY."—In these days of cheap literature and light reading, when even the very adyta of the Minerva Press are ransacked and brought to light, it has often seemed to me a matter of surprise that the very clever novel, the title of which stands at the head of this Note, has never been republished. To a plot of remarkable originality, and powerful conception, it adds a far-reaching gaze into the dim vista of human progress, which render it quite a psychological curiosity. Although nearly forty years have elapsed since its publication, in its pages are anticipated or foreshadowed many of our most startling modern discoveries. The houses run on railways, persons have their coats brushed by steam valets, letters and parcels are enclosed in hollow balls, and fired out of steam guns from place to place; percussion bridges shoot across the Thames with their freights, and recoil when they have landed their passengers; a submarine tunnel connects England with Ireland, &c. &c. The author of this talented work was Mrs. Loudon, afterwards so well known in a totally opposite department of literature. I should be glad to learn that some enterprising caterer for the reading millions had republished *The Mummy*.

JOHN PAVIN PHILLIPS.

DESCRIPTION OF A HOT SUMMER'S DAY: PRAED. The reception in "N. & Q." of some of Praed's Latin poems induces me to send one more, which is the last of them that I retain. It was written during a very hot summer, equal perhaps in that respect, to one in Greece or Italy:—

"Tristor in terras, graviorque adveniret æstus,
(Heu, celeri nimium sole ruente polâ),
Cum Daphnis recubans hodie qua rivulus ibat
Lentior a solito languidiorque jugo,
Et mærens ægros ægris cum matribus agnos,
Jucundum Zephyri voce vocabat opem:
'Advenias tandem, cari levis ala Favoni,
Sit tibi cura gregis, sit tibi cura mei.
Si tua non unquam contemno numina, demens;
Si tibi vota memor, si tibi thura fero;
Si teneras herbas, tenui si sæpe sacello
Dono vix natas, vere creante, rosas,
Defendas pestem pecori; nec funditis omnem
Permittas parvi spem cecidisse Laris.
Herba perit, pereuntque greges; nova vita beabit,
Te veniente, herbas, te veniente, greges.'"

W. D.

* Afterwards the first Lord Fanshawe.

MONMOUTH'S REBELLION, A.D. 1685. — The following is an extract from the Records of the County of Somerset, in further illustration of Macaulay,—a subject I should much like to see renewed in the pages of "N. & Q." Materials are most abundant for the purpose, especially in this part of Somersetshire. The extract I now give is part of the proceedings of the county justices at the Quarter Sessions, held at Bruton in 1687 :—

"Upon reading the humble petition of Joseph Winter, of Ilchester, in this county, Chirurgion, whereby he not only sets forth, That in the year 1685, there being about 400 of His Majesty's prisoners in the common Gaol of the said county, and there charged for Treason, divers of them being much wounded in the late Rebellion, became very noisome to their fellow prisoners and others; he, the said Petitioner, applied sundry medicines, and made several visits to the said wounded prisoners in order to their cure, and for the prevention of diseases in the said prison and places adjacent, unto which petitioner was requested by several neighbouring Gentlemen and others; but also setting forth that the said Petitioner hath been at great charges and expences in preparing and procuring the said medicines, and in his endeavours to acquire some satisfaction in the premises :—

"This Court finding the said Petitioner hath as yet received no satisfaction therein, and having fully and deliberately examined a Bill of Particulars now produced unto this Court concerning the said charges and expences, and discovering the same to amount to the sum of £36 10s. 0d. in the whole, Doth allow and approve of the same bill, and doth hereby Order and require the present Treasurers of the Hospitals of either Division of the said County, upon request, and sight of this Order, to pay and reimburse unto the said Petitioner, Joseph Winter, the aforementioned sum by equal portions,—that is to say, each Treasurer aforesaid to pay one moiety thereof; for which payments respectively the said Treasurers are to have allowance from this Court on passing their respective accounts."

The "county gaol" referred to was then at Ilchester. It was demolished several years since, and removed to Taunton.

INA.

Queries.

BECCARIA.

In these days of general incredulity and scepticism, when we are constantly called upon to abandon some time-honoured literary *tenent*, and ever and anon some meddling fellow starts up, and shows us that our favourite writers did not write our favourite books, or worse than that, never existed at all—

"With him most authors steal their works, or buy;
Garth did not write his own Dispensary;"—

at such a time it may not be inopportune to ask if there be any real grounds for the assertion, that the celebrated treatise, *Dei Delitti e delle Pene*, is erroneously attributed to Cesare Beccaria, the eminent publicist of Milan?

Of the literary history of this work I do not

profess to know much. It forms a principal part of my copy of the *Opere dei Cesare Beccaria*, 2 vols., Milano, 1824, 8vo. I gather from the preface that it was published anonymously :—

"Il libro *Dei Delitti e delle Pene* alzò la voce in favore dell'umanità: e tutta l'Europa applaudì al generoso divisamento. In Italia e in Francia fu cercato a gara, e lodato e tradotto. La Società di Bernà offerse una medaglia all'ignoto Autore che aveva sì altamente parlato in pro degli uomini; e i più dotti Francesi lo accolsero con adorazione, per usare le parole di Alessandro Verri, che gli fu compagno nel suo viaggio a Parigi."

In 1766, under the pseudonym of Cussen, Voltaire addressed to Beccaria his *Rélation de la Mort du Chevalier de la Barre*, and in the same year appeared his *Commentaire sur le Livre "Des Délits et des Peines,"* which was republished in 1821, with Dufey's translation into French of this treatise, Paris, Dalibon, 8vo.

So far there appears no doubt as to the authorship of the book. A copy of the English translation, "*An Essay on Crimes and Punishments*," commonly ascribed to the Marquess of Beccaria, 8vo, 1775," was in the collection of Dr. Parr, who appears to have written after the word Beccaria, "which is a feigned name." See *Bibliotheca Patritiana*, p. 639.

I have before me also a copy of the English translation, 4th ed. 1785, but do not find a word on the title-page as to the authorship; I therefore presume that the words, "commonly ascribed to the Marquess Beccaria," though not italicised in the *Bib. Par.* were also written by the learned doctor. In the preface it is stated that the work is written "by the Marquess Beccaria of Milan."

Again, in an amusing little book entitled *The Parlour Window*, by the Rev. Edward Mangin, 12mo, London, 1841, there is an article headed "Beccaria," in which it is stated that a reverend friend of the author met in the South of France "a little deformed man, of the name of Jovean, who undertook to teach him Italian." This personage, happening to see on the table of his employer a copy of the book in question, observed "that there was no such author as Beccaria; but that he himself wrote the work, and in the title-page assigned it to the Marquess." He further stated, that "he had been travelling companion and secretary to the celebrated Montesquieu." There is not much in this, it is true; and we cannot but wonder at the self-denial of the "little deformed" teacher of Italian, who did not think it worth his while to assert more publicly his claim to the authorship of a book which had been translated into most European languages, and modern Greek (1802), annotated by Voltaire and Diderot, and complimented by Catherine of Russia; still it is somewhat singular that Dr. Parr considered the work improperly attributed to Beccaria, and one would gladly know upon what he founded his remark. The Society of Berne might be ignorant of the

author's name, it is true, even if the statement be true that "Beccaria read in 1764 to the Literary Society the MS. of his work on *Crimes and Punishments*; and in the same year, at their request, published it under the title of *Trattato dei Delitti e delle Pene*, 12mo." (*Penny Cyclop.* sub. voc.) But, in this case, how can a doubt have arisen as to the authorship?

WILLIAM BATES.

Egbaston.

"ART OF EMPLOYING TIME."—Who is the author of the *Art of Employing Time to the Greatest Advantage the True Source of Happiness*, 2nd edition, post 8vo, Colburn, 1822? I have heard it was written by Dr. Kitchener; but do not see the slightest ground for that supposition, either in the composition or style, to indicate its being written by the worthy doctor. Nor have I seen it mentioned in any of the notices I have seen of the doctor's works.

H. TAYLOR.

ALCHEMY IN THE NINETEENTH CENTURY.—

"Un chimiste vient d'annoncer par correspondance à l'Académie des Sciences de Paris, qu'il est certain d'avoir trouvé la Pierre Philosophale; mais qu'il a cependant arrêté au milieu de la seconde période du grand œuvre par quelques dépenses qui dépassent ses ressources; en conséquence, il supplie de l'Académie de le donner les moyens d'achever l'entreprise qu'il poursuit depuis si long tems. M. Gay-Lussac donna sur cette lettre des explications qui décident l'Académie à passer l'outre." —*Journal Français. Séance de l'Académie des Sciences.* Paris. 12 Juin, 1829.

Was anything subsequently said or done concerning this projector?

E. L. S.

WHAT IS DONE WITH OUR OLD QUEEN'S AND REGIMENTAL COLOURS?—I ask of you and of the vicar and churchwardens of St. Martin-in-the-Fields this question for this reason. Last night (March 10th) I observed a beautiful silk colour, with its regimental colour-staff, and old regulation pierced spear-head and tassel cords, pushed out through the windows of a house of business in the above-named parish to fly and flap about amid the smut and soil of smoky gas, as if it had been a mere piece of, comparatively speaking, worthless bunting.

I ask the question of the St. Martin's authorities, because the colour bore the Prince of Wales's feather under the crown royal in the centre of St. George's Cross. The colour was of date before the union with Ireland, a fact which much enhanced its interest as a record, and as a relic of the past; and I grieved to see the broad white saltire of St. Andrew, hitherto for more than sixty years preserved with evident care, now subjected to all the filth and peril of exposure as the mere spectacle of an illumination night, and lost, except to curious eyes, among the spread of bunting that half smothered it.

I believe all colours of regiments are blessed, or, as it is called, "consecrated" with a solemn religious service of benediction and dedication by the chaplain or prelate of the corps. If so, how came this valuable memorial, once sacredly entrusted to safe keeping, desecrated by such service on such a night?

Q.

EDWARD DANIEL CLARKE, LL.D., AND THE WELSH CLERGY.—In which of his works has Dr. Clarke, the distinguished traveller, given an account of the clergy he met with in Wales?

LLALLAWG.

CHURCH OF THE CONVENT OF ST. JOHN OF JERUSALEM.—The interesting correspondence in your pages with regard to the Knights Hospitallers of St. John of Jerusalem, has made me (with others, I am sure,) very anxious to learn more about the subject. There is now erecting in Great Ormond Street, Bloomsbury, a church belonging to the Order, and attached to it is a hospital under the care of the Prioress and Sisters of "the Convent of St. John of Jerusalem." Do these belong to the English branch?

INQUIRER.

DANISH AND SAVOY FLAGS.—Can any of your readers give information on the following question? It is well known that the arms and flag of the House of Savoy (commonly known as the Cross of Savoy) are the arms and flag of the Knights of Rhodes, afterwards Knights of Malta. Amedeus, Count of Savoy, went to assist the Grand Master Villaret in the conquest of Rhodes, and in acknowledgement of his valuable and gallant services, the Grand Master gave to him the armorial bearings of the Order, with the motto "F. E. R. T.," meaning "Fortitudo ejus Rhodum tenuit." These letters are a part of the collar of the Supreme Order of the Annunciation, the highest order of the Princes of the House of Savoy, and one of the most illustrious in Europe. But what I want to know is, why the same flag—red with the white cross—is the flag of the King of Denmark? What is the origin of the Danish flag, exactly similar to that of the Knights of Rhodes, and the arms of the House of Savoy, which we now see so frequently displayed in our streets? Perhaps some of your readers can throw light on this subject.

M. P.

ELECTROTYPE QUERY.—I shall feel obliged if any of your readers, who may be skilful in electrotyping, will inform me how I am to cover a wax impression of a seal with blacklead, with a view to making an electrotyped copy. Simple brushing of the surface does not cause it to adhere.

M. D.

EPITAPH ON DR. GOLDSMITH.—Who wrote the epitaph on Dr. Goldsmith, commencing,—

"Here lies the butt of all his better,
The riddle of the world of letters?"

I. J. REEVE.

GREEK PATRIARCH OR ARCHBISHOP, 1631—4. Amongst many curious entries in the "Book of Churchwardens's Accounts for Allhallows Barking for 1629—1667, I find the following:—

"1631, Dec. 7.—Delivered to Mr Abbott (Vicar) for a poor Greeke Archbishops 0 4s. 0d.

"1634, Ap^l. 7. P^d. Mr Abbott, which he gave Abraham, Patriack of Achxidone, 6s. 8d."

Who was this destitute prelate? Under the date of 1633, Dec. 8, there is—

"Given Gregory Argenopolus, a Thessalonian, by consent of Mr. Abbot, 2s."

Perhaps this will afford a clue.

JUXTA TURRIM.

REV. WILLIAM HAZLITT, A.M. died at Crediton in 1820, and was buried there. Can any correspondent of "N. & Q." favour me with the day and month of his death and interment? I believe that Mrs. Hazlitt, his widow, who survived him many years, also lies buried at Crediton. Any information of a similar kind regarding this lady will oblige me.

W. CAREW HAZLITT.

HERALDIC.—To what families do the enclosed two coats of arms belong:—

1. 1st and 4th, Sab. a chevron or, between three griffins' heads erased, langued and maned, ar.

2nd and 3rd, Gironny of eight, or and gules.

Crest. Out of a ducal coronet a griffin's head, langued and maned ar.

2. On a shield ar, an anchor posée en pal, az., surmounted by two arrows of the same, en sautoir, les pointes en haut.

B. D. A.

HOLY ROOD: CHURCHES AND CHAPELS DEDICATED TO.—Can any of your readers inform me of churches and chapels dedicated as above? There are many to the Holy Cross, I am aware, as the Rood Church, a free chapel in the castle of Carmarthen, now, I believe, in ruins; also one at Llechryd; one at Mount and Capel Crist in Cardiganshire; but what I want are those dedicated purely to the Holy Rood, as the Chapel in the Abbey of Holyrood, and the one in Anglesey Ceirchiog, or Bettws-y-Grôg, a chapel attached to the parent church of Llanbeulan.

JOHN BOWEN ROWLANDS.

DR. LANIGAN'S CATALOGUE.—Where can I see a Catalogue of the library of Dr. John Lanigan, author of the *Ecclesiastical History of Ireland*?

CELT.

LISSON.—On the Chateau de Lison, near Caen, is the following inscription, which has never yet been satisfactorily explained:—

"SPERO : LACON : BI : ASSES : PERLEN."

Perhaps some reader of "N. & Q." may be able to point out its meaning. There is no doubt as to the inscription, for the letters of it are large and distinct. The commencement of a second

copy of the inscription may also be read on the frieze, the letters of which are at least a foot long; but this inscription has been interrupted by some modern additions to the building.

Caen.

GEORGE BOUET.

ARMS OF LEIGHTON OF UYLSHAVEN,* FORFARSHIRE, N.B.—Can any of your readers give information of the arms borne by this family?

1424, Dr. Henry Leighton, Bishop of Moray, and afterwards of Aberdeen, one of the commissioners to treat for the liberation of James I. when prisoner in England.

Dr. Alexander Leighton, educated at St. Andrew's, N. B., and Leyden in Holland, some time minister at Utrecht, persecuted in 1630, maimed, branded, and imprisoned, but liberated with a compensation of 6000*l.* by the Long Parliament.

Sir Elisha Leighton, Sec. to the Duke of York or his illustrious brother.

Robert Leighton, Archbishop of Glasgow, (some time Bishop of Dumblane), born 1611; died 1684, buried at Horstead-Keynes, Sussex, having resided for ten years at Brodhurst, 1674–84.

F. S. A.

LYCOPHRON.—In the *Dublin University Magazine* (vol. v.?) there are some poetical translations of *The Cassandra* of Lycophron. Who was the author, and was this translation ever completed? I believe the only entire translation of Lycophron which has been printed, is that of Lord Royston, 1806? There are, however, two or three English versions of *The Cassandra* which have not been published. 1. By John Symmons, dedicated to the Rev. Dr. Vincent, 1800; Heber MSS. p. 74. 2. By the Rev. R. Gifford, of Duffield, Derbyshire, of whom there is some account in "N. & Q.," July, 1856. The Rev. H. Meen and the Rev. T. Goodinge, of Leeds, also projected translations of this work, but they were never published. Are there any other translations, either printed or MS.?

R. I.

NAPOLEON AND SYDNEY SMITH.—Napoleon, in his interesting correspondence with his brother Joseph, vol. i. p. 121, tells him—

"Sir Sydney Smith is a man whom it is easy to deceive. I have often laid traps for him, and he has always fallen into them; when he has suffered three or four times, he will get tired."

Can you or any of your readers give me any information of the traps which Napoleon set for Sir Sydney Smith, the dates and nature of them? I suspect Napoleon was taking more credit to himself than he deserved.

FRA. MEWBURN.

Larchfield, Darlington.

PORTRAIT BY HOLBEIN.—In an old mansion in Somersetshire I lately met with a small picture on panel, evidently by Holbein. It is the half-length

[* Ulysses-haven, now the parish of Craig.]

portrait of a young nobleman or gentleman in a black or dark-coloured dress, and a flat cap, something like that in which Sir Thomas More is usually painted. In his right hand he holds an hourglass, and in his left a human skull; and towards the top of the picture there are the following initials and date:—"1549. M. V. S. A. C. Ætat. suæ 27" (or 29). Will any of your readers kindly inform me who was the person here represented?
COLLINUS.

PROWDE, OR PROUD. — Can anyone give an account of the Rev. William Prowde, who lived during the reign of Charles II. at Sleights, near Whitby? Rev. William Prowde had a son William. Whom did he marry, and what family had he? Are they related to the Prowdes of Canterbury mentioned by Hasted and Fuller?

Z. P. J.

QUOTATIONS WANTED: HORN-BOOK. —

"Were the adorners of Bel and the Dragon, the Sun or Moon, stock or stone, fit to be accounted idolators or divine worshippers? If silenced and crushed under foot, can the weakest, that never studied farther than the *Horn-Book*, adjudge it persecution?"

Query, Whence this passage?

KENNETH R. H. MACKENZIE, F.S.A.

"Deep waters pass away without great noise, but shallow brooks make great din."

"There are some persons that can see their neighbours' faults better than their own. It is reported of a certain beast, that it can see none within, but it can see excellently without."

What animal is alluded to here? DE BRUS.

SPEECHES OF THE EARL OF BRISTOL IN 1661 AND 1673. — Lingard (ix. p. 228) notes it as a curious circumstance that, in the Parliament of 1673, the Earl of Bristol, though a Catholic, supported an act rendering it obligatory on all persons holding office to receive the sacrament, and sign a declaration against transubstantiation, himself and his wife having been exempted from the obligation of taking the test. Does any reader of "N. & Q." know of the existence of any copy of his speech, or of another made by him in 1661? I have before me authentic copies of them in MS. with the following titles:—

"1661. Two Several Speeches of y^e R^t Ho^{ble} y^e Earle of Bristow in y^e house of Lords for y^e repealing of penal Lawes against Roman Catholicks."

"The Speech of y^e R^t Ho^{ble} y^e Earle of Bristow in y^e house of Lords Concerning y^e Oathes of Supremacy and Allegiance."

A. E. L.

SUPPRESSED ABBEYS. — Is there any means of tracing the lands belonging to the suppressed abbeys in England, Scotland, and Ireland, to show what lands were held by each abbey, to whom the lands were granted after their suppression, and if possible to trace them to their present possessors?

C. W.

TOUZEYNS. — I find "Touzeyns" on a bell as its name: it is no doubtful reading. If it means All Saints, at what date and in what locality was the word used as a French *patois* for "Tous-saint?"
H. T. G.

TRACEY WILL. — A part of the curious will of William Tracey of Toddington, dated 22 Henry VIII. is printed in Burke's *Extinct Baronetage*, p. 531. I should be glad to know if it is to be found anywhere printed *in extenso*.
F. H.

Queries with Answers.

CARD COUNTERS. — Can any correspondent of "N. & Q." say why card counters are usually manufactured in the form of fish?

ST. SWITHIN.

[Although counters sometimes answer the purpose of fish, and fish occasionally supply the place of counters, we would suggest a distinction between counters and fish. Counters, as their name implies, are intended, strictly speaking, to serve as *markers*, for instance, in whist. Fish, on the contrary, have usually a money value, as settled and agreed upon by the players, at the beginning of a round game. In this character they change hands, are won or lost, bought or sold; and those who have not their proper number when the game is terminated, must pay so much per fish to those who have. Hence the use of fish in such games as *commerce* and *speculation*, the names of which imply trade, commerce regular, and speculation *fast*.

Counters might answer the purpose just as well; but if we extend our view to the Spanish language (and card-playing came into use in Spain at a very early period), we shall perhaps perceive that, in games requiring some object which serves not merely for marking, but for the representation of a certain value, there is a peculiar fitness in the use of *fish*. In Spanish *pez*, properly a fish, signifies also, in a secondary sense, "Any useful thing which one *wins*;" or, as the Dictionary of the Academy expresses it, "*Figuradamente se toma por la cosa que se adquiere con utilidad y provecho*." Hence, we would submit, the propriety of using *fish*, as a conventional measure of value, in commerce, speculation, or any other round game of similar character.]

REBELLION, 1549. — Where is to be found the fullest report of the insurrection at Clyst Bridge, 1549, and the most authentic record of Sir Thomas Pomeroy, who headed the rebels? His fate is variously represented. According to some writers he was executed; to others he was pardoned. Again, that his lands were confiscated; and again, that he had opportunity to dispose of his lands to the Duke of Somerset.

CORRESPONDENT.

[John Hoker, the historian of Exeter, has given a graphic narrative of this rebellion in his *Description of Exeter*, edit. 1765, pp. 33-88. He was an eye-witness to the proceedings, and was himself assessed "by order of the magistrates at 20s. the day, towards the common charges of the defence." Moore, in his *History of Devon*, 4to, i. 128, states on the authority of Polwhele, that "Sir Thomas Pomeroy, though the principal of the rebels,

found the means of making his peace, although at a great sacrifice. The Pomeroy's had been a flourishing family for a long period in the county of Devon; but Sir Thomas, on the total defeat of the rebels, compounded for his life by yielding up his lands and castle at Berry to the Lord Protector Edward Seymour Duke of Somerset, and Berry Castle has continued since that time in the possession of the Somerset family." Consult also Lodge's *Peerage*, ed. 1789, vii. 24, and Lysons's *Devon*, Pt. I. p. x.]

HYMN BY KING CHARLES I.—In a volume of *Church Melody* by Mr. Knapp (title-page wanting) I find the words and music of a hymn, arranged for three voices, entitled—"King Charles I. being Majesty in Misery. Imploration to the King of Kings, wrote by his Majesty during his Captivity in Carisbroke Castle, Anno Dom. 1648. Set to Music by the Author." The first verse runs:—

"Great Monarch of the World, whence Power springs,
The Potency and Pow'r of earthly Kings,
Record the Royal Woe my suff'ring Sings," &c.

Query, Is there any foundation for a belief that the words were really the production of the royal martyr? M. D.

[This Hymn is among the Roxburghe Ballads in the British Museum, iii. 462, and printed on one side of a sheet of small folio. The concluding lines inform us, that it was "Written by His Majesties own hand. London: Printed by Order."]]

COURT OF CONSCIENCE, 1655.—What was the constitution of this Court? In examining my Churchwardens' Book for the seventeenth century, I find the following:—

"Ap^l 25, 1655. To summoning John Davis to the Court of Conscience, 1s. 8d."

Is this Court referred to by Milton in his poem "On the New Forcers of Conscience under the Long Parliament?" A. B.

[The Court of Conscience, or, as it was more commonly called, the Court of Requests, was established for the recovery of small debts. They were at first limited to London; but were afterwards introduced in other parts of the kingdom. In 1846, they were superseded by the establishment of County Courts, by the Act 9 & 10 Vict. c. 95.]

BRAOSE OF BRAMBER.—What were the tinctures of the arms of the Braose (or Brewes) family, Lords of Bramber, which were crusily a lion rampant, crowned ? Burke's *General Armory* does not help one, but in most of the coats there given, the field is az., and the charges or. J. WOODWARD.

[The arms of Braose of Bramber, as printed by Horsfield (*Sussex*, ii. 186) are "Vair ar. and gu. two bars gu. Az. crusulè, or, a lion, rampant, crowned of the last. For Pedigree, see Dallaway's *West Sussex*, vol. i. p. xlvii; Cart. *Rape of Bramber*, p. 174.]

Replies.

LOCAL PROVERBIAL SAYINGS.

(2nd S. xii. 201.)

I have gathered together a few local sayings which, though perhaps not exactly proverbial, are no uninteresting pendant to those already given by R. C. WARDE. Some I have fallen upon in my reading, some I have heard used in the course of conversation, some have been made known to me by the kindness of friends, but local peculiarities are fast disappearing beneath the polish of increasing civilization; and when all is said and done, I can only regret that my collection is not more extensive and of greater value. Such as it is, however, I commit it to the pages of "N. & Q.," hoping that, if it do nothing else, it may remind the readers thereof of R. C. WARDE's suggestion, and induce them to ransack their memories and their note-books in search of similar treasures.

Newcastle-on-Tyne.—Instead of being recommended to "Go to Jericho," North of England bores are frequently advised to "Go to Hexham."

When card players are suspected of any attempts at trickery, the request, command, or entreaty—"Let's have no Gateshead"—denotes a wish for fair play, and marks the popular opinion of the morality of the sister town.

The recent murder of Mr. Frater by George Clarke, has enriched the vocabulary of the Newcastle *gamin*. An offended urchin has been known to threaten to "clarke" his companion.

The "folks of Shields" are often the butt of Newcastle wit. It is stated by the uncharitable, that if you ask an inhabitant of the former town to name the four quarters of the world, he will reply, "Rooshia, Prooshia, Manch, and Shields," such being the countries and ports which are *all the world* to him in a pecuniary point of view.

Barnard Castle.—This little town has no enviable reputation. Longstaffe supposes that Sir George Bowes's refusal to fight with the rebels during the rising of the north, gave rise to the contemptuous distich:—

"Coward, a coward of Barney Castell,
Dare not come out to fight a battel."

"Indeed," he continues (*Richmondshire*, p. 182), "poor Barnard Castle has always been the butt of the Bishoprick. 'Barney Cassel, the last place that God made,' produces a 'Barney Cassel man' and 'a Barney Cassel bred 'un'; 'the Barney Cassel breed' being considered completely outlandish; and it must be confessed that personal frays are more scandalously conducted there than in any other place I know. 'Come, come, that's a Barna' Cassell,' is a reproof to an exaggerator, or liar. 'A Barney-cassel whip,' is a handful of straw, used by slovens to mend their corn sacks. Again, 'Lartington's frogs, and Barney Castle's butcher dogs,' point to something like cowardly conduct in triumphing over the weak. But, *Ohe! jam satis*, although—

'High crowned he sits in dawning pale,
The sovereign of the lovely vale,'—

he has few good properties except producing 'Barney-cassel gingerbread, the best i' t' world.'

Cotherston.—"Cotherston, where they christen calves, hopple lops, and kneeband spiders." Some fanatics of the seventeenth century rendered the place obnoxious to the first of these accusations; but Mr. Longstaffe's work, from which I obtain my information, does not throw any light on the nature or causes of the other eccentricities. Whatever they be, we may agree with him in holding that "Cotherston cheeses will cover a multitude of sins."

Lincolnshire.—Stubbs expresses a not very complimentary opinion of Jennie Deans' intelligence, when he says, "I will be sworn she was not born in Witham;" which "proverbial and punning" dictum is, according to Sir Walter Scott, used in this county "to intimate that a person is not very clever" (*Heart of Midlothian*, chap. xxxii.) I cannot say that I have ever heard it so employed; but as there is more than one Witham in Lincolnshire, and the *jeu de mot* is such as would not be unlikely to suggest itself to ordinary capacities, I see no reason to suspect that the great novelist was romancing when he made the foregoing statement.

Grantham.—Was it some petty rivalry, which induced the innkeeper at Newark to speak to Jeanie Deans of "Grantham gruel, nine grots and a gallon of water" (*Heart of Midlothian*, chap. xxix.)? Or was the steady-going borough as notorious for a wholesome manufacture in the days of George II., as it now is, for the somewhat less digestible, but infinitely more delicious culinary concoction, with which its name is connected in the minds of the juvenile lieges of Queen Victoria? If I remember rightly, the person who thus disparages "Grantham gruel," came from the other side of the Border. National prejudice, doubtless, blinded his or her eyes to the tenth, eleventh, and succeeding grots in the southern substitute for porridge; and that of the neighbouring town was probably no more abhorred by him than that of any other place, being condemned by name merely because it might possibly be the next refreshment of which the traveller would partake.

Bingham.—"All the world and Bingham will be there:" such is the mode in which I have heard people state their impression, that the company on such or such an occasion will be numerous, and perhaps more numerous than select. Bingham is in Notts; and being what the provincial papers delight to call "a rising town," receives of course a fair share of snubs from those who do not enter into the spirit of its petty ambitions. A similar feeling causes the title of "City of Blaydon" to be applied to a populous and busy village in the neighbourhood of Newcastle-on-Tyne.

ST. SWITHIN.

BLANKETS.

(3rd S. ii. 318, 359, 398.)

As I am one of those to whom your correspondent H. DE MAREVILLE alludes as having "made out a strong case to prove that these useful articles are called after the family name of the original manufacturers," and seems to infer that we are not aware that the word is still extant in the French language under the form of "blanchet," I beg for a small space more in your periodical in explanation. Whether those useful articles were known first in France under the name of Blanchet and Blanquet, or in England under the name of Blanket, I have been quite unable to trace their origin beyond the commencement or middle of the fourteenth century.

We have in Rymer's *Fœdera*, and in the Close Rolls of 13 Edw. III. letters of protection given to Thomas Blanket against the burgesses of Bristol, who had obstructed him in the manufacture of those articles. We find in the edition of Du Cange's *Glossary*, fol. Paris, 1733, as follows:

"Blanketus, ab Anglico Blanket, nostris Blanchet."

"Lodix lanea, stragula, apud Rymer."

"Blanketus. Genus panni fortassis Candidi, a Gallico Blanc, apud Rymer," &c. &c.

The earliest notice I find of the use of this kind of cloth is in 1317, 1333, 1339, 1420. It was much used for the dress of monks and nuns, and of the lower orders, as well as for bed covering.

Granting to your correspondent that the article may have been first manufactured in France, it must have been introduced into England at the earliest possible period after its invention, and possibly the surname of Blanket may have been given by Edward III. to the first family who was employed in that manufacture in this country, in the same manner as he is recorded to have given the name of Webb to one of the weavers whom he had caused to be instructed out of Flanders in the art of weaving, and settled in Gloucestershire, from whom spring the large family of that name in the said county (see Fuller's *Church Hist.* p. 110, &c.); and doubtless Thomas, Edward, and Edmund Blanket, the distinguished trio of brothers at Bristol, were the first persons in England to whom we are indebted for that comfortable appendage to our bed furniture. But even assuming a French origin to the name, it would not follow that the manufacture of the article were not of English origin, because it was not until the time of Richard II. that Norman-French ceased to be the language of educated society in England: It may, however, possibly have happened that the manufacture of the article may have given name to the family, and not the family to the article. This, however, would not invalidate the fact, noted in my Gloucestershire *Achievements*, that the kind of cloth called Blanket

was first manufactured in England, at Bristol, by the three brothers, Thomas, Edward, and Edmund Blanket, under letters of protection from Edward III.

SAMUEL LYSONS.

Hempsted Court.

ST. LUKE, THE PATRON OF PAINTERS.

(3rd S. iii. 188.)

The picture referred to in the *Emblems of Saints* (2nd ed. p. 105) as being in the Academy of St. Luke, in Rome, was painted by Raphael, and of course is of no authority in deciding the question whether St. Luke was a painter, especially when we bear in mind that the same great painter was probably the first to represent St. Cecily with organ pipes. By the way, Molanus, when showing that such representations are without authority, observes that St. Cecily should be represented trampling upon, rather than playing upon, organs. (Suppl. ad lib. iii. c. 49.)

We may well pass by Ribadeneira, whose *Flos Sanctorum* is designated by his biographers as "rempli de fables;" and whose fertile invention goes the length of informing us, that St. Luke learned the art of painting, not as a profession, but as an amusement, and respectable mode of passing his time. The learned and judicious Alban Butler, however, must always command respect. Yet he can cite only the assertions of comparatively modern Greek writers, of whom he observes that "neither the antiquity nor the credit of these authors is of great weight" (*Life of St. Luke*, Oct. 18.) He states, however, that in what they say of St. Luke's skill in painting, they are supported by Theodorus Lector in 518. This author relates that the Empress Eudoxia sent from Jerusalem to the Empress Pulcheria, for her famous church, the Hodegus at Constantinople, a picture of the Blessed Virgin, said to have been painted by St. Luke:—*Ἡ Εὐδοκία τῇ Πουλχερίᾳ τὴν εἰκόνα τῆς Θεομήτορος, ἣν ὁ ἀπόστολος Λουκᾶς καθιστόρησεν, ἐξ Ἱεροσολύμων ἀπέστειλεν* (p. 509). St. John Damascen mentions this tradition of St. Luke having been a painter; but this Father belongs to a more recent period, the eighth century.

The most respectable evidence for St. Luke's art of painting seems to be the inscription discovered in a vault near the church of St. Mary in *via lata* in Rome. This is referred to by Alban Butler as "very ancient." It is given in Aringhi's *Roma Subterranea*, but quoted from Lorinus in *Act. Apost.*, in these words:—

"In hac urbe Romana lapis est in Diaconia S. Mariæ in Via lata cum inscriptione, quod ibi beatus Lucas imagines beatæ Virginis depinxerit. Inscriptionis autem Titulus hæc legenda præ se fert.

ORATORIUM QUOND. S. PAULI APOST.
LUCÆ EVANGELISTÆ,
ET MARTIALIS MARTYRUM,
IN QUO ET IMAGO
B. MARIE VIRGINIS REPERTA
SISTEBAT, UNA EX VII.
A. B. LUCA DEPICTIS."

(Aringhi; *Roma Subterranea*, lib. iv. cap. 46. n. 10.)

It appears, then, that excepting this inscription—the date of which has not been ascertained—there is no evidence for St. Luke, as a painter, earlier than that of Theodorus Lector in the sixth century. Certainly there is quite enough to account for St. Luke being considered the patron of painters; but whether there is evidence sufficiently early and authentic to claim belief for the fact of his having practised the art of painting, is less certain. All that can be affirmed is, that it is a pious tradition, generally believed; and some few pictures of the Blessed Virgin are still in existence, which are venerated as the production of this holy evangelist. F. C. H.

I do not think the following will add much to MR. DALTON's query, but it will at least corroborate the opinion that St. Luke was a painter, and if the print can be traced to the original, it may lead to more satisfactory results. Some years ago, a gentleman brought me, from Rome, prints of the four evangelists beautifully engraved. The dimensions are 14 by 17 inches. St. Luke is represented, standing, with a painter's brush in his hand, before a half-opened scroll, on which are miniature portraits of our Lord and the Blessed Virgin Mary. These appear to have been beautifully executed, and from the position of the Saint, and the manifest satisfaction with which he contemplates the portraits, he seems to have just finished the work. It is clear that, at least, according to tradition, he was by profession a painter. In tracing the original of this print, something may be elicited as to the portraits, if such exist, or ever did. S. REDMOND.

Liverpool.

CANON DALTON may perhaps feel interested by the fact that, at the present moment, there is a *colporteur* going about Paris, apparently with the authorization of the *préfet de police*, and offering for sale the portrait of our Saviour as well as that of the Virgin Mary. These prints, highly coloured, are offered to purchasers as facsimiles of the paintings of St. Luke, lately discovered, it is asserted, in one of the subterranean passages of the old Senate House at Rome. The prospectus distributed by the *colporteur* gives a full description of these two pictures, and might perhaps interest your readers either as a literary curiosity, or rather as a singular specimen of the

impositions attempted to be practised on the public, even in the nineteenth century.

NORTH-PEAT.

[The Prospectus is certainly a literary curiosity, but too long to be reprinted in "N. & Q."—ED.]

OLD FRENCH TERMS (3rd S. ii. 506; iii. 15.)—I answered this Query when it appeared, giving as to three of the terms substantially the same meanings as were given by R. M'C.; but as to the remaining two, I think his interpretations cannot be sustained. These are, "*Terres gagnables*, lands reclaimed from the sea;" but which I submit are merely arable lands; and "*Wayneges*, grain, or other productions of the earth while growing"—which I contend are the crops of arable lands, whether growing or not. My authorities are as follows:—

Alexis Monteil (*Histoire des Français de divers E'tats*, xiv^e siècle, p. 107), says: "Les Gagneurs qui à force de travail gagnent leurs terres appelées gagnables ou ahannables, mot ou onomatopée exprimant le labeur et la peine;" and refers to "*Glossaire de Delaurière aux mots Gagnages*, Gagneurs, Terres gagnables ou ahannables." Delaurière has: "*Gagnages*. Quelquefois sont les fruits qui proviennent de la terre et quelquefois sont les terres mêmes dont on perçoit les fruits." "*Gagneur*. C'est un laboureur." "*Terres gagnables ou ahannables*. En la somme rurale, qui sont de grand fruit, ou qui se labourent et cultivent à grand peine."

Cotgrave has: "*Terres gagnables*. Rich or fruitfull ground; arable grounds that yield much, or are of great increase." "*Gaignages*. The crop, or fruits, of tilled or planted grounds."

Cowel's *Interpreter* says: "*Gaynage*. 'Wainagium Plaustris apparatus.' Is near the French *Gaignage*, lucrum, and signifieth in our law the profit most properly that comes of the tillage of land held by the baser kind of sokemen, or villains," &c. And "*Wainable*. That may be ploughed or manured, tillable: 'Dedimus, etc., in loco qui vocatur Shiplade la Moreis et la terre wainable, et la Bruere,' etc. — *Carta Rogeri de Scales*, sine dat." ALFRED F. BARNARD.

THE  THE MONOGRAM OF CONSTANTINE (3rd S. iii. 174.)—The authority for calling this the monogram of Constantine is grounded on the well-known historical facts, that this emperor adopted it for his imperial standard, called the *Labarum*, on the top of which the monogram appeared with a crown of gold and jewels; that he wore it also on his own helmet, and had it formed upon the shields of his soldiers. Moreover it appears on his coins, and was adopted by succeeding emperors. F. C. H.

DETAINING THE PARTING SOUL (3rd S. iii. 68.)—Amongst some of the earliest received stock of the Cuttlean Curiosity Shop, C. H. E. CARMICHAEL may find notices of a superstition akin to that which forms the subject of his query. A correspondent writing from Barrow-on-Humber, says (1st S. iii. 84): "There is a common belief among the poor that the spirit will linger in the body of a child a long time when the parent refuses to part with it," &c.; and JAMES DOUSA (1st S. ii. 356) mentions the Dutch custom of shading the dying child by a curtain from the parent's sight, lest the loving glance should detain the parting spirit and prolong the death-struggle. The writer who furnishes us with this information believes that "the same poetical superstition is recorded in *Mary Barton; a Tale of Manchester Life*." In some anonymous verses called "Little Bessie, and the Way in which she Fell Asleep," which have been culled for the *Penny Posy* by its editor, Rev. J. Erskine Clarke, of St. Michael's, Derby, the following lines occur, which appear to me to have some bearing on the question under consideration:—

"I thought of all you told me,
Of that bright and happy land;
I was going when you called me—
When you came and kissed my hand.
"And at first I felt so sorry
You had called me; I would go
Oh! to sleep and never suffer.
Mother, don't be crying so!"

ST. SWITHIN.

ARTHUR O'CONNOR'S "MEMOIRS" (3rd S. ii. 349.)—I have only just now seen ABHBA's Query: "Can any correspondent of 'N. & Q.' give information respecting Arthur O'Connor's *Memoirs*? Is the narrative in existence? If so, where?"

I heard, from unquestionable authority in 1854, that Arthur O'Connor, finding his wife and sons most unfavourable to the publication of his valuable and important political papers, had bequeathed them to his friend Monsieur Isambeah, an *avocat* in Paris; and I presume that they still remain in that gentleman's custody. Madame Condorcet O'Connor, and at least two of her sons, have since paid the debt of nature.

The *Autobiographical Reminiscences of Colonel Miles Byrne*, another prominent actor in the stormy proceedings of 1798, have, within the last fortnight, been published. May we not hope that the *Memoirs* of Arthur O'Connor may soon follow?
W. J. FITZPATRICK.

COWARD (3rd S. iii. 165.)—The French word *coward* is used as an heraldic term, and is thus explained in works that treat on heraldry: "Se dit d'un lion qui porte sa queue retroussée en dessous entre les jambes." "Cowarded" is, I believe, the equivalent term in English heraldry; and

anyone who has noticed how a cowed dog carries his tail between his legs when running away, will acknowledge its applicability. MR. KEIGHTLEY is apparently not aware that, in the Norman dialect, the word *coue* takes the place of *queue* in modern French. *Couard* is, therefore, probably derived from *coue*. If so, the Italian *codardo* may be referred to *coda*, also signifying a tail. As for the Spanish *cobarde*, not *coborde*, as MR. KEIGHTLEY spells it, I cannot see how it could possibly be derived from *cor-tardus*. Knowing, however, that the letter *v* or *u* frequently becomes *b* in Spanish—and that the word, although with a *b*, would by most Spaniards be pronounced *covarde*—I am inclined to think that it must have been originally imported into that language from the French, just as they have adopted the word *poltron*. The Spanish for "tail" is *cola*; but I am not aware of any derivation from it having the sense of *coward*.
H. DE MAREVILLE.

"NUPTIÆ SACRÆ" (3rd S. iii. 190.)—The author of *Nuptiæ Sacræ* was, I believe, Dr. J. Ireland, Dean of Westminster, in 1821. If I remember rightly, it was reprinted in 1821, on account of the trial of Queen Caroline.

E. C. HARRINGTON.

SOLUTA (3rd S. iii. 151, 198.)—This word is not common in parish registers. I take it to designate a single woman: one that is "unbound," "disengaged," not fettered with any espousals or pre-contract. The more common designation is *sola*, as in the Barning Register: "Edward Green of Ditton, *solus*; and Anne Avery, *sola*."

JOHN S. BURN.

The Grove, Henley.

An indistinct recollection is little better than a mere conjecture. I therefore submit, simply as a suggestion, whether *soluta* does not sometimes signify "loosed from the power of father or husband," in *sua potestate*, ἀποκράτωρ. EIKASTES.

JOHN HEALEY (3rd S. ii. 203, 334, 479.)—It may perhaps interest J. O. and other readers of "N. & Q." to learn the full title of the *Epictetus and Cebes* of Healey, as originally issued in 1610. *Epictetus his Manuall and Cebes his Table*. Out of the Greeke originall by Jo. Healey. At London, Printed for Th. Thorpe, 1610; 18°, extends to sign. H, without pagination, and collates in twelves. The little book is inscribed by Thorpe to "A true favorer of forward spirits, Maister John Florio." Although the inscription was signed by the publisher, the translator himself was still living at that time; but he died just before the appearance of the ed. of 1616, in which it will be seen that for the dedication to Florio, Thorpe substituted one to Lord Pembroke.

W. CAREW HAZLITT.

SPIRITUAL SONGS (3rd S. iii. 44.)—I have just seen in "N. & Q." a request for information concerning a book of *Spiritual Songs* published in 1823, but without name of place, editor or publisher, and intended apparently for Roman Catholics.

The book in question was published in Aberdeen by the late Rev. C. Gordon, who was then pastor of the Catholic Congregation of that city. The previous edition of which it was a reprint had been published in the same place by the Right Rev. Dr. J. Geddes, who was Coadjutor Bishop of the Lowlands of Scotland. Many of the songs were composed by him, others by different missionary priests, and some are said to have been from the pen of the learned prelate, Right Rev. Dr. George Hay, the bishop of the district. They were intended to supplant the profane or secular songs in use, many of which were and are objectionable; and this to a certain extent they did, and continue to do, in portions of the old Catholic congregations in the north of Scotland. For this reason they were adapted to the most popular and favourite airs. I can assign no motive for their having been printed so truly *anonymously* in 1823. BLAIRS COLLEGE.

MOT OF LOUIS LE GRAND (3rd S. iii. 19, 157, 180.)—Your correspondents seem not to be aware that "the witty retort of Lord Stair" is a joke more than eighteen centuries old, as the following extract from Valerius Maximus (lib. ix. c. 14) will testify:—

"Proconsule enim dicente, mirari se quapropter sui tam similis esset, cum pater suus in eam provinciam nunquam accessisset: At meus, inquit, Romam frequenter accessit."

A curious essay might be written upon the antiquity of jokes and witticisms. I have seen in more than one edition of *Joe Miller* stupid or absurd sayings attributed to "the Irish," that had originally appeared in Greek or Latin authors, and assigned to "poor scholars."

W. B. MAC CABE.

Dinan, Côtes du Nord.

DANBY OF LEAKE (2nd S. xii. 290.)—To those who did their endeavour to answer some of my queries on the above subject, it may be but justice that I should communicate the fact that I have been enabled to establish the descent of the Danbys of Leake from John, the second son of Thomas Danby, of Danby and Yafford, the line of whose eldest son ended in heiresses, and from whose third, the Danbys of Thorpe, afterwards of Swinton, were descended. The Danbys of Kirkby Knowle and of Gisborough, as deriving from the house of Leake, were therefore representatives of the elder branch.

A YORKSHIREMAN.

VALENTINES (3rd S. iii. 128, 169.)—In the MS. diary of Joyce Jeffereys, a description of which

appears in the 37th vol. of the *Archæologia*, there is some allusion to the custom of Valentine's day between 1630 and 1640, in the counties of Hereford and Worcester. Mistress Jeffereys carefully inserts in her account book the pecuniary notice of her valentine each year, being the first male person she meets on Feb. 14. Thus:—

"Gave Tom Aston for being my valentine, 2 shillings."

"Gave Mr. Dick Gravell. Cam (*sic*) to be my Valentine. 1 shilling."

"Igaue Timothy Pickering of Clifton on Teme, that was my Valentine at Horn Castle, 4d."

THOMAS E. WINNINGTON.

SMITH OF STOKE PRIOR (3rd S. iii. 87, 175.)—I cannot even now think that the arms assigned by Lysons to Thomasine Smith are really those of her family. Those on the right hand supposed by TAU to be the bearings of Powell, very much resemble a coat borne by what I conceive to be a branch of the Stoke family, viz. the Smiths of Hunnington, who bore arg. a lion passant regardant sa.*

It seems odd, therefore, that Thomasine Smith should bear a Welsh coat, whilst Bridgett Powell, *clearly a Welsh lady*, should bear arms resembling those of a family of Smith, which, had it not been for the fact of its bearing different arms, I should have no hesitation in saying was sprung from the Stoke family.

If it can be shown that this Thomasine was the daughter of Robert of Stoke, I think there will be strong presumptive evidence in support of my former conjecture, especially if we suppose the lion regardant to have been the more ancient arms of the family.

I think I omitted in my former communication to describe the arms assigned in the Heralds' Visitations to the Stoke, Westham, and Upton family: they are, Az. 2 bars wavy erm. on a chief or, a demi lion ramp. issuant ermines.

H. S. G.

PORTEUS FAMILY (3rd S. iii. 70.)—The Rev. Beilby Porteus, Vicar of Edenhall, near Penrith, Cumberland, belongs to the above family.

P. F.

TALMUDS, TARGUMS (3rd S. iii. 180.)—From your replies to correspondents, it appears that information is required as to the Jewish method of biblical interpretation. The most ancient apparatus is the Mishna, a collection of the opinions of seven Rabbins and 169 Rabbis, on the application of

the Mosaic law to the occupations and religion of life, in which it resembles the Sonna of the Arabs in its relation to the Moslem law of the Koran, and having also an analogy with the recorded decisions of our own judges on points of law. The word *Mishna* in Hebrew, and *Sonna* in Arabic, have the same meaning and origin. The *Mishna* in Hebrew may be purchased without commentary; and some of its principal treatises have been translated into English by De Sola and Raphall, and the whole by Rabe in German. But the *Mishna* itself requires a commentary, and that is termed the Gemara. These combined form the Talmud, meaning Learning, Instruction. Of the Talmuds there are two, the Jerusalem and Babylonian, differing in their Gemara. A translation of the Babylonian Talmud, comprising that of Jerusalem, has been commenced in French by Chiarini (Leipz. 1831.) The *Mishna*, with comments of Maimonides and Bartenora, may be referred to in the Latin of Surenhusius.

The word Targum is best rendered by *version* or *translation*; it is of the same origin as the Turkish and Arabic *dragoman*. The principal Targum is that of Onkelos in Chaldee, on the Pentateuch, made in the time of Christ, and translated into Latin in Walton's Polyglott. The Jewish Bibles usually contain the Hebrew commentary on the Pentateuch of *Rashi*, based on the Talmud, which has been translated into Latin and German. The student of these works will find that the attention of the writers is concentrated on the last four books of Moses; the historical, poetical, and prophetic portions, in which Christians are mainly interested, being treated as ancillary to the exposition of the Law. I have not said anything of the other Chaldee Targums, nor of the Masora, because these have little or no connection with the Talmuds.

T. J. BUCKTON.

Lichfield.

CORPSES RETAINING WARMTH (3rd S. iii. 88.)—In answer to the query of F. C. H. on this subject, I think it best to extract the following summary of Dr. B. W. Richardson's views from *The Medical Critic and Psychological Journal*.

1. If the body is left dead with its vessels full of blood, the temperature of the blood being unaffected by the mode of death, the cooling is slow, but in the great majority of cases is completed in fifteen hours.

2. If the body is left dead from direct and absolute loss of blood, cooling to the temperature of the surrounding medium is completed, in regard to the external surface, in two hours.

3. If the body is left dead from sudden and profuse exudation, as in cholera, the cooling to the temperature of the surrounding medium is completed in two hours.

* As quartered by Mr. Wade-Browne, of Monkton-Farleigh, whose mother was daughter of Jacob S. of Hunnington, and sole heiress to Joseph Smith, Esq. of Sion Hill, Wolverley, Sheriff of Worcestershire in 1810. Burke assigns arg. a lion pass. regardant proper to "Smith," and the same coat, except that the lion is "on a mount vert," was granted in 1590 to a Herefordshire family of Smyth.

4. If the body is left dead from obstruction to the circulation, as from fibrinous concretion, the body, in so far as the external surface is concerned, will be chilled to the temperature of its surrounding medium in two hours.

5. In these last three named forms of death, if the death be slow, the heat of the surface may sink to that of the surrounding medium, even before life has ceased.

6. The body, when dead, will sink steadily in temperature to the medium of its surrounding envelope: in the air, to the air; in a stone tomb, to the tomb; but it will not afterwards rise in temperature by the application of any external warmth, short of such as would destroy its texture.

7. After all forms of death, the age and corporeal condition of the person must be taken into account; youth and old age, great thinness of structure, deficiency of food, and states in which blood is diverted from its systemic course, quicken the decline of the animal heat.

8. In taking observations for medico-legal purposes, in any suspected case, the mere test of the hand is altogether unreliable; for as the terms heat and cold are relative only, and as between the hands of different observers the greatest natural difference may prevail, that which to one hand would signify warmth, to another would signify cold. If any observations in respect to temperature be made, therefore, it should be carried out with the thermometer; the points at which the temperature is taken being the flexures of joints, the mouth, or the nostril.

W. I. S. HORTON.

LICENSE TO EAT FLESH (3rd S. iii. 172.) — In the Churchwardens' Accounts of Allhallows Barking, occurs the following: —

"Feb. 16, 1635. Rec^d of Sir W^m Russell, Knt. for a lychense to eat flesh during Lent, 13^s 4^d."

This money appears to have been devoted to the poor.

JUXTA TURRIM.

EXECUTION BY DROWNING (3rd S. iii. 187.) — In 1697, Gordon, of Gordon's-town, in his Court at Drainy in Morayshire, sentenced a woman convicted of theft to be drowned in the Loch (Lake) of Spynie. This was stated in the first edition, published in 1798, of Mr. Baron Hume's *Treatise on the Criminal Law of Scotland*; and in the second edition, published in 1819, he mentions that in the intermediate period (viz. in 1811) the Loch had been drained, and a female skeleton (undoubtedly that of this poor woman) found in its bed, with a ring on one of the fingers. G.

SAM. WESLEY, SACHEVERELL, AND ATTERBURY (3rd S. iii. 90, 175.) — There may be some truth both in the statements of Lord Macaulay and John Wesley. Bishop Atterbury was a warm

patron and friend of the younger Sam. Wesley, and may very well have availed himself of the assistance of the elder in the preparation of the speech for Dr. Sacheverell.

JOB J. BARDWELL WORKARD, M.A.

DAVID BROWNE (3rd S. iii. 189.) — David Browne was son to the gardener and cowman of Mr. Peter Wright, an attorney at Macclesfield; who took him as a boy, and placed him in his office, where he ultimately succeeded him. Mr. Wright was agent to the Earl of Derby, and Browne thereby had access to many papers of local interest. He had a taste for local antiquities and history. His papers passed into the hands of his son, who afterwards resided in or near Bath, and died a few years ago. Some of his papers were published in the *Macclesfield Courier*. What became of those he left behind him, I in vain endeavoured to discover. E. H.

SUPPORTERS OF THE FRENCH ROYAL ARMS (3rd S. iii. 189.) — Up to 1830, the supporters of the French Royal arms were the two angels in armorial dalmatics, holding banners charged with the arms.

But since that date no supporters appear to have been used; and, indeed, the use of the Bourbon-Orléans arms (France with a label arg.), which were at first borne impaled with the following coat, viz. — Az. the tables of the constitution, or. — was discontinued, and the latter alone employed.

Under neither of the empires have supporters been used.

JOHN WOODWARD.

REGIMENTAL MEDALS (3rd S. iii. 191.) — The medal alluded to was probably instituted in imitation of the "Order of Merit of the Fifth Regiment of Foot (Northumberland Fusiliers)," of which an account will be found at the end of Carlisle's *Account of the several Foreign Orders of Knighthood*, p. 536.

J. WOODWARD.

RALEIGH v. PALEY (3rd S. iii. 149.) — Your correspondent H. S. G. is in error in supposing that the famous Sir Walter Raleigh bore for his arms: "Gu. on a bend vair, between six crosses, crosslet arg." By the way, is this blazon correct? I do not understand it. The arms recorded for the family of Raleigh, to which Sir Walter belonged, are: Gu. five fusils in bend arg. in chief, a label of three points, az. Prince (*Worthies of Devon*, p. 663.) says there were three great families of this name, giving distinct coats of arms. William Raleigh, Bishop of Winchester, ob. 1249, bore Cheeky or and gu., a chief vairy; which coat is now borne by the noble family of Chichester, as descended from that house.

I am not aware of any family of the name having been seated in Cornwall; although, in one of the windows in Helland Church in that county,

is an escutcheon of arms of about the fifteenth century charged with the arms as borne by Sir Walter Raleigh, impaling: Az. three lozenges, two and one, arg. Can any of your readers inform me to what family this latter coat belonged?

JOHN MACLEAN.

Hammersmith.

PRINCES OF WALES, ETC. (3rd S. iii. 184.)—Upon what authority does CHEVRON make Charlotte, the daughter of George IV., Princess of Wales? Her Royal Highness was usually called "the Princess Charlotte of Wales;" but no female has ever been created Princess of Wales; nor could any female inherit that title under the limitations which have ever been observed in the descent or creation of the dignity of Prince of Wales, since the time of Edward I.

YORK.

PARISH REGISTERS *temp.* THE COMMONWEALTH (3rd S. iii. 191.)—The entry mentioned by H. T. E. as being continued all through the Commonwealth, is very singular. It may have been occasioned by the circumstance, that the parishioners appointed the Rector, or his clerk, to be the registrar under Cromwell's Act of 1653: so that the book never got into the hands of a lay registrar, as many of the books did at that period; much to the displeasure of the clergy, as the Wootton Vicar thus records:—

"Levellers and phanaticks, by what was above writt, but thro' shame blotted out, blush not at their own rushing into other men's offices,—a bold but witless Justice of ye Peace makes his neighbouring ministers cyphers, whilst he forceth ye King's subjects (quite against the graine) to elect, and he to confirm, a mere layman in the office of Parish Register—'Proh pudor! fronti enim nulla fides,'"

JOHN S. BURN.

The Grove, Henley.

"HOGLANDIÆ DESCRIPTIO" (3rd S. iii. 196.)—This common enough squib did not retain in its later editions the gross personalities by which it was originally disfigured. In my edition, that of 1728, all the hits at Sacheverell are left out; and for the lines quoted by A. G., are substituted:—

"Thou too, O Holdsworth! in thy low Retreat,
Or hammers verses, or do'st Bacon eat,—
Attend, while I thy great Forefathers trace:
Their wars, their kingdoms, and their Princely Race.
Assist, while I thy native Country sing,
And tune its Praises on no vulgar String."

The original intent of the lines is better to be traced in the Latin:—

"Tuque, Holdsworth! domi vetulæ seu rancida rodīs
Offa Suis; tumidi carmen servile magistri
Seu jussu componis; ades dum prœlia Avorum
Ingeniumque cano, et patriæ præconia terræ."

Was Mr. Richards (of Jesus College, Oxford,) the author of *Hoglandia*, father, or otherwise related, to the famous Dr. Richards of Hyde Abbey School—the *Orbilius plagosus* of his day? My

edition (that of 1720) of the *Muscipula* includes the translation of Holdsworth's poem by Samuel Cobb of Trinity, Cambridge.

A HAMPSHIRE HOG.

CHARLES V. AND YUSTE (3rd S. iii. 62.)—MR. CANON DALTON, in his interesting Note respecting Charles V. and Yuste, has the following words:—

"The Monastery of Yuste is often erroneously called, 'The Monastery of San Yuste, St. Just, or St. Justus,' as if the place was named after a saint. This mistake is made even by some Spanish writers as well as French and English."

I should be very glad of further information on this subject. A few years since, having then occasion to turn my attention to this matter, I felt certain that Spanish writers had not made any mistake when they used the prefix of "Saint," and called the monastery "San Yuste" and "St. Justus."

MR. CANON DALTON says, "that Yuste is not a saint's name, but a *small stream*," &c. But the small stream being the same as that of a saint was a fact not likely to be lost on the monks, and it appears that the idea thus suggested was adopted; and that the monastery was known by the saint's name, expressed in Spanish or Latin at different writers' pleasure. I still prefer this explanation to the idea of Spanish writers having made a mistake.

There are two parishes called St. Just, with churches dedicated to that saint, in Cornwall. Will any contributors to "N. & Q." inform me of other churches with this dedication?

WICKHAM.

SCOTCH HERALDRY (3rd S. iii. 209.)—MR. SETON, of Edinburgh, has a work on Scotch Heraldry in course of publication in that city.

N.B. The absence of Scotch County Histories, such as those of England by Dugdale and others, has been much felt; and it occurs to me, that the deficiency might to a great extent be supplied by a "Landed Gentry for Scotland," during the *whole of the seventeenth century*. Such a work would, no doubt, entail an immense amount of labour; but there are antiquaries in Edinburgh well able to perform the task.

SR.

MR. PEACOCK (3rd S. iii. 209.)—Watts's dismissal from the Rev. T. Rowe's church to that in Mark Lane, dated Feb. 26, 1702, is signed by "Thomas Rowe, Pastor," and by *Nathaniel Peacock* and John Antrim; who were, no doubt, deacons. See Milner's *Life and Times of Dr. Isaac Watts*, p. 187. Dr. Sewal of Boston, and his father Judge Sewal, are mentioned in the same work, pp. 555, 558. In Watts's *Horæ Lyricæ* is "An Elegiac Song," of small poetic merit, "on the sudden death of Mrs. Mary Peacock, sent in

a letter of condolence to Mr. N. P., merchant at Amsterdam" (Watts's *Works*, Barfield's edition, iv. 490).

S. W. RIX.

Beccles.

ROD IN THE MIDDLE AGES (3rd S. ii. 212.)—I would suggest that, instead of inquiring whether the subject of the picture, said to exist in some cathedral in Italy, of the Virgin Mary whipping the child Jesus rest on any legendary authority, it would be well to ask whether the picture exists at all, and if so, where? These assumed facts are often mistakes, if not altogether fictitious.

GEORGE BOUET.

ETYMOLOGICAL NOTE: "JUMP" (3rd S. iii. 190.)—In the sense of *bare sufficiency*, approaching to *deficiency*, attributed to "jump" by your correspondent MR. BENJ. EASY, the Scots have *jimp* (adj.), and *jimpily* (adv.), probably the same word. "Great wits jump." What is the exact meaning? and is it a quotation, or a mere proverbial expression?

C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Chronica Monasterii S. Albani: Thomæ Walsingham quondam Monachi S. Albani Historia Anglicana. Edited by H. T. Riley, M.A., &c. Vol. I. A.D. 1272-1331. (Longman.)

This is, as our readers will perceive, a new and important addition to the series of *Chronicles and Memorials of Great Britain and Ireland during the Middle Ages*, now in course of publication under the direction of the Master of the Rolls. The value of Walsingham's English History has been so long and so generally recognised, that it is superfluous to waste one word upon that point; while the fact, that both the editions—viz. that published under the auspices, if not the immediate supervision of Archbishop Parker in 1574, and that afterwards edited by Camden in 1603, are alike difficult to be procured, and when obtained, are inaccurate and imperfect—is sufficient to justify the issuing of a new and carefully-edited version in the present series. The task has been entrusted to Mr. Riley, the editor of the *Liber Albus*; and a perusal of Mr. Riley's introduction, in which he explains the sources from which the former editions were taken—the plan on which the present text, which is essentially that of the Arundel MS. in the College of Arms, formerly the property of Belted Will Howard, is formed—the sources from which Walsingham and the St. Alban's *Chronicle* derived the history contained in them—and the relation which Walsingham's history bears to the *Historia Ricardi II.* published by Hearne—will satisfy the reader that, in entrusting this work to Mr. Riley, the Master of the Rolls has exercised a sound discretion.

Journals and Correspondence of Thomas Sedgewick Whalley, D.D., of Mendip Lodge, Somerset. Edited with a *Memoir and Illustrative Notes*, by the Rev. Hill Wickham, M.A. 2 Vols. (Bentley.)

The author of the Diaries here printed, and the recipient of the many letters contained in these two handsomely-printed volumes, was a descendant of an old English family, who, having been educated for the church,

was presented by the then Bishop of Ely to the Rectory of Hagworthingham, in Lincolnshire, with this singular proviso, *that he was not to reside on it*, as the air of the fens was fatal to any but a native; and it is but justice to Dr. Whalley to add that he seems very faithfully to have fulfilled his part of the agreement. The Dr. was an accomplished scholar, and Hannah More describes him as something better. "She had," she said, "known many persons who appeared to live *near heaven*, but only Mr. Whalley who seemed to live *in heaven*." Wilberforce's description of him is not so flattering. He describes him "as the picture of a sensible well-informed and educated, polished, old, well-beneficed, nobleman and gentleman's house-frequenting, literary and chess-playing Divine, of the best sort (not adulatory),—I hope beginning to be serious." Such as the man was, such is the book before us, which, containing numerous letters from Miss Seward, Mrs. Siddons, and Hannah More, gives us very amusing pictures of the state of society as it then existed, intermingled with literary, theatrical, and political small-talk.

Glimpses into Petland. By the Rev. J. G. Wood. (Bell & Daldy.)

A very slight reflection suffices to show that the author of the *Illustrated Natural History* must, in addition to his scientific knowledge and tact for putting that knowledge forth in a popular form, possess a thorough love of his subject, and be a petter of all kinds of pets. In giving the history of some of these, Mr. Wood has produced a book, which is, as he says, "written with a motive, and conveys a moral;" and all who share the opinion which Cobbett's strong sense urged him so frequently to insist upon—that by teaching children to be fond of animals, we insensibly teach them to be kind to their fellow-creatures, will gladly place this little volume in the hands of their own little people, by whom we are sure it will be read with interest.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

DOUGLAS'S PEERAGE OF SCOTLAND. Wood's latest edition.

Wanted by Mr. J. Kirnan, Balgare, Auchencarm, Castle Douglas, N. B.

Notices to Correspondents.

Barnaby Googe by Mr. Pinkerton, and Nonjuring Ordinations by Mr. Macrae, with many other Papers of interest, in our next.

A. T. The work of Mendoza is not rare. Brunet prices it at from 20 to 30 francs.

A. J. DUNKIN. The Conjuror; or, the Turkey and the Ring, a Comic Tale, was published by Dutton in 1810, 16mo. It is not in the British Museum or Bodleian.

ABRA. There are only three volumes of The Dublin Magazine, 1762-4, in the British Museum.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for FRAMED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

IMPORTING TEA without colour on the leaf prevents the Chinese passing off inferior leaves as in the usual kinds. Horniman's Tea is uncoloured, therefore, always good alike. Sold in packets by 2,280 Agents.

THE EXHIBITION OF ALUMINIUM AND ALUMINIUM BRONZE will open April 1st, 1863. 2,000 Specimens, illustrating the application (Ornamental and Useful) of these interesting Metals, will be exhibited on the Opening of MAPPIN BROTHERS' NEW ROOMS, 222, Regent Street. Admission by Card.

LONDON, SATURDAY, MARCH 23, 1863.

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Notes.

BARNABY GOOGE.*

During the almost ceaseless Irish wars of Elizabeth's reign, there were a few bold soldiers of fortune, who, despite the toils and dangers of the service, remained constantly in that country. By their indomitable courage, energy, and straightforwardness, these men gained both the fear and respect of the natives. Acquiring a thorough knowledge of the Irish language and national character, they advised, threatened, encouraged, or restrained, as occasion required, the native chieftainry, over whom they wielded a powerful moral, as well as physical influence. They raised, trained, and led irregular companies of Irish soldiers, and deservedly obtained high military and civil offices; in fact, they may be termed the prototypes of a well-known class of Indian adventurers of a much later period. Though their pay was small, their perquisites were many: by the numerous unscrupulous means by which, in perhaps all instances save that of Penn, the civilised man has ever obtained the lands of his barbarous neighbour, these Irish adventurers acquired large estates, and some founded noble families, which exist to the present day. The

Captain Malbie, mentioned in Googe's letter of May 10, 1574, was a good specimen of this class. In 1582 we find him, with the honour of Knighthood, holding the distinguished office of Lord President of Connaught; and, on August 27 in that year, he thus writes to Lord Burghley:—

"I receaved your L. letter by Mr. Googe, who is right hartelly wellcome unto me, and shall finde that his comyng over shall not be to his hinderance, and ever sure he is to finde the more at my handes, for your honor's sake and recommendation, besides that I knowe his manie vertueus well deserve mouche. I will not fayle to inhabile him with part xi of the garryson under me, and will otherwyse inlarghe his enterteinment. I am right glad of his comyng, and the rather because he shall be oculatus testis in all my doings where I do governe."

Chief Justice Sir Henry Wallop, writing from Dublin to Burghley at the same time, says:—

"Mr. Googe, your L. kynsman and servante, shall not wante my best servys and furtherance in anything I can pleasure him: nor any other that yt shall please your Lord to reccomende unto me."

Googe himself writes to Burghley on the 27th, recounting the difficulties and dangers of his passage, and describing the famishing multitude of Irish "poor sowles" in Dublin; and, in a postscript, adds:—

"Your L. lettars to the master and fellowes of Allsoles College, in the behaff of my poor boy, were nott so well receaved as I liked they shood have been."

The "poor boy" was, in all probability, his son Robert, noticed by the MESSRS. COOPER as Fellow of All Souls, Oxford. It is evident, from his again going to Ireland, that fortune had continued to frown upon Googe, but at this time he held a recognised office, that of "Provost Marshall of the Presidency Court of Connaught," the ordinary salary of which was 40*l.* per annum, exclusive of extra fees and perquisites, and diet at the board of the Lord President. Writing to Secretary Walsingham on September 11, 1582, he says:—

"No other cause nor occasion moare have I butt thys present to troble your honour wyth mye rud lettars: then only to sygnify unto the saame mye dewtyfulle mynd to whome I have alwayes accompted mye self most greatly bounden. Desyryng off God thatt eyther babylyty, or opportunity may hereafter serve me to expresse mye good wyll unto you. If I shold advertyse your honour off such thynges as have heare laaty happed, I should butt busy mye self about a needlesse thyng: Consydering the bearer herof Syr Lucas Dyllond * is bettarr able to informe your honour, then I any wayes am able to certefiye you. To lett your H. understand off my poore estaate, how I remayn in her Majestye's servysse Marshall under my especyall ffrend Syr Nycolas Malbie, whear I shall flor thys wynter tyme have full experryens off the purgatory off Saynt Patryck. God bless your honor, grant you many and joyfull yeares, and send you to see [whych so much you desyr] the florysh-

* Continued from 3rd S. iii. 184.

* Chief Baron to the Irish Court of Exchequer.

ying of the poor afflicted Truth. From Dublyn, the xth off September, 1582.

"Your honour's most
"humbl at Comandement,
"BARNABE GOCHE."

"To the ryght honorable Syr
Ffrancis Walsyngham, Knyght,
pryncipall Secretary to the
Queen's Majesty at the Court."

The office of provost marshal was certainly a very uncongenial one to a person of a refined or poetical mind. Riche, Gooze's friend, comrade, and namesake, thus describes its duties, in his *Pathway to Military Practise* : —

"The Provost is to have the charge of the Marshalsea; he must be provided of fetters, givcs, handlockes, and all manner of irons for the safe keepinge of such prisoners as shall be comitted to his keepinge. He is to see due execution of all malefactors having received sentence of death, and to apprehend the authours of any disorders. He must rate the prices of such victuall as shall come into the Campe. He is to see the Campe cleanly kept. The watch being set, he must not suffer any noyse or great stirre."

Gooze, writing to Burghley on September 16, of the same year, informs him of a report of a Spanish invasion, and mentions the sad state of the country, even the people of the Pale being void of reason and religion. His next letter to Burghley is dated December 2, 1582, and is as follows : —

"My deuty in moast humble sort to your goodd Lordshypp considered, itt may please the saame to understand thatt my offyce hear, bye reason off the carefull government off Syr Nycholas, fallett noutt outt to bee so beneficivall as I seeked ffor, so as I thynk itt wyll bee a very small thyng moare than the bare fee. The Governor determyneth to have mee lye att the Castell of Athenrie, where as yett theyr is neyther coveryng nor floar. Iff itt maye bee floored and covred the plaace wylbee off suffycent strength. I hadd at thys present prepared myselfe to have travayled thorowt all Conaught and Thomond, to the end I myght better have been hable to have advertysed your Lordshypp of the staate off the contrey. Butt itt pleased God to restrayne mee by a myschance receaved upon my Legg, wheroff I have beene in some Danger. The earl and hys brother Jhon Burk are [nott wythout great paynes takinge off the Governour] thorowly agreed, and I beleve wyll bothe off them prove very good subiects. The Mayre of Gowlwey and hys brethern are in great hatred on wyth the other, and, iff the Governor hadd nott prevented them, woold long ear thys have gone togyther bye the eares. God long preserve your Lordshypp. In haast and payn ffrom the Towne off Aloan the ij off december,

"Your Lordshypps most faythfull
and humble Servant
"BARNABE GOCHE."

The earl Gooze mentions was Ulick Burke, Earl of Clanrickard. Though of the conquering race, the lineal descendants of the Norman De Burgos, the Burkes had become *Hibernicis ipsis Hibernior*, and adopted that curse of Irish chieftains, from the family wars it occasioned, the Tanistic mode of succession. Richard, second

Earl of Clanrickard, father of the two brothers, Gooze notices, died in the August previous, and Malbie's wisdom was called into play to settle the succession peaceably between them without their having recourse to the usual method by bloodshed. And, as arranged by Malbie, Ulick took the title, and John the barony of Leitrim; the rest of the lands being equally divided between them. Though at Malbie's suggestion they publicly proclaimed themselves friends, they still remained enemies, and Ulick murdered John in the following year.

On March 11, 1583, Gooze again writes to Burghley thus : —

"My especyall goodd Lorde, my deuty to your goodd Lordshypp moast humbly considered, itt may please the same to be advertysed, thatt I have hytherto by reason of the hurt off my legg whyche nowe, I thanke Chryste, I have almoast thorowly recovered, I remayne altogether in Athloane, wherebye I am nott able, bye cause off the flaylyng off my purposed jorney, so certeynlye to certeffye your Lordshypp off the gentlemen off the contrey as my desyr was to have done. Neyther am I able to doo in that poynt as I wolde, bycause her Majestye hath nott alowde mee any one man in paye, whych hath nott heretofore been seene, by whych I am off necessity driven to reteyn the people off the contrey, who are comonly more naturally gvyen to spoyle and extorchen than the Englyshman is. Neyther can I, syns they serve wythout paye, use what meanes soever I can, restrayne them off theyr evyll demeanure; besyds serving altogether wyth such kynd off companjons, I am allwayes in danger to have my throat cutt amongst them. Wherfor iff itt may be, I beseech your Lordshypp thatt I may have alowed me iff butt a dosen horse in paye. So shall I both be able to doo her Maiesty better servyse, and the contrey shall have no cawse to complayne off mee.

"The Earl of Clanrykard doth hytherto keepe hym selfe in goodd order, and Jhon Burghie in my oppynyon wyll ffor hys parte prove verrey well. Butt ffor the brotherlye affectyon betweene them, they remayne altogether as dydd Eteocles and Polynces in Thebes.

"I cann nott see butt the contrey wyll contynue in goodd order duryng the tyme of thys Governor, whome nott aloonly they, butt ower myghty monarche * of Ulster, do contynually fear, knyngne that hys comon dallions wyth them is Veni, Vidi, Vici. And yett iff my Lord off Ormond beatt earnestlie the bushes of Monster, itt is nott unlyke butt ower berryes wyll be moare pesterd wyth vermyen than they have ever been beefore.

"Ffor my owen parte, I can verrey well away wyth the dyscomodious off the contrey, saving onley the deddly flux † beyng the dayly destruxyon off ower contreyemen, neyther spareth shee any whytt herr owen inhabytants. Albeyt I have herd itt reported to your Lordshypp bye some off great countenans, thatt itt is onley an accydent to campes, whych is untrew; beyng so extreme as so physyck hear wyll helpe itt. I was never moare affrayd off my skoolmaster than I am off itt, and so I trust in God to eskaap itt.

"The Governor contynue^{as} hys goodd usage off mee, who, suspectyng thatt I wanted money, sent mee secretlye by hys man ten pownd; whych consydering hys former bountye, I woold not reseave.

* An ironical allusion to Turlough Lynagh.

† Dysentery.

"My poor wyff I have lefte in England, who, besyds the charge off dyvers of my chyldren that she keepeth at gramer skool and abroad, is greatlie charged wyth a copyl off them att the Unyversyte. I beseech your Lordshypp, iff she have any reasonable suit unto your Lordshypp, thatt itt woulde please your Lordshypp to be ffavourable unto herr.

"Touching the occurrents that have hear happened, as well in Monster as in Ulster, I am sure my governor hath better advertysed your honor then I am able to doo; and besydes thys bearer, an honest and verey suffysht gentleman, is able to maak reporte theroff to your Lordshypp at leength. God send your Lordshypp manye and prosperous yeares, to the benefytt off your contrey and comfort off your frends. Ffrom Athloan, the xith of March."

Googe's comparison, in the preceding letter, of the rival brothers Burke to Eteocles and Poly- nices, the irreconcilable sons of Oedipus, is a very happy one, though at first sight it seems very obscure and far-fetched. But, when it is remembered that Lydgate's *Storie of Thebes* was first printed by William Thinne in 1561, at the end of his edition of Chaucer's *Works*, as an additional "Canterbury Tale," the comparison seems less recondite; Googe, in all probability, alluding to a popular poem of the day, rather than drawing upon what little store of classical learning, the unpleasant duties of a provost marshal had not banished from his head.

On the same day, March 11, 1583, Googe wrote to Secretary Walsingham as follows:—

"Sir, thear hath not hear a great whyle any thyng happened worthe advertysynge your honour. Otherwyse woulde I nott so long tyme have fayled off my deuty in wrytyng unto you. The good Government off Syr Nicholass Malbey is hear such as the people (exceptynge theyr blindnesse, or rather senselesnesse in relygion,) lyve in as goodd order as maye bee. I doo mye selfe, whersoever I come, and cause mye men to do the lyke, taak ffrom them theyr portmysses * and solem servysse of our Lady, ffor whych I am threttnd wyth the greatest curses they hav; whear, God knowes, a man hath butt a beggarly blessing thatt lyveth in best faviour wyth them. I beseech your honour, att your goodd leysure, to hav in remembrance my old Byll. I hear lyve amongste a sort off Scythians, wantynge the comfort off mye Contrey, mye poor wyff and chyldren. I trust herr Majesty wyll nott bestowe upon mye adversary (who never hath well deserved) the thyng whych in mye own consiens I hav dubble deserved. Thus beseechynge the Lord long to preserve you, I leave ffrom further trubbling your honour wyth my farther babbyng. Ffrom Athloane, the xi of March, 1583."

The "old byll," or petition, referred to in the preceding letter was, in all probability, a patent for his office of Provost Marshal. Googe holding it, as we shall presently see, by a very uncertain tenure; and consequently, being unable to sell it, if he thought proper to do so.

On the 15th of the following April, Googe again writes to Burgheley, from Galway, as follows:—

* Breviaries, portable books of prayers.

"My especyall goodd Lord, Syns my last lettars unto your Lordshypp from Drummowlynge, in Thomond, I have coasted all along by the sea, tyll I came to thys towne of Gallway; flyndyng the Contrey very poor, butt very well dysposed towards herr Majesty. Except onley a lante * notorious Rebell, Mahon Obryn Makanaspyck,† to whose Castell of Incyquyn, very strongly seated, I sent a messenger to tell hym thatt I woulde dyne wyth hym. Awnswer was maad thatt Mahon was not wythyn, and thatt theyr sholde no Marshall come thear, charging the messenger to bee gon att hys peryll. Wherupon I went fforwards thorow hys Contrey, beyng nothyng butt rockes and woodds; when, suddaynly showeth hym selfe ffrom the topp off a hyl, the varlet wyth hys men in troupp; and coasteth all the daye upon my ryght hand. I lookyd upon he woulde charge me, butt thatt itt was nott hys masyshyles pleasur to venter so fiarr at thatt tyme. I was dryven thatt nyght to camp in O'Shanes hys towne, whear my men ffasted, and myeself as slenderly ree- lyved.

"Hearing now newly off Macwyllyms hys death, I taak my Jorney, God wyllyng to morow, to see the shufflyng that wyll bee amongst them ffor a newe Mak- wyllyam, whych I thynk wyllbe Makolyverus.‡ In great haast ffrom Gallway, the xvth of Apryll, 1583."

WILLIAM PINKERTON.

NONJURING ORDINATIONS.

The accompanying memoranda are extracted from the same volume of Dr. Rawlinson's Collections from which the notes of consecrations were taken which are printed in "N. & Q." 3^d S. i. 225.

"Mr. Hen. Doughty, preist in Shoreditch Church, by the Bp. of Norwich, 23 May, 1693.

Mr. John Amy, deacon, by the same Bp. in the same church, 25 May, 1694.

Mr. Laurence Howell, ordained preist by Dr. Hickea, ordained 2 Octob. 1712.

Mr. Roger Laurence, ordained deacon 30 Nov. 1714, preist 19 Dec. 1714, both by Dr. Hickea.

Mr. Thomas Deacon was ordained deacon in Mr. Gandy's Chapel in Scrope Court, against St. Andrew's Church, Holbourn, by Mr. Collier, on March 12, 1715¹⁶, in the presence of Mr. Gandy, Mr. Peck, Mr. Lawrence, and Mr. Wignell; preist by the same Bp. in the same place, March 19, 1715¹⁶.

St. Peter's day, 29 June, 1716, Mr. John Rutter, M.A. of the University (sic) ordained deacon by Mr. Collier in Mr. Gandy's chapel, present—Mr. Gandy, Mr. Peck, Mr. Laurence, Mr. George James, and Mr. Wignell. Preist in the same chapel by the same bp. on Sunday, Aug. 12, 1716.

* An obsolete and vulgar expression of reproach; it will be found in Nares, but does not admit of explanation here.

† This O'Brien was the son of an unclerical Bishop of Killaloe, and thus obtained the prenomens of Macanaspyck—Hibernice for the bishop's son. About three years after the date of this letter, he was killed, when bravely defending a castle against Sir Richard Bingham, Malbie's successor in the government of Connaught.

‡ The Macwilliams were a branch of the Burke family. Mac Oliverus (the son of Oliver), as Googe anticipated, was chosen for the chieftainship.

25 July, 1716, St. James's day. Mr. * * * Rowe ordained deacon in Mr. Gandy's chapel by Mr. Collier; preist in Mr. Lawrence's chapel on College Hill, 12 Aug. 1716, by Mr. Collier.

On Friday, Sept. 21, St. Matthew's day, 1716, * * * *
* * * * 1 was ordained deacon in Mr. Lawrence's chapel on College Hill, within the city of London, by Mr. Collier, in the presence of Mr. Francis Peck, Mr. John Rutter, Mr. Thomas Rawlinson, George James, John Wignell.

On Sunday, Sept. 25, 1716 * * * * 1, was ordained preist in Mr. Lawrence's chapel by Mr. Collier, in the presence of Mr. Peck, Tho. Rawlinson, Esq., George James, and Thomas Gyles, junr.

25 July, 1716, Mr. Samuel Jebb, B.A., of Peter House, in Cambridge, ordained deacon in Mr. Gandy's chapel by Mr. Collier; present, Mr. Peck, Mr. Laurence, Mr. Tireman, and Mr. Wignell. Preist 25 Jan. 1717¹⁸, in Mr. Laurence's chapel by Mr. Collier; present, Mr. Laurence, Mr. Ric. Rawlinson, Thomas Rawlinson, Esq., Mr. Rivett, and Mr. Thomas Wagstaffe.

21 Dec. 1716, Mr. Joseph Hall was ordained deacon and preist at Mrs. Leorgins (?) house at Stepney; present, Henry Hall and Thomas Martyn.

Saturday, 25 June, 1717¹⁸, Mr. Thomas Wagstaffe, son of Mr. Tho. Wagstaffe, suffragan Bp. of Ipswich, was ordained deacon by Mr. Collier, in Mr. Laurence's chapel; present, Mr. Laurence, Mr. Richard and Thomas Rawlinson, Mr. Sam. Jebb, and Mr. Rivett. Preist by Mr. Collier, Priest, at the same place by the same person, 25 April, 1719.

1717, 4 June, Robert Islip ordained deacon in Mr. Earbery's chapel in Bedford Court, Holbourn, by Mr. Gandy.

1717, 13 June, Robert Nixon and Robert Islip were ordained preists by Mr. Gandy, and Mr. John Lindsay deacon, in Mr. Earbery's chapel in Bedford Court, Holbourn.

1717, 18 June. Mr. John Lindsay was ordained preist by Mr. Gandy in Mr. Orme's chapel [commonly called Trinity Chapel] in the parish of St. Botolph Without, Aldersgate.

Robert Metcalfe ordained deacon by . . . , and preist at Grey's Inne by Mr. Spinckes, 29 September, 1719.

* * * Whitehead, late of St. Mary Hall in Oxford, was ordained deacon by * * * * ; preist, 24 Febr. 1718¹⁹ at Grey's Inne by the Rev^d Mr. Spinckes in the presence of Mr. John Blackbourne, Mr. Ric. Rawlinson, Mr. Wm. Bowyer, and Mr. Thomas Martyn.

Mr. Samuel Downes, late probationer fellow of St. John's College, ordained deacon on St. Matthias' day, 1719, and preist 25 April, 1720, both at Grey's Inne, in the presence of Ric. Rawlinson, Mr. Martyn, Mr. Bowyer, Mr. Ric. Tiremen, and Mr. Constantine Rawlinson.

Wm. Weldon Ford ordained deacon 20 June, 1721, and preist 6 September, 1722, by Mr. Collier.

Richard Lowthian, A.B., of St. John's College, in Cambridge, was ordained deacon by Mr. Spinckes at Grey's Inne, 8 March, 1723; preist at the same place by the same person, 30 March, 1725.

John Pierce, ordained deacon 24 March, 1725; preist 31 March, 1726, both by Mr. Collier.

1727 * * * * 2 ordained deacon at Grey's Inne by Mr. Spinckes, in the presence of Mr. Slatter, Mr. Blackbourne, Mr. Jos. Hall, Mr. Martyn, and Dr. Hanbury. Preist by Mr. Gandy, in his chapel, St. Matthew's day, 21 Sept. 1727, present, Dr. Rawlinson, Mr. Orme,

Mr. Lindsay, Mr. Jos. Hall, Mr. Wm. Bowyer, Mr. James Bettenham, Mr. Charles Smith, Mr. Peter Loundes.

1727, Jan. 18. Wm. Law, M.A., ordained preist by Mr. Gandy; present, Dr. Rawlinson, Mr. Gordoun, Mr. Bowyer, Mr. Bettenham, and Mr. Charles Smith.

1727, 25 Feb. John Wigmore, of Queen's College in Cambridge, was ordained deacon by Mr. Gandy in his own chapel; present, Dr. Rawlinson, Mr. Gordoun, Thomas Hanbury, M.D., Charles Driver, M.D., Mr. Bettenham, Mr. Loundes, Mr. Tireman, and Mr. Montgomery.

Wm. Fothergill ordained deacon at Newcastle-upon-Tyne by Mr. John Griffin on Sunday, 2 March, 1728, and at the same place preist on Sunday, 25 July, 1731, by * * * *

Thomas Bedford was ordained deacon at * * * ; priest on St. John's day, 27 Decemb. 1731, by Mr. Gandy, in his own chapel.

Thomas Brett ordained deacon by * * * *

W. D. MACRAY.

DIFFICULT PROBLEMS SOLVED DURING SLEEP.

Having lately read the account of a remarkable case of somnambulism, narrated by M. Van Lennep in a former volume of "N. & Q." (2nd S. ix. 23), I thought the relation of a similar case might be acceptable.

When in 1856 I was studying in a college at Athens, there was in the same class with me a young student from an island of the Greek archipelago, who, though extremely stupid and unable to learn any lesson by heart, was yet making the best Latin exercises and solving the most difficult problems of geometry and algebra which our professors gave to us to make and solve for the next day. The professors, although astonished at the correctness of his theses and problems, for a long time forbore to inquire how they could be the productions of a mind apparently so dull. At last, however, the director of the college, suspecting that somebody of a higher class was doing his work for him, locked him, for experiment, one night, in a room adjoining his own, and told him that he should visit him very early next morning, in order to see if he had solved his geometrical problem. Next morning, according to his promise, the director went to the room of the unhappy imprisoned scholar, and asked if he had done his task. He answered, "Yes; but how I cannot explain. Last night, after trying for many hours to solve it, and not being able, I slept, and when in the morning I awoke, and was sorry beyond expression, thinking of the punishment I should receive, O, wonder! as I approached my writing table, I found it all ready sol^d-ed, and in my own handwriting." The director, greatly surprised, immediately communicated the affair to the doctor of the college, who, thinking that the boy might be subject to somnambulism, and that under its influence he was solving the problems and making the exercises, decided to watch

¹ Doubtless these asterisks are substituted for the name of the writer himself, Richard Rawlinson.

² Can these asterisks stand for the name of Thomas Rawlinson, brother to the doctor?

his proceedings during the next night. Accordingly, as soon as the young man locked his door, and after reading for an hour, went to bed, he walked into his room from a secret door, and took his seat. After waiting for nearly three hours, and when he was on the point of leaving the room, the boy awoke, lit his candle, began to write, and after half an hour's labour extinguished his candle, and again went to bed. The doctor after that retired to his room, and in the morning narrated his discovery to the director and the other professors, who immediately commenced debating how to prevent the same thing occurring again. They resolved at last to make known the incident to the patient himself; and that not having the desired effect, they decided to put wet cloths on the floor around his bed, in such a manner that when he should arise in the night and walk the room, the cold might awake him. This, after many experiments, had the desired effect, and the young man was at length completely cured; but he continued to be stupid as formerly, and when anybody asked him afterwards if he ever suspected that, under the effects of somnambulism, he was solving his problems during his sleep, when he found them ready in the morning, he answered that he never believed it, for he was certain that his dead mother, pitying him, and not wishing him to be punished by his professors, came every night while he was sleeping, and solved his problems and wrote his themes, imitating his handwriting, in order not to be detected by his professors. This he still believes, nor can he be persuaded that he was ever a somnambulist.

D. J. RHODOCANAKIS.

Arthur Terrace, Manchester.

SOMERSETSHIRE WILLS.

The following is an authentic and curious example of testamentary dispositions about the time of the Reformation. It is the will of the Rev. Nicholas Bowse, then Rector of Keniton Mandeville, Somerset, about ten miles from Wells; now, and for many years past, celebrated for its stone quarries.

"Testa' Dn' Nich' Bowse, Rect. de Kyngton.

"In dei no'fe Amen. The xxix day of May, the year of o'ur Lord, 1541, I S'r Nicholas, P'son of Kyngton Manfyld, hole of mynd and memory, make this my Testament and last wyl yn forme and man' following: Fyrst, I bequeeth my soule to Almighty God, my body to be bury'd yn the chancell of Kyngton, yn the north syd. It'm, to Sayn' Androw's church of Wells, xx^d. It'm, to Kyngton church, half an aker of Wotts [oats], and half an aker of beanyes. It'm, to Isbell Alan the bed that y lye on, w't all that p'tayneth thereto. It'm, to Peter Walter, the Sextune, my bedd. It'm, to ev'ry of my godchylde, iiij^d apes. It'm, to Thomas Marche a Sheett and a blankett. It'm, to Thomas Adamys an old gowne. Also, I make John Walter and Jarus Alan,

Ou'seers therof,—and the resydew of my goods not bequethyd, the' to destribute for the welthe of my soule after ther discretyon. And the rest that remayne, yff any, do I geve to the Church, and to be deliv'yd vnto the Churchwardens for the church be howf. Thes beyng witnys,—S'r Thomas Nicholas, Water Walters, and Will'm Chary,—etce'ris:

"Probat. fuit P' Testament. coram Magro Joh'i in Ecc'l'ia, Par. de Batcombe, xx^{mo} die mensis Septembris, anno D'n' myll^{mo} Q'gen' Quadro primo."

Here is another example of early will making, the testator being John Glistor of the old borough of Langport, Somerset:—

"T. Joh's Glistor.

"In the name of god, so be it, the yere of our lord god 1539, and the xxv day of February, I John Glistor, hole of mynd, and P'tite of remembrance, make my testament in this man': First, I bequeithe my soule to almighty god, o'r lady Seynct mary, and to all the holy co'pany of hevyn; my body to be buried in the churchyard of Lamport. It'm, I bequeithe to the Cathedrall church of Wells, iiij^d. It'm, the church of Lamport, iiij^d. It'm, to Thomas my son all my ground betwixt the bothe briggs [bridges] of Lamport in the north p'tye, with my second best Cuppe. It'm, to my daughter, Alice Rede, my salt of siluer. It'm, to my daughter, Alice Gatryn, my flatt peace of silu'r; the which Cuppe of silver, salte, and flatt peace, I will my wife do occupy as long as she contynueth Widow; and my ground, bequeithed to Thomas Glistor, my wif to occupy during hir lyve. The residew of my goods not bequeithed, my detts payd, I geve to my wife Joan, whom I make my executrix hole to dispose for the helthe of my soule, as she shall thinke most expedient. Witnes, Sir Thomas Roceter, Vicar, Thomas Wever, Androo Bennet, Waiter Rede."

I have several hundred other wills of dates, varying from 1538 to 1549; in nearly all of which there is a gift to the Cathedral Church of Wells. Was this customary in other dioceses? I may perhaps give a few more examples of these curious documents.

INA.

Wells, Somerset.

Minor Notes.

WALLER v. ADDISON.—In the name of Edmund Waller, Esq., poet and M.P., I beg through "N. & Q." to lodge a complaint of two very serious thefts, made by the Right Hon. Joseph Addison, poet and M.P., from the poems the property of the plaintiff. The poems by the plaintiff, strange to say, were his acknowledged and published property before the birth of the defendant:—

"Whether this portion of the world were rent
By the rude ocean from the Continent."

Waller, *A Panegyric to my Lord Protector*.

"Those his last fury from the mountain rent:
Our dying hero from the Continent."

Waller, *Upon the Death of the Lord Protector*.

"Thrice happy Britain . . ."

Waller, *To the Duchess of Orleans*.

Addison has laid violent hands on the plaintiff's property :—

"Thrice happy Britain, from the kingdoms rent,
To sit the guardian of the Continent."

Addison, *The Campaign*.

Hurd, who wrote on marks of imitation, and edited Addison, has missed these parallel passages.

PETER CUNNINGHAM.

MARL.—The following jingle is worth preserving in your pages. It is quoted as "an old saying" in Evans and Ruffy's *Farmers' Journal*, May 3, 1819 :—

"He that marls sand may buy land,
He that marls moss shall have no loss,
He that marls clay flings all away."

A LORD OF A MANOR.

LORD NELSON'S NIGHTCAP.—

"Doctor Burney, who wrote the celebrated anagram on Lord Nelson after his victory of the Nile, '*Honor est a Nilo*' (Horatio Nelson), was shortly after on a visit to his Lordship at his beautiful villa at Merton. From his usual absence of mind, he forgot to put a nightcap into his portmanteau, and consequently borrowed one from his Lordship. Previous to his retiring to rest he sat down to study, as was his common practice, and was shortly after alarmed by finding the cap in flames: he immediately collected the burnt remains, and returned them to his Lordship with the following lines :—

"Take your nightcap again, my good lord, I desire;
I would not detain it a minute;
What belongs to a Nelson, where'er there's a fire,
Is sure to be instantly in it."

Bell's Weekly Messenger, Jan. 21, 1828.

K. P. D. E.

THE COPE.—The cope, as an ecclesiastical vestment, would appear, from the Churchwardens' Books of Allhallows Barking, to have been worn up to the time of the displacing of the Common Prayer-Book for the Directory, 1643. Amongst other vestments sold during the Commonwealth, on the

"6 Oct. 1654, was sold to Mr Quintaine an old silke Cope siluer gault, by order of the Vestry, for £2 0s. 0d."

JUXTA TURRIM.

VANDALISM AT NORTHLEACH, GLOUCESTERSHIRE.—The *Gloucester Journal* of March 7, 1863, after describing the present state of this fine church, adds :—

"Lastly, the fine brasses must not be omitted, although the present churchwardens evidently value them but slightly, having drilled a hole in the centre of one of the best to receive an iron prop supporting a gigantic stove pipe, which at present completes the disfigurement of this fine church; disfigured as it was, and is, by much whitewash and high deal pews."

Several of these brasses are of early date, and are engraved in Lysons, and also in Bigland.

E. D.

THE POET LAUREATE'S "WELCOME TO THE PRINCESS ALEXANDRA."—It will be interesting to the readers of "N. & Q." to know that in the

lines of welcome to the Princess Alexandra by the poet laureate, there are only fourteen words (not including proper names) which are not derived from a Saxon, British, or Danish source. The total number of words is 185. Can any other composition of modern times, of the same length, show so few?

X. M. N.

Queries.

RECORDS OF MARRIAGE LICENSES.

Next to Parish Registers the best evidences of marriages, except those by banns, is in the Records of the Licenses. I am desirous of ascertaining how far these are available for the purpose of genealogical research.

In Ireland, where the parish registers are so defective, the value of these records was fully recognised. The late Sir William Betham, Ulster, made complete transcripts in alphabetical order of all the marriage licenses on record in Dublin. These MSS. are now in the library of Sir Thomas Phillipps, Bart., of Middle Hill, Worcestershire; who kindly allowed me access to them.

The transcripts of the Prerogative Licenses (granted by the Primate, and valid for all Ireland,) are from 1629 (few, however, before 1660,) to 1800, and are contained in 16 vols. 12mo. Each volume has two Indexes of names: one of men, another of women.

The transcripts of the licenses, issued by the Consistorial Court (being those for the diocese of Dublin), are contained in fifty-two volumes; extending from 1638 to 1647, and from 1660 to 1814, and from A. to E. down to 1823. They contain over 20,000 licenses, which are conveniently arranged for reference.

My friend Denis O'Callaghan Fisher, Esq., of Dublin, has also transcripts of the Consistorial Licenses; but not yet so complete as those above mentioned.

I should be much obliged for similar information respecting the English Licenses. I cannot find all that I want to know in Sims's *Manual for the Genealogist*, &c.

Are there General Indexes of the Licenses on record in London? And how far in time and place do they extend?

Are facilities of search afforded, or do extortionate fees prohibit inquiry?

Have any transcripts of the licenses been made or printed?

If the entire series could be printed, it would be a work of national importance. But when will our government help such an undertaking?

Persons seeking evidences of marriages, being ignorant of the parish where celebrated, should first examine the Register of Licenses; as that

would (unless in the case of banns) at once direct them where the certificates were to be found.

JOHN RIBTON GARSTIN, M.R.I.A.

Dublin.

ACORN VICE CROSS.—What authority has Dr. Withering for the statement in his *Botany* (vol. ii. p. 504), that the "Cromwellian Reformers" caused the acorn to be placed on the top of the crown, instead of the cross? or where shall I be most likely to find his authority for such a statement?

M. S.

BATTLE OF THE KNIGHTS.—Where is the familiar story of the two knights meeting on opposite sides of the golden and silver shield, and fighting out their dispute on the metal of which it was made, as it appeared to each of them, to be met with, for the first time?

W. TILK.

BLASTING.—Can your talented contributor A. A. give any explanation of the use of coals (firewood or seacoal?) for the following purpose?

"1556. For coles to undermine a piece of the steeple which stood after the first fall, 2s."—From Fuller, *Hist. of Waltham Abbey*, 8vo, edit. 1840, p. 274.

W. P.

CHANNEL ISLANDS.—Is there any historical record of the families of the Channel Islands? Are there any families in Jersey or Guernsey, whose origin is contemporaneous with the institution of the Norman customs of the islands? or is the great proportion of pedigrees traceable only to English immigrants or French refugees? and what natives of the Channel Islands have ever become distinguished? Perhaps one of your readers may be able to answer these queries.

NIL FRUSTRATA.

DOCTOR.—When was the term "doctor" first used as a generic name for all members of the medical profession, whether physicians, surgeons, or apothecaries, and how came it to be so used? Why should it be applied to medical men (but few of whom have an M.D.) any more than to all members of the clerical, legal, or musical profession; for many of them too obtain a doctor's degree in the faculty connected with their profession?

A. L. M.

DUKES "À BREVET."—Were these creations life-peerages? For example, the Count and Marquis de Lignerac was created "Duc à brevet" de Caylus in 1783. In this instance the dukedom does not appear to have become hereditary until 1817.

JOHN WOODWARD.

EDGAR FAMILY.—Can any correspondent oblige me with the pedigrees of the following families?—

1. Edgar of Westruthen.
2. Edgar of Evelaw.

3. Edgar of Polland, after its separation from Keithock.

4. The descents between John Edgar of Wedderly in 1664, and Admiral Edgar in 1817.

5. Of James Edgar, a writer in Edinburgh, living about 1740.

6. Of John Edgar, an advocate (or W. S.?) of Edinburgh, living at Mansfield about 1785.—N.B. He was a member of the Caledonian Hunt, and died, I think, in 1799.

7. In Kaye's *Portraits* is mentioned Margaret Edgar of Restalrig, a near relative of Admiral Edgar of Wedderly and Baron Hume, who married Louis Cauvin, and had a son Louis, who died in 1778. How was she related to the admiral?

8. Who was Alexander Edgar, Commissioner for the Borough of Haddington in 1703, and who appears to have been a leading man in Edinburgh on many occasions, as may be seen on reference to the Acts of the Scottish Parliament? Sr.

FLESH.—In a book, entitled *Lectures on the English Language*, by George P. Marsh, First Series, 4th edition, New York, 1861, I read as follows:—

"The primitive abundance of the oak, and of nut-bearing trees in England, and the northern portions of Continental Europe, facilitated the keeping of swine to an extent which, now that the forests have been converted into arable land, is neither convenient nor economically advantageous; and the flesh of swine constituted a more important part of the aliment of the people than that of any other domestic animal. The word *flesh* appears to have originally signified pork only, and in the form of a *flitch* of bacon the primitive sense is still preserved; but with the extension of agriculture, the herds of swine became less numerous; and as the flesh of other quadrupeds entered more and more into use, the sense of the word was extended so as to include them also. *Flesh* and *meat* have now become nearly synonymous: the difference being that the former embraces the fibrous parts of animals generally, without reference to its uses; the latter, that of such only as are employed for human food."—P. 248.

What proof can be shown that our English word *flesh* ever had the narrow meaning of pork, bacon, or swine-flesh? I believe it always had just the same meaning as the Latin *caro*. When had our word *flesh* the narrow meaning of the Latin word *lardum*? The English speech of our day may be called the daughter of old English (or Anglo-Saxon). In Bosworth's *Anglo-Saxon Dictionary*, the Old English word *flæsc* is explained by our present word *flesh*. Max Müller tells us that Anglo-Saxon (or Old English) is a Low Germanic tongue. I do not go so far as to believe that all the Gothic words in our speech are of Low Germanic, or (which means the same thing) Platt Deutsch origin. But, on the other hand, I do believe that there are a great many words in our tongue which are not of Low Germanic (or Platt Deutsch) origin. I think, so

because we find that amongst the Hollanders the word *vleesch* has the same wide meaning as our word *flesh*. So also we find that the Flemish word *vleesch* has a meaning quite as wide as that of our word *flesh*. The Dutch and Flemish are both Low Germanic tongues. In Scotland they call a butcher a "flesher," which in High German is *fleischer*. So also, in High German, we find the word *fleisch* has the same meaning as our *flesh*. It is quite true that in Icelandic (or Old Norse), in Danish, and in Swedish, we find the word *flesh*, which means "flesh of swine," and has not the wide meaning of our word *flesh*. But granting that the Scandinavian word *flesh* is the same word as our word *flesh*, what proof can be given to show that the meaning given to the Scandinavian word is older than that we give to ours? EDWIN ARMISTEAD.

Leeds.

FABULOUS LONGEVITY.—My friend, Mehemed Reshid Pasha, Governor-General of Smyrna, told me lately that there is a holy man now living near Mecca six hundred years old. Several other gentlemen attested this, and said they had seen those who had visited him. What are the particulars of this tale? HYDE CLARKE.

Smyrna.

GEORGE I.'S ARRIVAL.—Can any of your readers say whether there is any recorded account of the part taken by the Westminster authorities in the procession on occasion of King George I.'s passing through London on his arrival from Holland in 1714? S. F. M.

HACKLUYT FAMILY.—Fuller places Richard Hackluyt, the well-known compiler of English voyages and discoveries, among the worthies of Herefordshire; and states that the possessions of the ancient family of that name were dissipated by his *unthrif*t son. Wood, in his *Athenæ Oxon.*, does not confirm the latter statement.

Price, in his *History of Leominster*, asserts that the Hackluyt family resided at Eaton, a township in that parish, from a very early period until the seventeenth century, when their estate passed to the Brabazons, afterwards Earls of Meath. They were many times sheriffs of Herefordshire.

There is a monument in the Priory Church of Leominster to Ralph Hackluyt, and Elizabeth his wife, A.D. 1526, of which I possess an early drawing: two figures in the costume of the day, with the singular fact of another inscription, engraven by a later hand upon the lady's robe—"To Milo Hackluyt, 1621."

Price, whose notes are probably taken from the Blount MS., says it was a son of Sir Henry Hackluyt who dissipated the family property.

Can any of your correspondents inform me how Richard Hackluyt was connected with this ancient family, and whether Fuller or Price are correct

in their statements? I trust the literary merits of this old writer of English travel will insure consideration for the tomb of his long-extinct family, in the contemplated restoration of Leominster Priory Church.

The Hackluyt arms are left in blank on my drawing. Can you inform me what they were?

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

MS. ON THE PENAL LAWS WRITTEN IN 1661.—Can any of the readers of "N. & Q.," conversant with the MS. or printed documents of the reign of Charles II., inform me whether or not the following treatise is in print. The writer, under date December 5, 1661, says that he printed seven copies; but the MS. whose title I subjoin bears marks of such frequent correction, that no printer could have worked from it:—

"A Short Discourse of y^e Pænall Lawes against y^e Roman Catholicks of England. Together with a relation of their deportment during the late Revolutions; and some Reflections upon those that have bene commonly the greatest Urgers of y^e Lawes against them. By a Roman Catholick. 'Embrace y^e Qurrell of y^e poor and distressed as your owne particular, thinking it your greatest honour to repress the Oppressors; care for y^e pleasure of none, neyther spare yee any paynes in your owne person to see their wrongs redressed.' The words of King James to his Son. Booke 2."

A. E. L.

A NOBLE PHYSICIAN.—In the *Life of Bishop Ward*, published in London, 1697, and written, I believe, by Dr. Walter Pope, F.R.S. (now extremely scarce), it is stated, that "the Marquis of Dorchester possessed great knowledge in almost all sorts of learning, being M.D., and *practising* at his house at Highgate, from whence (every Wednesday) he used to come in his coach to the Royal Society, then sitting at Gresham College."*

" Quid foret Ilia,

Mavortisque Gener [puer], si Taciturnitas
Obstaret meritis invida Romuli?"

Are there any other authentic instances of "marquises, dukes, and a' that," practising as physicians?

WILLIAM HITCHMAN, M.D.

Liverpool.

NUMISMATICS AND TYPOGRAPHY.—Can any of your readers add to the following very short list of typographic medals?

1. A bronze medal, very rare, struck for the tricentennial Celebration of the Invention of Printing, held at Mayence in 1740. *Obv.* Bust of John Guttenberg to the left, facing that of John Faustus to the right. *Legend* "IOH. GVT-TENBERG . IOH . FAVSTVS." *Reverse.* "TYPOGRAPHIÆ INVENTORES MAGONTIACI MCCCCLX." *Rev.* A female figure, seated before a wooden printing-press. The right-hand outstretched holds up a pair of balls, used by pressmen. The left, holding

[* The Marquis of Dorchester left his library to the College of Physicians. See "N. & Q.," 2nd S. xi. 422.—Ed.]

a compositor's stick, supports a shield bearing the arms of the city of Mayence. *Legend*. "ARS VICTVRA DVM LITTERIS MANEBIT PRETIUM." *Exergue*. "ANNO TYP. SAECVL. III. GRATA POSTERITAS EXCVBIT. MDCCXL." "J. Dassier, f."

2. A bronze medal. *Obv*. Bust of Guttenberg. *Legend*. "JOHANNES GUTTENBERG." "Gayrard, f." *Rev*. "NATUS MOGUNTIAE IN GERMANIA AN. M.CCCC. OBIIT. AN. M.CCCC.LXVIII." — *Series Numismatica Universalis Virorum Illustrum*, M.DCCC.XVIII. Durand edidit.

WILLIAM BLADES.

11, Abchurch Lane.

ORDRE DU JOUR DE NAPOLEON. — The 'first Napoleon is said to have made use of the following remark: "En quinze jours de marche le conscript français se fait soldat." I have been led to believe that the occasion on which he did so was immediately subsequent to the disastrous Russian campaign, when he required almost an entire new army to be speedily formed to oppose the enemy advancing through Germany towards France; and that he consequently then issued an appropriate "Ordre du jour," in which he explained in detail how a conscript — that is to say a recruit — might become a soldier for all practical purposes of war, merely by being made to march with other conscripts in a body on a common road a given distance daily, during a fortnight, to the beat of a drum. Reference to the work, volume, and page in which may be found a copy of the "Ordre du jour" in question would be esteemed a favour.

W. BRYAN COOKE.

OSBORNE. — Wanted to trace backwards the family of the late Martin Rawlings Osborne, of St. Ives, Hunts. Can any reader of "N. & Q." supply information?

O.

QUOTATIONS WANTED. — 1. Who has said, and where?

"This victory, obtained upon the ground of argument and persuasion alone, by writing and discourse, will be honourable to us and our religion; and we shall be able to reflect upon it with pleasure. We shall not only keep that good thing we have received, but shall deliver it down to others with advantage. But a victory secured by mere authority, is no less to be dreaded than a defeat. It may appear a benefit for the present, but it really undermines the cause, and strikes at the root of our holy profession."

2. From what source did Plato and Aristotle get the apophthegm —

"καθαρισ ποιει ἐν γνώσει τῶν ἀρίστων εἶναι?"

3. Where does Plato say —

"Ο, τι γὰρ πρὸς γένευν οὐσία, τοῦτο πρὸς πίσυν ἀλήθεια?"

4. Cicero, in *Somn. Scip.*, says, —

"Quum ad idem, unde semel profecta sunt, cuncta astra redierint."

Taking *astra* to signify the planets, at what period of time were they all in a line? and in how many years from that epoch will they return to the same position?

5. Πᾶς δέ μοι ἐν τι τὰ παρ' ἑσται, καὶ χωρὶς ἑκαστον; — *Proclus*, lib. ii. 112.

Is this thought to be a genuine Orphic verse, or the pious fraud of some ancient Unitarian against the Trinitarian view of the Deity? F.

"St. Chrysostom draws a lovely picture of country life. 'How beautiful,' says he, 'is it to see the gray-haired peasant labouring like Abraham with his own hands in the work of husbandry, where virtue flourishes, and licentiousness is unknown. But how much better is this with a church, and how much happier is every man who has helped to build it!' — *Sermon preached by Robert Forbes, M.A., at the Lent Assizes for the County of Leicester, March 17, 1769.*

Can any of your readers refer me to the passage in St. Chrysostom? T. I. J.

RICHARD PEACOCK. — The Rev. Lucius R. Paige, of Cambridge, Mass., communicated to the New England Historic Genealogical Society a list of the freemen of the colony of Massachusetts. It was printed in the third volume of that society's *Register*. I find (p. 187) under the date of May 22, 1639, the name of "Richrd Pecock." I am anxious to know if any facts are recoverable relative to this person. We know that many men from this part of Lincolnshire settled in New England in early days. It is possible that this "Richrd Pecocke" may be the same person as the one recorded in the following baptismal entry from the register-book of the parish of Scotter, near Kirton-on-Lindsey: —

[1619.] "Ryc, sonne of Tho Peacock, the xijth of December."

His father, Thomas Peacock of Scotter, was my direct ancestor. EDWARD PEACOCK.

Bottesford Manor, Brigg.

ROMAN AGRARIAN LAW. — Appian, in his account of the *Lex Sempronia*, states that, though the Roman citizen was thereby limited to the old *modus* of 500 *jugera*, yet that to each of his children there could be given 250 *jugera*: in other words, that a *paterfamilias* should have 250 *jugera* in addition to his own in respect of each of his children, they being *sui*. Appian's own words are: —

Μηδένα τῶν πεντακοσίων πλέρων πλέον ἔχειν, πασι δ' αὐτῶν, ὑπὲρ τὸν παλαιὸν νόμον προσετιθεὶ τὰ ἡμίσεα τούτων. — *De Bellis Civilibus*, lib. i. c. 9.

Ἐκάστω πεντακοσίων πλέρων, καὶ πασιν, ὧς εἰς παῖδες, ἑκάστω καὶ τούτων τὰ ἡμίσεα. — *Ibid.* c. 11.

It clearly appears by these passages that Appian, while he puts the extension of the *Lex Licinia* at 250 *jugera* to each son, does not limit the number of the sons to whom the extension was to

apply. But Livy, by his epitomizer, would seem to fix the number of sons at two only. Florus says :—

"Ti. Sempronius Gracchus tribunus plebis cum legem Agrariam ferret adversus voluntatem senatus et equestris ordinis, ne quis ex publico agro plusquam mille jugera possideret," &c.

I shall be obliged by a reference to other passages in classic authors that corroborate Livy's limitation. H. C. C.

SONG.—Where can I find an old song, commencing—

"As Taffy went out one moonshiny night,

So le me car chargin-co-noddy;

He stole a grey mare, which he sold for a white,

With his tuthry me, buthry me, chargin-co cuthry canello?"

Also, who is the writer of the following lines :—

"Then to that add a hundred more,

A thousand to that hundred; so kiss on

To make that thousand up a million;

Treble that million, and when this is done,

Let's kiss a-fresh, as when we first begun."

I. J. REEVE.

Newhaven, Sussex.

SEIGE OF PENDENNIS CASTLE.—Is there any list of the prisoners in Pendennis Castle during the siege in 1647, by which could be learnt the Christian names, or usual residences, of the persons confined there at its surrender?

CORRESPONDENT.

SANDESTEDA, IN SURREY, AND THE ABBEY OF ST. PETER'S, WINCHESTER.—In Domesday Book for Surrey it is stated, that "the Abbey of St. Peter's, Winchester, holds Sandestede." That there was a church called St. Peter's erected in Winchester is evident, from the testimony of the *Anglo-Saxon Chronicle*, in which it is stated that, in the year 643, "Kenwalk commanded the old church at Winchester to be built in the name of St. Peter." But whether it was the same as the "Abbey of St. Peter's," afterwards mentioned in Domesday Book, does not appear. William of Malmesbury affirms that King Alfred erected a monastery at Winchester, which was called the New Minster, where he (Alfred) was afterwards buried. The same author adds, that some time before he wrote his *Chronicle*, the monastery was removed out of the city to a more healthy locality. After its removal, it was called Hyde Abbey.

Towards the close of his *Chronicle* it is recorded, that "the whole Abbey of nuns within the city (Winchester), and the monastery, which is called Hyde without the walls, were burnt."

The foregoing extracts sufficiently prove the existence of an abbey at Winchester, though there is no positive evidence to show that it was called the Abbey of St. Peter's, by which the manor of Sandestede was held; in reference to which information is required on the following points :—

1. When, and by whom, was the manor of Sandestede granted to St. Peter's Abbey, Winchester?

2. Is there extant in any MS., or printed book, the charter in which the grant of the above-named manor to the foresaid abbey is mentioned?

L.L.L.A.L.W.G.

THE SCREW AND THE LATHE.—At what time were they invented? And if, as seems not altogether unlikely, they were both known to the ancient Greeks, were the arts of *cutting screws* and of *turning* ever lost, or did they continue to be practised by their descendants? Lastly, what is the earliest notice of either appliance in Western Europe?

J. ELIOT HODGKIN.

TADDEA DELLA SCALA.—In the Art Loan Exhibition at South Kensington in 1862, was a Majolica dish (No. 5226), the property of Mr. Berney, by Maestro Giorgio, after Raphael, with a subject of Taddea della Scala, wife of Martino II. (1329), Prince of Verona, the little Jerusalem, of which it gives an accurate landscape. From one of the two great towers of the Castle of St. Peter rises an immense flag-staff, surmounted by apparently a bronze statue of a man holding a spear. I shall be grateful for any information respecting it. In 1393, Gian-Galeazzo Visconti converted the Palace of Theodoric into the castle, but lost it in 1405; and at the date of the dish (1526) Verona belonged to the Republic of Venice, of which Andrea Gritti, who for many years was Grand Captain of the Army, was doge.

T. B.

JOHN VARLEY.—In an incomplete MS. life in my possession of this celebrated artist (by his second wife, Dellvalley, daughter of Wilson Lowry), it is stated that—

"His father came from Hepworth, in Lincolnshire, to Yorkshire, where he married, and had two sons; but his wife dying, and his circumstances not being prosperous, he travelled to London, leaving these two children in the care of his wife's family. He married again, and settled at Hackney, where he became a father of a family. John Varley (the eldest of three sons and two daughters) was born on August 17th, 1778."

John Varley's mother was a Miss Fleetwood, said to have been descended from General Fleetwood, by his second wife Bridget, the relict of Lieut.-Col. Ireton, and daughter of Oliver Cromwell.

Any information respecting the parentage of John Varley's father would be very acceptable, as also the opinion of some one conversant with the Cromwell pedigree concerning the truth of the above traditional descent from Bridget Fleetwood.

WALTER RYE.

King's Road, Chelsea.

Queries with Answers.

DERBY AND OAKS.—I shall be glad of any information as to the origin of these races. After which Lord Derby was the former named? Did not Sir Gilbert Heathcote possess a seat called "The Oaks," which was afterwards purchased by Lord Derby? R. C.

[Since the reign of James I., who founded the Epsom meeting during his residence at Nonsuch, its immediate locality has been regarded as classic ground by our race-loving public. In the little parish of Woodmansterne is Lambert's Oaks, formerly an inn, but latterly a place of some interest to the Jockey Club, since it gave name to the famous Oaks stakes at Epsom races. The house, which stands high and commands very fine views, was erected by a society called the "Hunters' Club," under a lease from the Lambert family. It afterwards became the residence of the unfortunate Lieut.-General Burgoyne, from whom it passed to the eleventh Earl of Derby, whose grandson, Edward Smith Stanley, the twelfth Earl, much improved it. Here was given on the 9th of June, 1774, in anticipation of the marriage of Lord Stanley with Lady Betty Hamilton, the celebrated "Fête Champêtre," the first of the kind in England, under the superintendence of Lieut.-General Burgoyne.* This rural festival furnished the General with the subject of a dramatic entertainment, entitled *The Maid of the Oaks*, and which, after a few bold touches from Garrick's pen, was performed for the first time at Drury Lane on Nov. 5, 1774.

"Whose is this piece?—'tis all surmise—suggestion—Is't his—or hers—or yours, Sir?—that's the question: The parent, bashful, whimsical, or poor, Left it a puling infant at the door:

'Twas laid on flowers, and wrapt in fancied cloaks,
And on the breast was written—MAID O' TH' OAKS.

The actors crowded round; the girls caress'd it,
'Lord, the sweet pretty babe!'—they prais'd and
bless'd it;

The master peep'd—smil'd—took it in and dress'd it."

On May 14, 1779, Edward Smith Stanley, the twelfth Earl of Derby, originated the famed Oaks stakes, so named from his sylvan retreat at Woodmansterne. The first winner of the Oaks stakes at Epsom was Bridget, a bay mare, foaled in 1776, the property of the Earl. Bridget was of royal blood, got by King Herod out of Jemima. In the following year (1780) the Earl started the Derby stakes, so named out of compliment to its noble founder. The first winner of the Derby stakes was Diomed, a chestnut horse, foaled in 1777, bred by the Hon. Richard Vernon of Newmarket, and sold to Sir C. Bunbury, Bart. Diomed was got by Florizel out of the Spectator mare, dam of Pastorella, Fame, &c. After the death of the Earl of Derby in 1834 "The Oaks" estate was sold to Sir Charles Grey, and has since passed to its present proprietor, Joseph Smith, Esq.]

LORD GRANBY, AN AUTHOR.—Walpole, writing to the Countess of Ossory, on Jan. 5, 1774, says:—

"The present Lord Granby is an author, and has written a poem on 'Charity,' and in prose, a 'Modest Apology for Adultery.' I am even assured they have been printed and published. I much doubt, but have em-

ployed emissaries to find out the truth. They say his lordship writes in concert with a very clever young man, whose name I have forgotten."

Were such pieces ever published? If so, when, and who was "the clever young man" referred to? L. G.

[If, as we suspect, "Charity" is a misprint for "Chastity" in Walpole's letter, it is probable that the following work may have been the joint production of Lord Granby and the Rev. Bennet Allen: *Modern Chastity, or the Agreeable Rape*, a Poem by a Young Gentleman of Sixteen, in Vindication of the Rt. Hon. Lord B——e [i. e. Baltimore], 4to, 1768. See *Gent. Mag.* for 1768, p. 188, and the *Monthly Review*, xxxviii. 214. The other work, entitled, *A Modest Apology for the prevailing Practice of Adultery*, 8vo, 1773, was announced in the *Gent. Mag.* 1773, p. 398, but was probably suppressed. Bennet Allen is the author of *A Poem inscribed to his Britannic Majesty*, 4to, 1761, and was for some years connected with the *Morning Post*. In 1782, owing to an article which appeared in that paper reflecting on the character of Daniel Dulany, Esq., Mr. Allen received a challenge from his brother, Lloyd Dulany, Esq., a gentleman of large property in Maryland. The duel was fought in Hyde Park on June 18, 1782, when Mr. Dulany received a wound which occasioned his death on the 21st of that month. On the 5th of July Mr. Allen surrendered himself at the Old Bailey, and was found guilty of manslaughter.]

"GENTLEMAN'S JOURNAL," 1693.—The *London Gazette* of Jan. 11, 1693, contains an advertisement of the *Gentleman's Journal, or Monthly Miscellany*, sold by R. Parker at the "Union" under the Piazza of the Royal Exchange. Was this a precursor of the *Gentleman's Magazine*, or a publication of an altogether different character? If the former, it is a coincidence that it was published by a Parker.

JOB J. BARDWELL WORKARD, M.A.

[This periodical was edited by Peter Motteux, and may have suggested the publication of *The Gentleman's Magazine*. It is entitled *The Gentleman's Journal*: or, the Monthly Miscellany, by way of Letter to a Gentleman in the Country, consisting of News, History, Philosophy, Poetry, Musick, Translations, &c. 4to. It commenced in January, 1692, and closed its brief career in November, 1694. The first number was published by R. Baldwin; the second (Feb. 1692) by Richard Parker, in whose hands it continued until January, 1694, when it was issued by Henry Rhodes. In August, 1694, it came again into the firm of the first publisher, Richard Baldwin. See "N. & Q." 1st S. vi. 437; 2nd S. xi. 489.]

"WITH ONE FOOT IN THE GRAVE."—In Wordsworth's poem called "Michael" (*Works*, i. 176) occur these words:—

" . . . in shepherd's phrase,
With one foot in the grave."

This is now a very common expression, with no reference to any particular class. Can anyone explain this connection of it with shepherds?

LYTTELTON.

* For the benefit of posterity the venerable Sylvanus Urban has printed a description of this splendid fête in the *Gentleman's Magazine* for June, 1774, p. 263.

[According to Erasmus, Julian, as cited by Pomponius, said that he would still learn something "even if he had one foot in the grave" ("etsi alterum pedem in sepulchro haberem"). Erasmus also states, that in his

days the phrase was vernacular. The original form of the expression appears to have been "to have one foot in the ferry-boat," i. e. Charon's (τὸν ἕρπον ποταῖν ἐν τῇ πορθύσεια ἔχοντα.) The connection with shepherds appears to be, that Michael, to whom the expression is attributed, is described by Wordsworth as a shepherd, line 41.]

Replies.

THE KNIGHTS HOSPITALERS OF ST. JOHN OF JERUSALEM.

(3rd S. iii. 201.)

As some of your correspondents are curious about the Order of St. John, I send you a translation of an official document which will interest them. It was sent to me by order of the Grand Mastership, and, in obedience to the same authority, I transmitted copies thereof (the receipt of which was duly acknowledged) to H.R.H. the Prince Consort, then the only British subject having the Grand Cross, to the Lord Chamberlain, the Home Secretary, and the Heralds' College.

Your judicious correspondent HISTORICUS is quite right in holding that the Pope is *not* Grand Prior. His Holiness, however, has the appointment of the Grand Prior of Rome by convention with the Order; and the present Grand Prior of Rome is Cardinal Patrizi.

As for the Capitular Commission, sitting at Paris in 1814, the faculties under which it was constituted are in the Archives at Rome, and they restrict its powers to the affairs relating to the French Languages, which, it was hoped, might be reconstituted. The Commission was created by the Grand Master and Council, and in 1826 it was dissolved by the same authority.

I need scarcely say that the Commission had no power to, and did not, reconstitute or revive the Langue of England, and on that subject the enclosed Declaration of the Supreme authority of the Order will suffice.

GEORGE BOWYER.

Temple.

"The undersigned Knights and functionaries of the Sovereign Order of St. John of Jerusalem have become acquainted with a book, entitled *Synoptical Sketch, &c.*, published in London by a society calling itself *Sovereign Order of St. John of Jerusalem, Anglia*; and having observed in the lists contained therein their own names as well as that of His Most Reverend Excellency, Brother Philip de Colloredo, Lieutenant of the Grand Mastership, residing temporarily at Rome, the sole lawful successor of the Grand Masters and Lieutenants of the Grand Mastership of the Order of St. John of Jerusalem who resided successively at Jerusalem, at Rhodes, at Malta, at St. Petersburg, at Catania, at Ferrara, and lastly at Rome; and fearing lest erroneous deductions should be made in consequence of the appearance of those names in the abovementioned lists,—Declare in the name and by Command of His Excellency the Venerable Lieutenant of the Grand Mastership and in their own names, that the Order of St. John of Jerusalem, of which His Excellency is the Chief, has never been in any connexion with

the abovementioned society, either at its origin or subsequently,—nor with regard to its organization, the persons who composed it, nor its action.

"The Grand Priors of the Order in the Langues of Italy and Germany, which alone have a legitimate existence according to the Statutes of the Order, and are in Communion of jurisdiction and Obedience with the Grand Mastership and Council resident temporarily at Rome, are as follows: 1. The Grand Priory of Rome. 2. The Grand Priory, Lombardo-Venetian, including Parma and Modena. 3. The Grand Priory of the Two Sicilies. 4. The Grand Priory of Bohemia.

"The existence of the Knights of St. John in Prussia, who trace their origin by a lawful and uninterrupted succession to the Antient Grand Balliage of Brandenburg, is recognized by the Order as legal, although that branch has been placed for several centuries, by special reasons, out of the *ordinary* and *continuous* jurisdiction of the Grand Mastership.

"The small number of Knights of Justice, and of Knights decorated with the Cross of Devotion, who, by their birthplace do not belong to any one of the Priors or Langues still legally existing, are recognized by our Order solely *because* and *inasmuch* as they have been received by the Mastership and Council *in sinu Religionis*, or they have been admitted by Bulls of Devotion duly delivered by the same Authority.

"Beyond and out of the abovementioned Langues and Priors, and excepting the Knights created and constituted as aforesaid, all those who may so-call or entitle themselves are legally ignored by our Sacred Order.

"Therefore His Excellency the Chief of our Order, and the undersigned, desire and demand that their names be erased, and declare that they regard their names to be already erased from the lists published in the *Synoptical Sketch*, in which they have no right to be included.

"Done at Rome in the Magisterial Palace of the S. Order of St. John of Jerusalem 16 Dec. 1858.

(Seal) "The Commander (Count) Bro^r AVERARDO, De Medici Spada, Vice-Chancellor of the S. Order of St. John of Jerusalem.

(Seal) "The Knight (Count) LOUIS DE GOZZE, Magisterial Secretary of the same Order."

I am happy in being able to give your correspondent HISTORICUS some details with reference to the French Capitular Commission.

At the breaking out of the French Revolution, this was the state of the possessions of the Order of Malta in the three Languages of France:—

I. Provence contained:—

Two Priors.

83 Commanderies.

- | | | |
|--------------|---|--------------------------------------|
| 1. St. Giles | { | 1 Magisterial. |
| | | 47 of Knights. |
| | | 1 of Jus Patronatus. |
| | | 4 of Chaplains and Serving Brothers. |
| 2. Toulouse | { | 1 Magisterial. |
| | | 24 of Knights. |
| | | 5 of Chaplains and Serving Brothers. |

And one Bailiwick, that of Manosque.

II. Auvergne contained:—

One Priory.

52 Commanderies.

- | | | |
|-----------|---|---------------------------------------|
| Auvergne. | { | 1 Magisterial. |
| | | 40 of Knights. |
| | | 11 of Chaplains and Serving Brothers. |

And one Bailiwick, that of Lyons.

III. France contained :—

Three Priors.		113 Commanderies.
1. France	{	2 Magisterial.
	{	45 of Knights.
	{	11 of Serving Brothers and Chaplains.
2. Aquitaine	{	1 Magisterial.
	{	25 of Knights.
	{	5 of Chaplains and Serving Brothers.
3. Champagne	{	1 Magisterial.
	{	17 of Knights.
	{	6 of Chaplains and Serving Brothers.

I am not prepared to state what was the worth of these six priories, two bailiwicks, and 248 commanderies; but the responsions which they paid into the Treasury of the Order, in 1788, amounted to 58,040*l.* 12*s.* 2*d.*

Of course, when the Republicans sequestered all the property of the Order in France, the deficit of nearly 60,000*l.* to the Treasury was a heavy blow, especially as all the French exiled Knights had to be supported by the Treasury.

At the restoration of the legitimate dynasty in 1814, it was considered advisable that the interests of the Order in France should not be overlooked; and for this object the existing Knights of the *ci-devant* French Languages formed a Commission which should represent those three Languages; and endeavour, if possible, to obtain the restoration of what remained unsold of their former possessions. According to the *Art de Vérifier les Dates*, this Commission was named by the Knights, and approved of by the Lieutenant of the Magistery and Sacred Council in 1814.

The *Reclamation* which this Commission addressed to the Chambers, in 1815, was signed by the Prince Camille de Rohan, *Président Ordinaire*; Le Bailli de Clugni, *Président*; Le Commandeur de Bataille, *représentant la Langue de France*; Le Commandeur de Peyre de Chateaufort, *représentant la Langue de Provence*; Le Commandeur de Dienne, *représentant la Langue d'Auvergne*. The Bailli de Clugni died in February, 1816; and the Bailli Prince de Rohan, *ci-devant* Prior of Aquitaine, in May of the same year.

In 1818, the Commission was actually composed of the Bailli de Lasteyrie du Saillant, or Saillant, *ci-devant* Prior of Auvergne, President, and the three other Commanders whose names have been already given.

The Commission of Paris—the importance and power of which have been unduly magnified by Sutherland and others—was composed of very few members.

As years elapsed, of these Knights, who were the seniors of the French Languages, some died; and the survivors, or rather survivor, then almost if not entirely in his dotage, fell under the influence of some designing men; who contrived speedily to turn the working of the Commission to their own profit. Among these, there figured prominently a *soi-disant* Marquis de S. C., who

assumed the title of “Secretary of the Commission.”

The Lieutenant of the Magistery, the Bailli Busca, on hearing of this state of things, at once dissolved the Capitular Commission by a mandate dated March 27, 1824. This dispatch is addressed to the Knights composing the Capitular Commission. Therein, after some preliminary observations, the Lieutenant of the Magistery says that no authority had ever been delegated by the S. Council to the Commission; neither was it (the Commission) formally recognised by the King; that at Catania he had read over all the correspondence of the Commission with the Magistery since 1814; that, whilst admiring the zeal of the Knights who composed the Commission, he observed with sorrow many irregular and arbitrary acts on their part, &c., &c., protesting against which, he had found many letters from French Knights. He then continues :—

“Your intentions and those of your colleagues have been for the interest and welfare of the Order; but they have been influenced, or directed (*dirigées*), at first by the Abbé C.,* and afterwards by the *soi-disant* Marquis de S. C.; who, of your own avowal, have abused your confidence and your good faith, and compromised yourselves and the honour and credit of the whole Order.”

He then observes, that the official representative of the government of the Order at the court of France, is the Bailli Ferretti; and concludes by dissolving the Capitular Commission in these words :—

“I regret, then, to have to desire that you, and all the other French Chevaliers, may continue individually your correspondence with me, but never more as a Commission. I even forbid you to meet again under that designation, or under any other, until the King shall allow it and the S. Council authorise it, and give it instructions and fix its powers.”

Such is the history of the Capitular Commission of the three French Languages, which was organised in 1814, and dissolved in 1824 by the Lieutenant of the Mastership—the same power which had sanctioned its formation. The Orders of the Lieutenant of the Magistery were at once obeyed, and the restoration of the three Languages of Provence, Auvergne, and France, *has not been as yet effected*.

Notwithstanding the dissolution of the Commission by the members of the Order of which it was composed, the designing parties referred to above still continued to call themselves the “Commission of the Three Languages of France.” They gave many Crosses of Devotion or Grace; they received as Knights of Justice some respectable individuals who had applied to them, believing in their representations; and, what was all important, they extracted large sums by way of “passage money” from their credulous applicants. I

* I suppress the names.

shall throw a veil over other proceedings still more reprehensible. These nominations or receptions were never for an instant recognised by the Order.

There are instances of some of these gentlemen who, on finding out their mistake, applied to be received by the Lieutenant of the Mastership and S. Council, in whom alone the power is vested. And these applicants had, in making their proofs, to undergo an unusual and very rigorous ordeal. Whether they ever went to the length of taking legal proceedings against their deceivers I do not know.

But the fact that the Capitular Commission was dissolved in 1824, coupled with the account which your correspondent HISTORICUS has given of the Spanish and Portuguese Languages, which ceased to belong to the Order in 1802, and definitively in 1819, fully warrants the belief and opinion he expresses: that there is a mystery about the transactions in 1826, and subsequent years (which are stated to have led to the revival of the "Langue of England"), which it would be desirable to have solved and cleared up.

Paris is notorious for the traffic in titles and decorations by swindlers; who profess, for heavy sums, to obtain a pretended Order of Knighthood: such as those of the "Four Emperors of Germany;" the "Lion of Limbourg, or Luxembourg;" the *Milice dorée*, or "Golden Spur," &c. A full account of a gang of these swindling practitioners on the credulity of their neighbours appeared in *Galignani's Messenger*, October 1858. They were tried by the Tribunal of Correctional Police, and were condemned to fines and imprisonment. One of the party, a certain Cabany, alias Count de St. Maurice (who was condemned to two years imprisonment, and a fine of 500 francs), called himself "Director-General of the (pretended) Imperial Society of Archivists of France; and Director-General of the General Archives of the Nobility of France!" And *The Times* of Sept. 3, 1858, quoting from the *Droit*, gives some further details about this trade in titles, and says, that among the dupes are "men of education and of high position in society." Another of the gang was "Count de Viala," but he came speedily to grief:—

"The man, calling himself Count de Viala, was yesterday arrested; and in his lodgings were seized numerous false patents of Knighthood, and about a dozen diplomas of learned societies. One of the patents was of the Order of the Gilded Militia, or Golden Spur, which purported to be granted by the Duke of Sforzia (*sic*), a Roman Prince; and which set forth that, in addition to the Order, it conferred the title of Count. Others of the pretended Patents were of the Order of Malta, and that of St. Gregory the Great.

"The *soi-disant* Count de Viala has been recognised as a professional Greek, who is well known both in Paris and at all the German watering places. He has at times

passed by the name of Count de Cassan, and has been condemned for cheating at cards."

Nothing like high-sounding titles and a brazen face to deceive!
SCRUTATOR.

EIKON BASILIKE.

(3rd S. iii. 128, 179.)

Your correspondents have drawn attention once again to the old vexed question—the first edition of this work; and I have, by aid of your excellent Indexes, referred back to some dozen other letters on the subject, without gaining the information sought for. One writer (p. 128) seems to be of opinion that if the word "ferall" be found in the 15th chapter, the copy containing it is of increased value. What that means I do not know. There were, it is believed, fifty editions published in 1648, and they have no value beyond a very few shillings, the price depending on condition; and I believe that the word will be found in all of them—in all indeed published prior to the Iconoclastes (1649) wherein Milton ridiculed the use of the word.

The interest of the question is purely literary and bibliographical. We want to find a copy of the first issue, in the hope that it may throw some light on the contradictory statements of Gauden, Dugard, Clifford, and others. We know that from the very first, even in 1648, prayers, poems, anything which was thought to illustrate the character of the king, as drawn in the *Icon*, were added to the volume. Under these circumstances, we ought, in this inquiry, to proceed step by step to trace out the contents of the volume.

There is evidence to show that the first edition contained "The Embleme"—that is, the engraving signed Marshall—and "the Book," consisting of twenty-eight Essays. I think it more than probable that it also contained "The Explanation of the Embleme," signed "G. D.," with the Greek motto; a "Table of Contents" in four pages, and a portrait of Prince Charles on p. 232, and forming part of sheet Q; but I have no proof of this, and therefore submit the question for consideration. I once thought that I had found a sure test of the first edition; for Walker, in his *True Account*, referring to a particular passage which he had read in the MS. says—it will be found in "the first edition, page 8, lines 18, 19, 20;" but this proved to be no better guide than your correspondent's "ferall," for I found the same passage, page and lines as described, in editions with 1649 on the title-page.

Has it been shown, or can it be shown, who engraved "the Embleme?" Gauden asserted that the "book and figure was wholly and only my invention, making, and design." Are we to infer that he engraved it? The words are equivocal;

but it would greatly strengthen his case, as writer of the work, if no one came forward after the Restoration to claim the merit of such dangerous and zealous service as engraving "the Embleme."

Another subject on which inquiry might throw some light is the old "embleme" of Charles I.,—one still existing in St. Michael's Church, Cambridge (1st S. i. 137), and another in Bishopsgate Church (2nd S. ix. 27.) You were quite right in stating that, notwithstanding the general similarity, these are neither the originals of, nor a copy from Marshall's "Embleme," but your reply is somewhat too general, for a copy of the church picture did appear in the *Icon*, printed for Royston, the original publisher, in edit. of 1685. It may have appeared long before, for anything I know to the contrary. It was engraved by R. White, a man famous for drawing portraits,—Vertue indeed preferred his drawings to his engravings; but as Pepys saw the portrait at Bishopsgate Church in 1664, and White was only born in 1645, I doubt whether he was old enough to have been the artist. Would not the church records at St. Michael's, or at Bishopsgate, throw light on this subject? E. B. A.

It may probably be interesting to your correspondents who have called your attention to passages in this work, to compare their editions of 1648 with a French edition of 1649 which I possess. It belonged to the Great Napoleon, and has stamped at the bottom of the title-page—"Bibliothèque de la Malmaison." I observe by Lowndes's *Manual*, published by Pickering, 1834, that "fifty editions, it is said, of this book appeared at home and abroad, 1648—1649."

There is a quaint frontispiece to my copy engraved by "Guil. Marshall" representing the king on one knee grasping with his right hand a crown of thorns encircling the word "*Gratia*," and at his feet the crown of England, within the circle of which is the word "*Vanitas*." There are various other mottos and devices introduced into the engraving. The title-page is thus printed:—

Εἰκὼν Βασιλική,

ou

POURTRAIT ROIAL

DE SA

M A G E S T É

DE LA

GRANDE BRETAGNE

DANS SES

SOUFFRANCES & SOLITUDES

Contenant,

Ses Meditations Sacrées, Prieres,
Derniers Propos, Conférences De Neuf-
chatel avec Henderson, touchant le
Gouvernement de l'Eglise Anglicane;

Et quelques autre pieces non
encor mises en lumiere.

Imprimées

A LA HAYE, l'An. MDCXLIX."

On the other side of the page is the following:—

"Rom. 8.

Plus que Conquereur, &c.

Bona agere et mala pati,

Regium est.

Portrait Roial, Chap. 8. §. 2.

C'est mon desir de me souvenir

toujours d'avantage, que Je

suis Chrestien que Roy."

The passages to which your correspondents refer are thus translated:—

Ch. 12. p. 91: "Et semblable à quelque *monstrueux Cyclope*, dont la faim & la soif ne scauroient estre apaisées, que par la chair et le sang de Mes propres sujets," &c.

Ch. 15, p. 133 of my copy: as thus—

"Qu'aussi Ma reputation (apres que ces Hyboux et Chauves-souris auront eu leur pleine liberté dans la nuit et l'obscurité des ces temps tenebreux) remontera comme le Soleil sur son horizon, et reprendra un degré de lumiere si brillante, que ces *Funestes* oiseaux n'en pourront regarder n'y soutenir l'esclat."

Ch. 15, p. 131, shows the misprint referred to:

"Il n'y a eu personne plus inclin à faire des plaintes, que je l'estois à remedier à ce qui me paroissoit raisonnablement mauvais, ou dans les actions, ou dans les Conseils," &c.

B. S.

As your correspondents attach an importance to the period when the words "cyclopick" and "ferall" were disused in this work, allow me to mention that they occur thus in a very beautiful copy of the date of 1649, which I purchased at the sale of Queen Charlotte's books in 1819.

The title varies from that given in p. 179, by adding, after "sufferings," the words:

"Together with his Private Prayers, used in the time of his restraint, and delivered to D. Juxon, Bishop of London, immediately before his death."

The copy attracted notice at the sale from its beauty in condition, and the excellence of the three plates. It may be added, that registers were inserted at the remarks in chapters xiii. and xvi. on the propriety of retaining the Liturgy unaltered.

LANCASTRIENSIS.

SLATYER'S PSALMS.

(2nd S. xi. 386.)

I take a deep interest in everything relating to Dr. William Slatyer, and have just observed, in a former volume of "N. & Q.," a communication from ITHURIEL, in which he makes a sad blunder concerning the Psalms published by this old divine. ITHURIEL says: "I have seen three editions of these Psalms of David, which is a very carefully got up performance, one bearing date 1643, another 1652, the last without date," &c.

He then proceeds to give the title of Slatyer's

Psalms or Songs of Zion, which is an entirely different work from the same writer's *Psalms of David*, before mentioned as having been printed in 1643 and 1652. He also speaks of the "beautiful typography" of the book, which cannot refer to the *Songs of Zion*—a most wretchedly-printed brochure,—nor is it applicable to the *Psalms*, because they are entirely engraved upon copper.

The title of the "carefully got up" work is—

"The Psalms of David, in 4 Languages and in 4 Parts; Set to ye Tunes of our Church. By W. S. Printed by Tho. Harper for George Thomason and Octavien Pullen, 1643."

The work is engraved on fifty-six copper-plates, with "The Epistle to the Reader, declaring the scope and intention of the author," on nine pages of letter-press. It was again printed in 1652, from the same copper-plates, and with a capital portrait of Slatyer, with beard and large ruff.

The other Psalm-book published by the same author has nothing to do with that just described. It is entirely in type, without the music, and entitled—

"*Psalmes or Songs of Zion*, turned into the language and set to the tunes of a strange Land. By W. S. Intended for Christmas Carols, and fitted to divers of the most noted and common tunes, every where in the land familiarly used and knowne. London, printed by Robert Young," n. d.

It is dedicated "To the right Honorable, his approved worthy friend, Sir Thomas Finch, Knight, Lord Maidstone, a true Mecænas and Patron of the Muses." The author says:—

"If any well affected Gentleman shall bee desirous to sing the Hebrew, Greeke, or Latine Psalms, to these tunes, or the tunes of the Church, to his Lute, or other Musique, there are manie, or most of the Psalmes so fitted, and for a taste of them, those in Greeke and Latine here presented: the Hebrew to it, and all the rest being readie (if opportunitie were) to be offered to publicke view."

With regard to the versification of these *Songs of Zion*, Slatyer may certainly take place with Sternhold and Hopkins. The following specimen, part of the sixth and seventh verses of the fifty-second Psalm, is most ludicrous. But, perhaps, there is nothing else so bad in the book:—

"The righteous shall his sorrow scan,
And laugh at him and say behold!
What has become of *this here man*,
That on his riches was so bold."

Upon a copy of the book in the British Museum some ancient possessor has written the names of certain tunes to which the author intended his verses to be sung. For instance, Ps. 6, to the old tune of "Jane Shore;" Ps. 19, to "Bar. Foster's Dream;" Ps. 43, to "Crimson Velvet;" Ps. 47, to "Garden Green;" Ps. 84, to "The Fairest Nymph of the Valley," &c.

The question is, how did the old possessor of the volume obtain the names of the tunes to

which Slatyer intended his Songs to be sung? Query, whether from some table or index originally prefixed to the book? If so, we have the "scandalous table" mentioned in the Star Chamber Report, and quoted in the reference at the head of this article.

The book, it will be remembered, has no date, but that of 1642 is written on the title-page of the Museum copy, in a contemporary hand. If this date is correct, it must be that of a second or third edition; for if my conjecture be right that the Star Chamber Report refers to this book, it must have been printed before 1631.

EDWARD F. RIMBAULT.

HENCHMAN, BISHOP OF LONDON (3rd S. iii. 150).—Humphrey Henchman was son of Thomas Henchman, of London, skinner, and grandson of Thomas Henchman of Wellingborough. He was born in the parish of St. Giles's, Cripplegate; and baptised, Dec. 22, 1592, at Barton-Segrave, in Northamptonshire. He was a Fellow of Clare Hall, Cambridge. Was precentor of Salisbury, January, 1622-3; and assisted in the escape of Charles II., after the battle of Worcester. At the Restoration he was made Bishop of Salisbury, Oct. 1660, and translated to London Sept. 1663. It was as Bishop of Salisbury that he admitted George Herbert to priest's orders. He was Lord High Almoner; and he edited *The Gentleman's Calling*. He died in Aldersgate Street, Oct. 7, 1675, æt. eighty-three; and was buried in Fulham Church, but the stone is not now to be seen. (Faulkner's *Fulham*.)

There is no Henchman recorded in Le Neve's *Fasti* as Chancellor of the Diocese of London. This office was held by Thomas Turner, from 1629 to 1672, and then conferred by Bishop Henchman on Anthony Saunders.

Richard Henchman, A.M., was collated by the bishop, in Oct. 1663, to the prebend of Neasdon; in June, 1664, to the *treasurership* of the diocese; and in March, 1666-7, to the prebend of St. Pancras,—all in the cathedral church of London. He died 1671, and was buried in the chancel of Chigwell parish church.

Thomas Henchman, S.T.P., was prebendary of Slape, July 1660, which he exchanged for Netherbury in Aug. 1661, both in the diocese of Sarum. He was made by the bishop successively Archdeacon of Wilts, Aug. 1663; and prebendary of Kentish Town, in the diocese of London, July 1672. He died Feb. 1674-5.

We meet also with—

1. Richard Henchman, incumbent of Cotesbrook, diocese Peterborough, May 1614.

2. William Henchman, A.M., Rector of Barton-Segrave, 1653; prebendary of Peterborough, Oct. 1668; died Sept. 1686, buried at Barton-Segrave.

3. Thomas Henchman, prebendary of Gillingham minor, in the church of Salisbury, Oct. 1717; died Dec. 1746.

4. Humphrey Henchman, B.D., prebendary of Salisbury, March 1775; died Sept. 1779.

DR. HITCHMAN says rather more than Izaak Walton warrants in respect of Lord Bacon's esteem for holy George Herbert. Walton's words are, that Bacon "*usually* desired (Herbert's) approbation before he would expose any of his books to be printed." A sufficiently high distinction, but it does not quite amount to "*never* suffering a work to be printed, till it had passed a satisfactory examination by" the poet.

JOB J. BARDWELL WORKARD, M.A.

PRONUNCIATION OF NAMES ENDING IN "-INGHAM" (3rd S. iii. 151.) — The village of Bellingham, on the North Tyne, the original seat of the ancient family of De Bellingham, is always pronounced Belinjam, as are also the names of Whittingham, Ovingham, Eglingham, and Ellingham in the same county of Northumberland. We have also evidence to prove that Bellingham was so pronounced six hundred years ago. In the remarkable document, the "*Iter of Wark*," published by the Archæological Institute in their Newcastle volume, the word is almost always written Belingjam, and in one or two instances Belingeham. At that period, 1279, when North Tynedale was subject to Alexander III. of Scotland, William De Belingjam was a powerful landowner in North Tyne. The family subsequently got Levens, in Westmoreland, by marriage, and finally settled at Castle Bellingham, in Ireland.

EDWARD CHARLTON, M.D.

7, Eldon Square, Newcastle-on-Tyne.

BELL INSCRIPTION (3rd S. iii. 192.) — I was at first inclined to think that the final word of the inscription on the ancient bell at Madingley —

"Dicor ego Thomas, laus est Christi sonus *Omas*,"

was in reality the Greek word *Οἰμας*, meaning *totality*, or *all together*, and used here to signify that the whole sound or ringing of the bell was in honour and praise of our Blessed Saviour. I thought it probable that the author of the legend had been driven to a Greek word, in despair of finding a Latin rhyme to *Thomas*.

Further consideration, however, led me to another suggestion,—that what is supposed to be one word, *Omas*, is in reality two, and should be read *O mas*. So that the meaning of the inscription may be :—

"I am called Thomas, the sound (*of me*) O man is the praise of Christ."

Which might be thus thrown into a distich :—

"My name is Thomas, and I can
Sound forth the praise of Christ, O man!"

Barbarous as this is, it is no worse than many old examples; and if we take into consideration the great difficulty of finding a Latin word to rhyme with the name *Thomas*, we shall not much wonder at the expedient adopted by the bell poet.

F. C. H.

BRANTHWAYTE (3rd S. iii. 207.) — The Rev. Arthur Branthwayte married Jane, daughter of William Barwick of Easton, in Norfolk.

From the near connection held by my family with that ancient but now extinct race, it has been long a subject of regret that no well digested pedigree has ever been given to the public. My collections for that purpose are tolerably extensive; and while I tender all I have collected to your correspondent, I must ask the loan of whatever he may possess on the subject.

There was another daughter, Mary, who married — Barnwell of Mileham, whose estates were inherited by the Herrings, who afterwards assumed the name of Barnwell.

From the first-named writer, two daughters only left issue, Jane and Mary, both of whom married Beevors, their cousins; from the latter descends the family of the writer of this notice, and the issue of the Rev. W. Boycott, rector of Burgh St. Peter.

H. DAVENEY.

JUXON FAMILY (2nd and 3rd S., *passim*). — So many inquiries have recently been made respecting this family, that the following notes may perhaps be of interest :—

At Doctors' Commons is the very lengthy will of Elizabeth Juxon, relict of Mr. Thos. Juxon, citizen and merchant taylor, dated Dec. 12, 1637. She desires to be buried beside her husband, in the church of "St. Michael's, Pater-noster, in the Royall, London;" and mentions her "sister, Lady Pye," sons Elias, Thomas, and Richard Juxon (the last of Eton College, and apparently deceased), her daughters Elizabeth Cotton and Mary Hobby. See also Burke's *Landed Gentry*, i. 248, Note to the account of the Colville family :—"Jeffrey's younger brother, Josiah Colville, who purchased the manor of Popenhoe, married Dorothy, daughter of Dr. William Juxon, Archbishop of Canterbury, and had a son, Josiah, barrister at law, who died in 1685."

C. J. R.

JOHN FRERE (3rd S. iii. 210), eldest son of Sheppard Frere, Esq., of Roydon, Norfolk, by Susanna, daughter of John Hatley, Esq., was born August 10, 1740, and educated at Caius College; where he took the degree of B.A. 1763, being second wrangler. He was subsequently elected a Fellow, and commenced M.A. 1766. He was admitted a Fellow of the Royal Society, June 20, 1771, and was High Sheriff of Suffolk 1776. He married, in 1768, Jane, daughter of John Hookham, Esq.; and had seven sons, and two daughters. William Frere, serjeant-at-law, and Master of Downing

College, the editor of the fifth volume of *Paston Letters*, was his fourth son. An interesting anecdote respecting John Frere's B.A. degree is given in Bishop Watson's *Life*, 8vo edit., i. 30.

C. H. & THOMPSON COOPER.

Cambridge.

CURIOUS PROVERB (3rd S. iii. 208.)—The remarkable thing in the proverb cited seems to me to be the word *Roman* Catholic. I have lived great part of my life in villages, and never heard (except from inmates of the hall and parsonage, and their immediate dependants,) the word *Roman* prefixed to Catholics. Is it of common occurrence? In my neighbourhood it is unknown. But then we are very old fashioned folks; and in spite of the Reformation say, when we want to express extreme dislike, "He loves him as the devil loves holy water." Of course, *Roman* Catholic is the right phrase. HAMPSHIRE HOG.

VAILS (3rd S. iii. 206.)—In many parts of England, the word *vails* retains the meaning with which we find it so often used in the literature of the last century. Last week a farmer told me of a country girl, who had been in his service, that "she acknowledged making nearly two pounds a-year by vails." HAMPSHIRE HOG.

THE WYNDHAMS (3rd S. iii. 16, 137.)—Your correspondent Y. B. N. J., in his interesting communication on this subject, remarks:—

"I suspect that the Devonshire property must have been acquired, or at least augmented, by marriage with a Strangways. Certain it is, that alternate presentations to livings between the Earl of Ilchester and the Wyndhams (as of Silverton and Rowe) and a joint tenancy of lands, only very recently assigned in severalty, go to indicate that they passed from one source to the two families."

The real facts of the case are these:—Nicholas Wadham of Merryfield, co. Somerset (the last representative of that ancient and knightly family), "dying without issue (A.D. 1609), his three sisters became his heirs. Joan married Sir Giles Strangways; Margaret, Nicholas Martin of Athelhampton; and Florence, Sir John Wyndham." See the pedigree, and a large account of this family, in Prince's *Worthies of Devon*, pp. 587—591; and Hutchins's *Dorset*, 1st ed. 1774, vol. i. pp. 313, 511.

The Earls of Egremont and Ilchester, as late as the year 1826, possessed the advowson of Maiden Newton in this county, in consequence of their descent maternally from the Wadhams of Merryfield. Lord Ilchester had two-thirds of the right of patronage, and Lord Egremont only one-third. I presume that the Martins of Athelhampton sold their share of the power to present to the living to the Strangways. Vide Boswell's *Ecclesiastical Division of the Diocese of Bristol*, 1826, Part i. p. 66; and Hutchins's *Dorset*, vol. i. pp. 517, 520, and 521. I observe, however, in

the *Sarum Almanack* for 1863, it is stated that the present Lord Ilchester is now the sole patron of the Rectory of Maiden Newton. Probably the Wyndham interest in the patronage was purchased either by the late or the present earl.

The Wadhams of Merryfield originally came from Devonshire, and had formerly considerable landed property in that province.

THOMAS PAU HENNING.

Leigh House, Wimborne.

PRINCE OF WALES AND PRINCESS ALEXANDRA (3rd S. iii. 204.)—The grandsons of George II., by his daughter Mary (Charles and Frederick), were not Landgraves but Princes of Hesse Cassel: the same remark applies to his great grandson, William, grandfather of the Princess Alexandra.—(Koch.) T. J. BUCKTON.

SHOREHAM SEAL (3rd S. iii. 210.)—For the understanding of the motto it is necessary to premise that a *hulk* is a vessel unseaworthy and laid up in harbour, and that Shoreham means *shore-home*. The translation, I think, is, "By this representation of a hulk, so I, the mouth of a harbour, am called by name, O ye Ignorant;" the Latin, slightly altered, being, "Hoc hulci signo vocor os sic nomine, O igno[rantes]." At Old Shoreham there are still some Danish remains; and New Shoreham is as old as the Norman Conquest, by which time Old Shoreham had been already shored up; itself being preceded by Bramber, five miles above, whither sailing vessels, long ago, resorted, and near which anchors are sometimes dug up. New Shoreham gives place now to Kingston-by-Sea, or *Bowsey*, or *Bucey*, but whether a corruption of *by sea* or from the family, *Bucey*, is doubted by local antiquaries. The river Adur may at length make its embouchure at Hove, and afterwards at Brighton, if we may judge of the future deposit of shingle by the course it has pursued the last eight or ten centuries. The importance of New Shoreham, in the time of Edward III. (1346), may be judged from its supply of ships to the navy, being exceeded only by Fowey, in Cornwall, Yarmouth, and Dartmouth, and being greater than that of London, Newcastle, Hull, and all other English ports, except Plymouth, which sent the same number (26). T. J. BUCKTON.

PROVERBIAL QUERY (3rd S. iii. 209.)—Compare:—

1. "Prayer and provender hinder no man's journey."

The outlandish proverb which the country parson doth pleasantly use.

2. "Mass and meat never marred work,"—

And their equivalents in other languages.

SANCHO.

"Meals and matins minish never" is, I suppose, equivalent to the old proverb: "Prayer and pro-

vender hinder no man's journey." In "Like lips, like lettuce," clearness is sacrificed to alliteration; but the meaning cannot widely differ from "Like loves like," &c.

Where did MR. HAYNES meet with these proverbs?

JOB J. BARDWELL WORKARD, M.A.

JOHN ROBOTHAM (3rd S. iii. 209.)—In answer to the question of MESSRS. COOPER, I have pleasure in informing them that the *Exposition of Canticles*, by Robotham, was published in 1652, not 1651; and that it was not a posthumous publication. Besides the *Exposition*, he was author of two smaller works: the one bearing date 1654, when he was "preacher of the Gospel in Dover," and the other 1669. He was "formerly of Chichester." Having the whole of Robotham's books in my library, I shall be glad to let MESSRS. COOPER have the loan of them, or such biographical details as the Epistles, Dedications, &c., contain, if wished.

R.

THE DOCTRINE OF THE OLD AND NEW TESTAMENT (3rd S. iii. 150.)—The book inquired for by H. B. is an anonymous one, bearing the following title:—

"The Doctrine of the Bible; or, Rules of Discipline. Briefly gather'd thorow the whole Course of the Scripture, by way of Question and Answer. 'The knowledge of holy things is understanding,' &c.—*Prov.* viii. 15. London: Printed for Edw. Brewster, in S. P. Ch. Yard, and M. Wotton, at the Three Daggers in Fleet St., and G. Conyers at the Ring in Little Britain. 1699."

The volume has no introductory matter, and must have been a popular manual, for mine is a copy of "The One-and-thirtieth Edition."

J. O.

[The copy of this work in the British Museum is much earlier: "London, Printed by T. Snodham and Thomas Panier, and are to be sold at his shop in Iuie Lane." 1621, 16mo. The copy in the Bodleian is without date.—ED.]

THE WALKINSHAW'S OF BARROWFIELD (3rd S. ii. 457; iii. 32.)—The following notice, which I extract from the *Scots Magazine* for 1794 (p. 735), amply confirms the accuracy of the suggestion I used the freedom to make, under the first of the above references; and as to which your correspondent J. B. expressed himself satisfied in the other. It shows also what ultimately became of the lady in question.

"November 11 (1794). Died at London Mrs. Catherine Walkingshaw, in the 79th year of her age, daughter of the late John Walkingshaw of Barrowfield."

G. J.

Edinburgh.

BOSCABEL OAK (3rd S. iii. 46, 95.)—A full account of this oak—with quotations concerning it from Blount (1660), Evelyn (1662), Rev. G. Plaxton (1690—1703), Stukeley, Rev. J. Dale, Hughes—will be found in *Boscobel: A Narrative of the Adventures of Charles the Second after*

the Battle of Worcester. Second Edition, enlarged. Wolverhampton: William Parke. London: Simpkin, Marshall, & Co. 1859. (See pp. 56—60, 71.) A representation of the oak is given among the many plates that illustrate the work; together with the history of the present tree, its dimensions, a copy of the inscription (now removed) placed upon it by Sir Basil Fitzherbert, and other interesting particulars. It is also said, "It is generally believed that some saplings from acorns of the old tree were planted in St. James's Park." The original query concerning the "Boscobel Oak" in these pages, referred to a tree in Hyde Park. The work above-mentioned is published anonymously; but was written by the Rev. George William Dodd, Curate of Donnington, assisted by Capt. Abbott and William Parke, Esq. Palmer's and Crowquill's *Wanderings of a Pen and Pencil* (chapter ii.) may also be consulted on this subject of the Boscobel Oak; also an article on "Boscobel" in *Household Words* for May 29, 1858. CUTHBERT BEDE.

LORD PLUNKET (3rd S. iii. 167.)—D. R. P. may be glad to know that in the year 1826 the late Dr. Miller, of Armagh, published an 8vo pamphlet entitled *The Policy of the Roman Catholic Question Discussed, in a Letter to the Right Honourable W. P. Plunket*; and that "an answer," entitled *Historical View of the Catholic Question; in a Series of Strictures on Dr. Miller's Letter to Mr. Plunket*, by "a Presbyterian Layman," appeared in the following year. There was an acquaintance of long standing between Lord Plunket and Dr. Miller, both having been elected scholars of Trinity College, Dublin, in 1782. (*Dublin University Calendar*, 1863, p. 293.) See also the *Dublin University Magazine* (1841), vol. xvii. p. 676. ABHBA.

BISHOP KEN (3rd S. iii. 176.)—As the investigation of the correct text of Bp. Ken's three hymns has become so general, perhaps it will be well to give every fresh discovery upon the subject that may come to hand, which may help to clear up the mystery.

According to Mr. Lathbury, "It will be necessary to produce an edition prior to 1710 with the alterations," before the text of 1712 can be assented to.

Though it is not in my power as yet to do this, I think that I can throw most material light upon the subject by the discovery of the following work, of the date of 1709:—

"A New-Year's Gift; in Two Parts; to which is added A Morning and Evening Hymn. By Thomas, late * L. B. of Bath and Wells. The Third Edition with Additions. London: Printed by W. Onley, 1709."

* The Bishop died March 19, 1710 [1710-11]. The date of this book is 1709.

The volume has the portrait of the Bishop without any letter-press underneath. Preface signed A. B.

The remarkable mutilation of the two hymns require their being placed before the readers of "N. & Q.," as well as to prove that the alteration of "Glory to Thee, my God, this night," to "All praise to Thee, my God, this night," did appear as early as 1709. DANIEL SEDGWICK.

Sun Street, Bishopsgate.

[Although we cannot find space for the two hymns, we must congratulate our correspondent in possessing a literary curiosity not to be found in the Catalogues of the British Museum.—Ed.]

Pews (3rd S. iii. 179.)—The following extracts are from the will of Roger Roe of Swanscombe, co. Kent, husbandman, dated March 4, 1602:—

"For repairing 2 seats or pews in par. ch. of Swanscombe, 5s. That is to saie, the pewe or seate wherein I did sometimes usuallie sitt wherein Cripes and Keyes and other doe now usuallie sitt, and the seate wherein my wiewes have used to sitt."

And again:

"Seats in the par. ch. of Newport Pagnell to be repaired and to be called 'by the names of seates Roe.' One Robert Harvy and my cosin Gardner to make a decent seate neare unto the parishe church for people to sitt on to rest themselves."

The entries are curious, and there is an evident allusion to the separation of sexes in church which prevailed until lately. C. J. R.

SWIFT'S PORTRAIT (3rd S. iii. 152, 219.)—There is a portrait of the Dean in the dining-room of Lion's Den, a mansion still in the possession of the Swift family, three miles from Ballivor, but I suspect it is a poor copy, and not an original.

This is the Swift region, Laracor, the Dean's parish, being distant seven miles, and Swifts and Lightburnes intermarried with Swifts in the Dean's time still residing here.

At Agher Glebe, from a volume in possession of the Rev. Dr. Lauder, I copied, the other day, an autograph note of Swift's, which, from its rough candour is so characteristic of the hand that penned it, that it can scarcely fail to entertain the readers of "N. & Q."

The volume is the first of two:—

"Poems on several occasions, with some Select Essays in Prose. In two volumes. By John Hughes, Esq. Adorned with Sculptures. London: printed for J. Tonnson and J. Watts. 1735."

On the fly-leaf:—

"Sent me by Mr W. Duncomb, the Publisher. 1735. The Author is a Mediocris Poeta. But seems to have been an honest man. JONATH. SWIFT."

"March 13th, 1737-8.—Upon the whole, this writer hath not shown one Single Quality of a Poet in his two volumes.—J. S."

The judgment of the critic, it appears, was not softened by the mellowing influence of time.

O. T. D.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose address is given for that purpose:—

ENCYCLOPEDIA METROPOLITANA. Vol. II. Part II. "Electricity."
LONDON. Vol. XVI. 4to.
ALISON'S HIST. OF EUROPE. Vol. X. 8vo.
MACAULAY'S HIST. OF ENGLAND. Vols. I. and V.
NOTES AMBROSIANÆ. Vol. I.
BYRON'S WORKS. Vol. XV. Moore's 12mo.
TATLER. Vol. I.
BLEAK HOUSE.
VANITY FAIR.
PLUTARCH'S LIVES. Vol. III. 12mo.
MODIE'S EARTH.
SPECTATOR. Vol. I. Ed. 1753.
POPE'S POEMS. Vol. II.
FRANKLIN'S WORKS. Vol. II. 12mo.
ELEGANT EXTRACTS. Vol. IV. 16mo.
PERCY ANECDOTES. Vol. X. 16mo.
FARNES'S APPLIED CHEMISTRY. Vol. II. 8vo.

Wanted by the Library Committee, Mechanics' Institution, Warrington.

Notices to Correspondents.

Among other Papers of interest now ready for insertion, and which will appear in the next or following number, are—

HARVARD GOOSE, by Mr. Pinkerton.
Another Paper by Historicus on THE KNIGHTS OF ST. JOHN OF JERUSALEM.

NOTICEABLE ENTRIES IN REGISTERS OF ALLHALLOWS BARKING.
THE STORM OF 1703.
DRUMS AND FIRES.
ROOD-LOFTS.

BOYLE'S WORKS.
PLACE OF EXECUTION OF CHARLES I., &c.

D. LYNCH. The letter of our Correspondent did not contain the enclosure to which he refers.

INQUIRER. The Prince of Wales took his seat as Prince of Wales and Earl of Chester, having been so created by Patent.

U. C. The riddle was printed in our 2nd S. xi. 449, and explained in the following volume, p. 35.

E. V. The reference to the Rutherford family should have been to our 2nd S. xii. 376. The extracts from the registers of Cambridgeshire declined with thanks.

CPL. The MS. date of publication on the Commonwealth Tracts presented by George III. to the British Museum was written by George Thomason the original collector. See "N. & Q." 2nd S. iv. 412, and xi. 423.

I. J. REEVE. The witticisms are taken from a free translation of the *Jests of Hierocles* (supposed to be by Dr. Samuel Johnson), printed in the Gentleman's Magazine for 1741, p. 478.

NORWOOD EARLE. The air "Rousseau's Dream" was composed by Jean Jacques Rousseau, and is a pantomime tune in his opera *Le Devin du Village*. See "N. & Q." 2nd S. iii. 13, 135.

CARMARTHENIENSIS. Marines were first established with the object of forming a nursery to man the fleet. An order in Council dated Oct. 16, 1664, authorised 1200 soldiers to be raised and formed into one regiment. In 1681, the third regiment of the line was called the Marine Regiment, but the system of having soldiers exclusively for sea-service was not carried into effect until 1688, when two marine regiments were formed.

IGNORAMUS will find ten articles on *Amper*s and (ϕ) in our 1st S. See General Index.

DUNCE SCOTUS. The allusion to the Highland Drover, Robert Mackay, or, as he was commonly called, Rob Donn, i. e. Brown Robert, occurs in Sir Walter Scott's tale of "The Two Drovers." See *Waverley Novels*, edit. 1846, iv. 807. Consult also The Quarterly Review, xlv. 358.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPEO COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, APRIL 4, 1863.

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Notes.

POPE'S IMITATIONS OF HORACE: VIRGIL AND HIS TRANSLATORS.

When Horace wrote his well-known lines, —

"Forte per augustam tenuis *nitedula* rimam
Reperat in cumeram frumenti; pastaque rursus
Ire foras pleno tenebat corpore frustra.
Cui *mustela* procul, Si vis, ait, effugere isthinc;
Macra cavum repetes arctum, quem macra subisti."
Epist. i. 7.

— he in no way offended against the laws of natural history, for we may suppose the treacherous weasel only sought by his apparently friendly advice to enable the mouse to escape the irksome confinement of his sanctuary in order that he might the more readily make prey of him. But I would ask why has Pope, in his "Imitation," reversed the position of the animals, and thus laid himself open to a charge of ignorance of zoology?

"A Weazel once made shift to slink
In at a corn-loft thro' a chink;
But having amply stuff'd his skin,
Could not get out as he got in;
Which one belonging to the house,
('Twas not a man, it was a *Mouse*)
Observing cry'd, 'You 'scape not so,
Lean as you came, Sir, you must go,'"

Of course Pope, whichever word may be found in the text which accompanies his "Imitation," read with me *nitedula*, instead of *vulpecula*, as

given by the majority of MSS. and editions, and which introduces an absurdity into the passage. It is true that Dacier would get rid of this by reading *cameram* for *cumeram*; but did he suppose that the granary was open to the poultry and pigeons to feed or roost in? and if not, what inducement would the lank-ribbed fox find therein? La Fontaine, too, in his fable "*La Belette entrée dans un Grenier*," seems to have fallen into a similar error:—

"La galande fit chère lie,
Mangea, rongea: Dieu sait la vie,
Et le lard qui perit en cette occasion!"

Fables, iii. 17.

For I imagine that one of the *mustelidæ* would be hardly pressed indeed before he attacked the fitches and hams, and such like contents of a *grenier*. It is true that Phædrus (iv. 6) tells us of the worn-out weasel, who "*involvit se farinâ, et obscuro loco abjecit negligenter*," but this was merely a stratagem to induce the approach of the "small deer" of the vicinity, which failing strength no longer allowed him to pursue or attack openly with success. But our translators seemed determined to make the weasel graminivorous. Virgil has correctly —

" . . . populatque ingentem farris acervum
Curculio. . . ."—*Georg.* i. 185.

which Ogilby, leading the way, translates:—

"The weazel plunders the great heap of corn."

This may have been a misprint for *weevil* (*curculio*), the larva of which, as Hoblyn remarks, is exceedingly voracious and destructive in the granary, of which peculiarity the name of the insect is eminently suggestive, "*vermis frumenta corrodens, dictus quasi *gurgulio*, quia nihil in eo ferè præter guttur*." Dryden next, we may suppose, was led into error by his predecessor:—

"The corn-devouring Weezel here abides,"

and the mistake remains uncorrected through his various editions; and, lastly, Warton perpetuates the error:—

"The weazel heaps consumes."

Delille, in his most elegant and correct version, of course uses the right word, which the others might have found in the Delphin and earlier notes:—

"Le charançon dévore un vaste amas de grains,"

adding in a note —

"Il y a dans le text *curculio*: à Lyon le bas peuple appelle 'gourguillon' un petit insecte dont la forme ressemble à celle d'un escarbot, et qui se trouve souvent dans les fèves; on l'appelle communément *calandre*."

Davidson, in his prose translation, has the proper term; so also Sotheby, Hoblyn, Kennedy, &c.

WILLIAM BATES.

Edgbaston.

ECLIPSE AT THE BATTLE OF CRECY.

Froissart, in his account of the battle of Crecy, which was fought on August 26, 1346, A.D. thus describes a phenomenon of weather which preceded it:—

"Entrementes que ces paroles couroient et que ces Génois se reculoient et se détroient, descendit une pluie du ciel, si grosse et si épaisse que merveilles, et un tonnerre et un esclistre moult grand et moult horrible. Paravant cette pluie, pardessus les batailles, autant d'un côté que d'autre, avoient volé si grand foison de corbeaux que sans nombre, et demené le plus tempêtis du monde. Là disoient aucuns sages chevaliers que c'étoit un signe de grand bataille et de grand effusion de sang. Après toutes ces choses se commença l'air à éclaircir et le soleil à luire bel et clair."—*Chroniques*, c. 287, vol. xii. p. 358, ed. 1824.

On the word *esclistre* in this passage, Buchon, the editor, has the following note:—

"Plusieurs manuscrits portent, *esclipse*: mais il est certain qu'il n'y eut point d'éclipse le 26 août, jour de la bataille de Crécy; ainsi cette leçon ne sauroit être admise, à moins qu'on n'entende par le mot *éclipse*, l'obscurité qui précède ordinairement un grand orage."

Although some modern historians have stated, on the authority of this passage, that an eclipse of the sun took place at the battle of Crecy (see Lingard's *Hist. of Engl.*, vol. iv. ch. 1), yet the context shows clearly that a thunder storm, and not an eclipse, is meant. In the catalogue of eclipses, in the *Art de Vérifier les Dates*, vol. ii., it is stated that the only eclipse of the sun which occurred in the year 1346, fell on the 22nd of February at four A.M., and was visible in Central Asia.

The word *esclistre* signifies lightning. Cotgrave (*Dict. of the Fr. and Engl. Tongue*, ed. 1632), has *eschisser*, to squirt, and *eschissoire*, a squirt; he explains *esclistre* as *fouldre* (or *foudre*). Roquefort, *Glossaire de la Langue Romane*, explains *eclistes* as *éclairs*; and cites "dunkes vint soudainement *eclistes* et tonnoires et si grant force de ploge, ke cil ki l'avoient pris a gardeir, ne porent pas soffrir la grandece de la ploge," from the *Dialogues de St. Grégoire*, liv. iii. ch. 12; which in Latin is as follows: "repente *coruscationes* et tonitrua, et tanta vis pluvie erupit, ut hi qui eum custodiendum acceperant, immensitatem pluvie ferre non possent."

The French *eschisser*, and the corresponding Italian word *schizzare*, *exilire*, are both evidently derived from the German *schieszen*. On the other hand, the Italian *schizzo* and the French *esquisse* appear (as Diez points out) to be formed from the Latin *schedium*. G. C. LEWIS.

FOLK LORE.

HOOPING COUGH.—A gentleman, whom I met the other day at a dinner party in the country, told me that in some parts of Yorkshire "owl

broth" is considered a specific; and that he had shot these birds several times, at the request of cottagers, in order that they might be able to prepare it for children afflicted with whooping-cough. W. J. BERNHARD SMITH.

Temple.

RUSTIC SUPERSTITIONS.—

"Called upon Mrs. H., found her child very ill, and the air of the room intolerable. The mother informed me that a neighbour had told her to get a sheep's melt, and put it to the soles of the child's feet, and that it would save its life if anything would. She had done so, and this was the third day since the application; but it did not appear any better, so she thought of taking it off as the smell made her poorly herself. I advised her to do so immediately, or she might expect herself and the other children to be ill with fever. The amount of ignorance and superstition amongst the mass of the people, relative to supposed remedies for different diseases, is quite amazing, even amongst the comparatively well informed and intelligent in many respects.—Mrs. C. told me that her sister suffered from full throat, and that she had walked ten miles to have it rubbed with a man's hand that had been drowned; as they were told that was a certain cure.—Mrs. R.'s daughter had suffered a long time from rheumatism in her hands, and had tried 'bout everything': at last she cured it by putting the skins of red herrings on every morning for a week. Although she was a Dispensary patient, and took the medicine prescribed, she believed the herrings and they alone performed the cure."—Extract from *The Book and its Mission*, March 1863, p. 69.

E. D.

SPIDERS.—In this county (Kent), I have often heard the following couplet:—

"If you wish to live and thrive,
Let a spider run alive."

In Hampshire, if a cobweb is seen, "it is a sign that the housemaid wants kissing." On inquiring the meaning of this expression, I was told that when the maid is saluted she naturally holds up her head, and thus becomes aware of the neglect.

Æ.

GOOD FRIDAY BREAD.—I recently met with the following piece of folk lore in Warwickshire, which is new to me, and may prove interesting to your readers.

A lady inquired of a labourer's wife how her neighbour's little son was? And the latter replied, that he had been very poorly with the bowel-complaint, and nothing his mother gave him did him any good. "So," she continued, "I took him a piece of Good Friday bread, and grated some of it in a little brandy. The child took it, and it cured him!" "Good Friday bread! and what is that?" inquired the lady, who received for answer:—"Bread made and baked on Good Friday: it never goes mouldy, and is very useful grated in brandy as a medicine. The piece I have now has been baked seven or eight years. It is quite good, but very dry. I remember my mother having some that had been made more

than twenty years. I always keep it wrapped in paper in a box upstairs." C. T.

JOSS WEDDINGERS.—Can any of your correspondents give me the origin and meaning of the following custom? In the village of Mickelfield, about ten miles east of Leeds, it is the custom on the second day of the feast (June 25th) for about a dozen of the villagers, dressed in their best garb, and wearing a white apron, *à l'épiciér*, to carry a large basket (generally a clothes basket) to each farm-house in the village, the occupier of which seems to consider it his bounden duty to give them a good supply of confectionery of some kind to take away with them, and ale *ad libitum* to drink in his house; for I recollect the recurrence of many feasts, and with them the due observation of the custom, but I never knew the "Joss Weddingers," as they call themselves, have cause to grumble at the lack of good things they receive. This may be a very incorrect attempt at the orthography of their name, but I never saw it spelt, and have been compelled to follow the rustic pronunciation. A. E. W.

A FAIRY'S BURIAL-PLACE.—While I was a resident in Edinburgh, either in the year 1836 or 1837, I forget which, a curious discovery took place, which formed the subject of a nine days' wonder, and a few newspaper paragraphs. As I remember the circumstances, they occurred after this manner. Some children were at play at the foot of Salisbury Craigs, when one of them, more venturesome than the others, attempted to ascend the escarpment of the cliff. His foot slipped, and to save himself from a dangerous fall, he caught at a projecting piece of rock, which appeared to be attached to the other portions of the cliff. It gave way, however, beneath the pressure of his hand, and although it broke his fall, both he and it came to the bottom of the craig. Nothing daunted, the hardy boy got up, shook himself, and began the attempt a second time. When he reached the point from whence the treacherous rock had projected, he found that it had merely masked the entrance to a large hole, which had been dug into the face of the cliff. This excavation was filled by a great number of little coffins, about four inches long, very carefully finished, covered with cloth, and with little handles, and all the other embellishments which the undertakers consider necessary to respectability. Some of the coffins were very much decayed, with the cloth hanging in tatters, as though they had lain in their receptacle for many years. Others were quite fresh and new, and all were carefully laid in tiers, with small slabs of stone between each row. The oldest coffins lay lowest, and the uppermost tier looked as if it had been deposited very recently. On examination, they were all empty, and the children dragged them

out, broke up the decayed toys, as they considered them, and carried home those which were in a good state of preservation as play things. I do not remember that any satisfactory solution of the mystery was ever given, but some of your Edinburgh readers and correspondents may remember the circumstance, and throw some light upon it.

JOHN PAVIN PHILLIPS.

Haverfordwest.

WOLFFENDEN FAMILY.

I have lately come into possession of a 4to volume containing *The Booke of Common Prayer*, R. Barker, London, 1633 (but at the end dated 1632); *The Genealogies*, Cum Privilegio (no date); *The Holy Bible*, R. Barker, 1630; *The Booke of Psalmes*, imprinted by I. W. 1633. A leaf gone at the end.

On the back of the title to the New Testament, and of the last leaf of the same, is written as follows, being the family register of our countryman James Wolffenden, then settled in Hamburg:—

"1659. Anno 1659, the 14 of february, In Hambrow Att our English Church was James Wolffenden & Mrs. Anna Clarke, married By Doctor Jeremia Elsbrow. The Lord Send his Blessing vpon them, &c.

"1659. The 29 7ber [September] It pleased God safly to deliuer my wife of hir first Child, being A daughter about halff one A Clocke at noon, & forthwith was Baptised by doctkor Jeremy Elsbrow, and named Katerina. Wittnesses weare Mr Edward Holfford, my mother K: Wolffenden, & mist. K: Ship.

"1659. The 6 of October, It pleased god about halff one of The Klocke to Call for our Sayd Child Kateron out of this world to his marsey.

"1660. The 30 of August, A° 1660, It pleased god Saffly to deliuer my wiff of hir Second daughter In the morning about 7 of the Klocke, & the 2 of September being Sunday, was Baptised at our English Church by Doctor J: Elsbrow. Wittnesses weare Brother Melchior Wolffenden, mist. Mary Gilbert, & Sister Will. Wolffenden, & named Mary,

"1661. The 12 of may, 1661, about halff three A Klock In the morning, It pleased God to deliuer my wiff of hir third Child we^a was a boy, & the same day being Sunday, was by doctor J. Elsbrow at our hous Baptised & named James. Wittnesses Mr James Harington, Mr Thomas Aswin, Sister Katrein Rynds.

"1662. The 10 of June, Being Tuesday at 12 a Klocke at Nighte, It pleased god to deliuer my wiff of hir third daughter, & the 15 being Sunday was Cristened at our Engellish Church In Hambrow by doctor Jeremy Elsbrow. Wittnesses were mistris Anna Watkinson, Sister Anna Huberts, and Cossen Thomas Aldersey. The Lord Let hir Liue to his glory.

"1662. The 19 of Octob. being Sunday, It pleased god to Call for our Sunne James out of this world to his Marcy.

"1663. The 16 August being Sunday, At 11 A Klock at Night, It pleased god Saffly to deliuer my wiff of hir forth daughter, & on Sunday After, being the 23 Aug., was Baptized at our Eng. Church by doct: J: Elsbrow. Wittnesses weare Mr Nathaniell Cambridge, Sister Bridgett Misenden, Coz. Judeth Gronwolt, Alis Mooli, & was named Bridgett. The Lord Lett hir Liue to his glory.

"Hamb. This 1 7ber, Anno 1664.

"1664. 1 7ber Att Haff Elleuen A Klok, It pleased god safly to deliuer my Wiff of hir 6 Child being A Boy, & the 11 ditto being Sunday was Christened at our English Church by doctor Jeremy Elsbrow, & named John. Witnesses were Sr John Hebdon, Mr Richard Twyford, Mr Tindall. The Lord Lett him Lue to his glory & our Cumfort, Amen.

"1667. 26 Augu. Att Eleuen A Klock at Night, It pleased god Safully to deliuer my Wiff of hir 7 Child being A Boy, & the 1 7ber being Sunday, was baptised (?) *Wilkeu* (?) at our English Church by Mr Tho: Griffin. Witnesses weare brother Melchior, Mr francis orang, & Sister Kateren Ryms, & named Melchior. N.B. Brother Melchior Stood for Coz. Sam: Collemor.

"1670. 9 January Att ¼ past three A Cloke In the morning, It pleased god Safully to dr. my wiff of Hir 8 Childe being a Daughter, and the 16 ditto was Baptised In our English Church Att Hambrow by Mr Thomas griffin, and named Katerin. Wittnesses weare Mr Thomas walker, Cossen Anna, & Cossen Kateren wolffenden, both my Brother's daughters. The lord lett Hir lue to his glory & our Comfort."

GEORGE STEPHENS.

Cheapinghaven, Denmark.

Minor Notes.

BUFFON'S "CORRESPONDENCE."—Monsieur Nadault de Buffon, the grand nephew of the great naturalist, whose name he has assumed and whose *Correspondence* he edited, is about to bring out a second edition of the latter publication, and is anxious to make a last appeal to the collectors of autograph letters for copies or information. Buffon passed several years of his youth in England, and preserved during his life most of the friends of his youth, and corresponded diligently with most of them. Is it possible that so much can have been entirely lost, and that all the letters of Buffon known in England are only those to the Abbé Leblanc, now in the British Museum? M. Nadault de Buffon is also anxious to ascertain if it be possible to find in England any trace of the family of a Mr. Hinckman, the tutor to the Duke of Kingston, to whom Buffon chiefly owes his having become a naturalist.

Any information will be thankfully received by M. Nadault de Buffon, directed either to himself at Chalon-sur-Saône, or to the care of Messrs. Williams & Norgate, London.

BURIAL IN A SITTING POSTURE.—I extract the following from an interesting letter of Archdeacon Tattam relative to the death and burial of the late Coptic Patriarch at Cairo, which appears in the Report of the S. P. C. K. for the present year, p. 93:—

"Persons were placed at the door to keep out the crowd, who ushered me into the room, in the farther part of which was placed the dead patriarch in his chair, clothed in his splendid robes, his feet on a cushion, a crosier in his hand, and a mitre on his head. A chair was placed for me about 8 or 9 yards opposite him, and

a circle was formed from the patriarch to where I sat. The priests and choristers were on each side of the patriarch, and the service for the dead was read and chanted. This continued till after I left at 1.30. At 3 o'clock I went again, when I found the multitude increased by the Armenian and Greek patriarchs, with their priests and banners, and a procession was formed from the room to the church, headed by the patriarchs and their priests, followed by the Coptic Bishops, &c., and last of all by the dead patriarch in his robes, carried by men, followed by a person bearing his chair. He was placed in his chair in his robes in the vault, and the Armenian patriarch read the funeral service over him, and the tomb was closed."

E. H. A.

This custom prevails among the inhabitants of Greece. As soon as one of their bishops or archbishops dies, they put him upon a throne, dressed in his pontifical dresses, and after carrying him with crosses and lighted torches through the streets accompanied by at least one bishop, and many priests dressed in white, four of which carry the throne, having in their hands small white tapers unlighted, and singing, they bring him in the Metropolitan Church, where, after the service, they carry him as he is sitting upon his throne, after taking off his gilt sacerdotal dresses and mitre.

This custom I witnessed myself ten months ago, when I was travelling in Greece, in the Island of Syra, at the burial of its celebrated Archbishop "Daniel," a native of the Island of Chios, and one of the most eminent prelates of Greece.

D. J. RHODOCANAKIS.

THE SEQUESTERED ROYALIST CLERGY DURING THE COMMONWEALTH.—The sad condition claimed for these sufferers for conscience' sake is confirmed by the following entries from the Churchwardens' Account-Book of Allhallows Barking, for the Year 1654, &c. Professedly one-fifth of their former benefices was allotted them, but all sorts of expedients were employed to render this ordinance null and void, and the vast body of the deprived ministers must have been in a destitute condition. Entries like the following are very frequent:—

"Given to a poore sequestered Minister	- -	2s. 0d.
Given to a poore sequestered Minister's	- -	0 6
Widowe	- - - - -	0 6
Given to a Royalist Minister, deprived by	- - - - -	2 0
the Parliament, and destitute	- - - - -	2 0
To Mr Johnson, a worthye Minister, se-	- - - - -	1 0"
questered for his loyaltie	- - - - -	1 0"

JUXTA TURRIM.

COINCIDENCE.—Rule IV. of the Club of Mora Philosophers:—

"That sixpence shall be every night given to the President in order to buy books of learning for the good of the society: the President has already put himself to a good deal of expense in buying books for the Club; particularly the *works of Tully, Socrates, and Cicero*, which he will soon read to the society."—Goldsmith, *Miscellaneous Essays*, Ess. I.

"Go into a moderate church in Scotland, and you may sit out the sermon in doubt whether the minister is even theoretically acquainted with the Christian scheme. You hear nothing but a cheerless morality falling from his lips, delivered in a cold, monotonous, unimpassioned tone. You see that his heart is not in his work; that he preaches only because he is paid for it. He is inculcating precisely the same moral truths as are to be found in the *works* of Plato, Socrates, and the other ancient philosophers."—*Joseph Jenkins, or Leaves from the Life of a Literary Man*, vol. iii. p. 89, London, 1843.

FITZHOPKINS.

MARRIAGE ODES.—Upon the occasion of the marriage of Frederick Prince of Wales and the Princess of Saxe-Gotha, congratulatory Odes poured forth from every college in Oxford. These (more than seventy in number) were collected, and printed at the Clarendon Press under the title of *Gratulatio Academiæ Oxoniensis in Nuptias Auspicalissimas Illustrissimorum Principum Frederici Principis Walliæ et Augustæ Principissæ de Saxo Gothe*. I have a copy of this work, and a very handsome volume it is, beautifully printed in 1736.

Dr. Niblett, Warden of All Souls, and Vice-Chancellor, heads the choir, which is closed by John Spence, Professor of Poetry, and Fellow of New College; and in the intervening band are found noblemen and the sons of noblemen, professors and heads of colleges, and a great many gentlemen commoners. There are odes in Greek, Latin, and English; and Jesus College produces one in genuine Welsh; there is a German Ode, and another in Hebrew. Without entering into any discussion as to the merit of these effusions, I can only say that if any of your readers should like to see them, I should be glad to show them the book.

R. W. BLENOWE.

The Hooke, Lewes.

ARCHBISHOP LEIGHTON AND MRS. GREVILLE.—Many of your readers of older years are doubtless familiar with Mrs. Greville's "Prayer for Indifference," and especially with the following lines, forming the eighth stanza:—

"Nor ease, nor peace that heart can know,
That, like the needle true,
Turns at the touch of joy or woe;
But, turning, trembles too."

Had Mrs. Greville been struck with the following passage in Archbishop Leighton's *Works*, and did she retain a recollection of it when she wrote her beautiful poem?—

"The goodness which draws our love doth infinitely transcend our measures and reach; therefore there is a rejoicing with trembling, and an awful love, a fearing of the Lord and His goodness. This is both fear and trust: the heart, touched by the Spirit of God, as the needle touched with the loadstone, looks straight and speedily to God, yet still with trembling, being filled with this holy fear."

C. MARKLAND.

Bath.

Queries.

QUOTATIONS, REFERENCES, ETC.

May I hope for help towards verifying any of the following fragments from readers of "N. & Q.?" The additional kindness of *early* replies will much oblige
r.

Anonymous.

1. *Fortiter pro te, suaviter pro me, Domine*, saith the Father.

2. He that is a lord is he that hath *Dominum et personam*, right to persons and things, *pro arbitrio*.

3. The saying is true, *Qui nimis amat, nimis dolet*.

4. *Non est concors cum Christo ubi est discors cum Christiano*.

5. *Fructus sequitur fundum*.

6. *Lingua malorum est lima bonorum*.

7. *Amor tuus Deus tuus—Animus est ubi amat*.

8. A just man, as the heathen could say, is a common benefit.

9. The very heathen could say that we are then best in soul when we are weakest in body, for then we are most in heavenly resolutions.

10. *Deo servire est regnare—Quanto subjectior tanto liberior*.

11. *Domine quo descendis, &c.* Lord! how far goest Thou? He could not go lower and be God.

12. A Christian may say of Christ that he is *totus in nostros usus expensus*, as one well saith: He is all mine, all expended for my use.

13. *Homo non est natus, &c.*, as the natural man said, A man is not born to subjection, but to honour and government.

14. It is true, *In regno nati sumus Deo, &c.* We are born in a kingdom, &c.

15. As they could say in the Schools, everything hath its perfection by being subject to a superior, except the Highest, who is not subordinate but independent.

16. As one of the ancients saith: If He had gone to heaven another way, He might have come thither Himself; but He could not have helped us that way.

17. *Quanto major facilitas, &c.* The more the facility of not sinning, the greater the sin.

18. The heathen man could say, It is an ill custom to be cavilling against religion, whether in good earnest or in jest.

19. If a man's conscience be his friend, it will make all friendly to him.

20. As lightsome and clear as if the Gospel were written with a sunbeam, as one saith.

21. In Romans x. 14, seq., you have the *Scala Cæli*, as a good old martyr called it.

22. There is a world in the world, as one saith in this. ["Believed as in the world."]

23. Ignorance is the mother of devotion.

[Where do No. 20 and 23 first occur?]

24. Therefore the Schoolmen say well: He enjoyed the presence of God *affectione justitiæ* . . . yet not *affectione accommoda*.

Augustine.

25. As Austin saith, *Quisque domus suæ, &c.* Every man is a stranger in his own house.

26. The world was not overcome by fighting, but by suffering, saith Austin.

27. This will take away all excuse, as Austin argues well. If I had known, saith a wicked man, I would not have done this. Saith he, The pride of thy heart suggests that. Hadst thou not motions and admonitions? &c.

Bernard.

28. Say to thy flesh, with Bernard, Stay thy time.

Bellarmino.

29. Bellarmine saith, that their government was carnal; but it is carnally spoken of him. [Said of the Jewish economy.]

30. O but Bellarmine says, The Prophet speaks this in the person of the wicked. [Of Isaiah lxiv. 6.]

31. Bellarmine's tenet, that faith is better defined by ignorance than by anything else.

Cyprian.

32. As Cyprian saith, that he is either *superbus* or *stultus* that says or thinks he is perfect.

33. This made Cyprian to complain of his corruptions, saying they were bred and brought up with him; and, therefore, feared they would hardly give place to grace, being but a stranger.

Galen.

34. As the heathen man Galen, being stricken into admiration at the admirable frame thereof [the body], breaks into a hymn of praise of the Maker. [Where is this hymn to found?]

Gregory Nazianzen.

35. Lord! I am an instrument for thee to touch, as Nazianzen saith.

Seneca.

36. No perfunctory thing can please God. To this end, as Seneca says, of performing of duties natural, so in religious duties; there is required first a right judgment of the nature of the thing we do, secondly an affection to do it.

Salvianus.

37. *Homo sum*, said Salvian, *secreta non intelligo*.

Theodosius.

38. Be therefore of Theodosius his mind; value thyself according to thy measure in grace and assurance of salvation.

Lactantius.

39. Therefore Lactantius saith, religion is the true wisdom.

AN OLD ADAGE.—A certain lord having a considerable degree of animosity against a Bishop of Durham, whose father was a *cooper*, sent to the bishop a large *ivory barrel*, requesting him to put on three new hoops, which doubtless had been removed for the purpose. The bishop ordered three gold hoops to be made, and the following inscriptions engraved upon them:—

On the First.

"When Adam delv'd and Eva span,
Where was then the gentleman?"

On the Second.

"As men grew learned, they grew wise,
From thence *gentility* did arise."

On the Third.

"No matter *what I was*, or how!
I am Bishop of Durham *now*."

The barrel when finished was sent home to the noble lord, and from the meek conduct manifested by the bishop, matters were amicably settled, and friendship ever afterwards subsisted between them.

The above is extracted from a little book called *Churchyard Gleanings*. Can you tell me the authority for this story, and who was the "certain noble lord," and also the Bishop of Durham?

G. W. M.

REV. W. BARHAM.—Can any of your readers give me any account of the Rev. W. Barham of Trinity College, Cambridge, who published about 1843, a poem (in six cantos?)? An oratorio called "Calvary," the words by the late Rev. Mr. Barham of Trinity College, Cambridge, was performed in London in 1845. Was this the same Mr. Barham?

R. I.

BELL INSCRIPTION.—I see your views upon the Madingley bell, which I visited, are the same as my own; but the enclosed, which I met with in my researches through Rutlandshire, has hitherto baffled the attempts of antiquaries. At Lyndon (S. Martin), so long the residence of Mr. T. K. Arnold, there are four bells (three cracked by the way); and on the first are these words:—

"NVNC MARTINE EGO CANA VOBIS ORE IVCVND
REMMEGDHVNTE, 1591."

Now what "remmedghunte" means, I am at a loss to imagine; but some say it is "remugiente," which is improbable I think; others, that it is "Remmedg—Hunte," the churchwarden's name. In the next place "cana" is deserving of notice, as it is either *cano* or *canam*. Next, "Martine vobis" = "O Martin, to ye,"—which is again peculiar Latin. And next, if "remugiente" is correct, there are two epithets to one word. Any hints on this legend I should be obliged for.

J. M. N. OWEN.

Clare College.

BURNET'S MSS.: LETTERS OF CARDINAL POLE. There are several of the records in Burnet's third volume for which reference is made to MSS. *penes me*. These are not at all likely to be in the volume about which I wrote to you a few days ago (*antè*, p. 166). They apparently came to Burnet from Sir William Coventry. It is very singular that though they were in print so long before Quirini's edition of *Cardinal Pole's Letters* was published, no notice is taken of them there, though they comprise no less than fourteen letters to or from Cardinal Pole, eight of which are not in Quirini. If any tidings of the originals of these letters are heard of, I shall be extremely glad to be informed of them.

NICHOLAS POCOCK.

5, Worcester Terrace, Clifton.

WILLIAM CAXTON.—The following imprint appears at the foot of the title-page of an edition of the well-known play of "*George Barnwell*. London: Printed for W. Caxton in the Strand, 1762." Can anyone tell me anything of this namesake of our prototypographer, and whether other publications with a similar imprint are known? Surely

no end could have been answered by the assumption of the name.

WILLIAM BLADES.

11, Abchurch Lane, City.

JOHN FITZGIBBON, EARL OF CLARE. — Can any of your Irish readers tell me where Lord Clare, the well-known Lord Chancellor of Ireland, was born? The event took place in the year 1749, and (I think) at Donnybrook, in the neighbourhood of Dublin; but the date merely is mentioned in any biographical memoirs of his lordship within my reach. The Donnybrook parish register of baptisms, as I have ascertained, throws no light upon the matter.

If I mistake not, I have read of Donnybrook as the place of his birth, but I cannot recollect in what publication. His father, who was an eminent barrister, and is said to have realized a property of 6,000*l.* per annum, had a house at Donnybrook in 1763 (if not before that year), and for many years after, and his second sister, Miss Elizabeth Fitzgibbon, was married there, 12th June, 1763, to the Hon. William Beresford, who became Archbishop of Tuam in 1794, and was created Lord Decies in 1812. (See Blacker's *Brief Sketches of the Parishes of Booterstown and Donnybrook*, pp. 79, 170.) How many Irish prelates (besides Archbishop Robinson of Armagh, Archbishop Agar of Dublin, and Archbishop Beresford of Tuam) have been created temporal peers?

Having mentioned Miss Fitzgibbon's name, I may be allowed to add the following short paragraph respecting her, as given in Walker's *Hibernian Magazine*, 1807, p. 574: —

"Mrs. Beresford [who died in 1807] was forty-four years a wife, and a most interesting example of conjugal affection; her daughters were all married at very early ages, and have proved the most amiable of wives and mothers, worthy of the domestic and virtuous habits they were educated in."

ABHEA.

DERIVATION OF CHURCH. — Dean Trench tells us in his *Study of Words*, 5th ed. p. 67, that our word church came to us from the Greek, *κυριακή*, through the Goths; but is the Gothic form of the word preserved? and if it be, what is it? It is not in the list of Greek derivatives appended to Massmann's edition of the Mæso-Gothic Bible of Ulfilas (Stuttgart, 1857); and if it be not found in any other fragments of Gothic literature, in which of the old German dialects does it occur? and in what form previously to its arrival in the Anglo-Saxon? D.

DENNIS FAMILY. — I trace the Dennises — who bear, Gu. a bend engr. az. between three leopards' faces or, jessant-de-lis of the second — for five generations, up to Robt. Dennis (living at Limehouse, 1732); who married Eliz. daughter of John Mason by Sarah his wife, daughter to Thos. and

Eliz. Rawlinson. This Robert was descended from the Gloucestershire family, of which very extensive pedigrees are given in several Harl. MSS.

I shall be particularly obliged for any information that will assist me in tracing back the said Robert Dennis for one or two generations, so as to show his descent from the Pucklechurch family.

There are some published pedigrees of this family. In what works are they to be found?

Burke and others give the arms and crest incorrectly; the former should be as above. The crest is a wolf sejant-rampant ar. collared and chained or, and may be found in Cott. MS. Claud. c. iii. fol. 175 b [157 b]; but here the wolf is not drawn *sejant*, but by its side is this note: "Quære si forte sederet vel hoc modo surgeret lupus?" I have not found this crest in any other book. Where is it given correctly? The motto now used is, "Dieu et la Mer."

The above-named John Mason was son of John, who died Nov. 19, 1684. Whom did the latter marry? And was it from Sir John Mason, Knt., "the eminent statesman of five reigns," or from his brother (Thos.?) that he derives?

SAMUEL TUCKER.

5, Camden Place, Blackheath.

DUBLIN NEWSPAPERS, 1725-1727. — A short time since I purchased a thick folio volume, containing a very curious collection of Dublin newspapers, on single sheets of different sizes, and arranged in chronological order, from January, 1725, to December, 1727. There are many numbers of each of the following: —

1. The Dublin Post-Man (published by G. Needham and R. Dickson).
2. The Dublin Journal (Geo. Faulkner).
3. The Dublin Intelligence (G. Needham and R. Dickson).
4. The Dublin Mercury (T. Walsh).
5. The Dublin Courant (Thomas Hume).
6. Faulkner's Dublin Post-Boy (Geo. Faulkner).
7. The Castle Courant (T. Walsh).
8. The Dublin Gazette (Preflick, Rider, and Thomas Harbin).
9. Pue's Occurrences (Thos. Walsh, for Eliz. Pue).
10. The London Post-Man (Thos. Hume).
11. The Dublin Mercury (G. Walsh).
12. Dickson's Dublin Post-Man (G. Needham and R. Dickson).
13. The Country Gentleman (Geo. Faulkner).
14. The St. James's Evening Post (C. Carter).
15. The Dublin Gazetteer (George Faulkner).
16. The Dublin Gazette; or, Weekly Courant (Thos. Hume).
17. The Flying Post-Man (N. G.).
18. The Whitehall Gazette (Richard Dickson).
19. The Dublin Postman (Manning).
20. The Post-Man (G. N.).
21. Walsh's Dublin Post-Boy (Thos. Walsh).
22. Walsh's Dublin Weekly Impartial News-Letter (Thos. Walsh).
23. The Dublin Gazette (Christopher Dickson).
24. The Dublin Gazette (J. Gowan).

25. Dickson's News-Letter (Christopher Dickson).
 26. The Flying-Post (Christopher Dickson).
 27. The Dublin Post-Boy (James Hoey).

Two or three in the foregoing list may appear to be identical; but they are, if I mistake not, distinct publications. If it be desired, I may be induced to trouble you with some curious particulars. Meanwhile I would observe, that, considering the size and population of the Irish metropolis in the early part of the last century, the fact of the publication of at least twenty-seven Dublin newspapers is not a little remarkable. How many more were published at the same date I am unable to say; but probably there were some besides those contained in my volume. I shall feel much obliged to any reader of "N. & Q." for additions to the list. ABHBA.

HERALDIC QUERIES.—Can you inform me what were the arms borne by the families of Pindar, of Wellingborough; Freeman, of Irchester; Griffith, of Carnarvon; Tounson, of Northampton (Robert Tounson, Bishop of Salisbury, 1660); How, of Abbat Langley, Herts; Wood, of Littleton, Middlesex, formerly of Blakeney, Norfolk?

UYTE.

Cape Town, S.A.

What branch of the Cliffords bore the following coat, and when first used?—Gules a chevron, with 3 talbots' heads, erased or.

SUBS. AB ORIGINE.

MAJOR-GENERAL LAMBERT.—Major-General Lambert is included by Granger, in his *List of Artists* (vol. iii. p. 137), and is said to have painted flowers. Are any paintings of his known to be in existence?*

P. S. CAREY.

OLIVER CROMWELL.—Who was the author of—"The Perfect Politician, or a full View of the Life and Actions (Military and Civil) of O. Cromwel: containing also a History of the late Civil War, so far as he was concerned therein. The Second Edition. Whereunto is added his Character, and a compleat Catalogue of all the Honours conferr'd by him on several persons. 'Qui nescit dissimulare, nescit regnare.' London, Printed in the year 1680."†

Then follows "To the People of England," four pages, ending thus:—

"Country-men! Read over this small manual, and then consider how finely you have fought yourselves into LIBERTY. Vale. J. S."

283 pp. small 8vo, and the catalogue of honours. No printer's name being given, and only initials to the Address, some explanation seems necessary. E. D.

[* That the son of the General cultivated a taste in art is evident from a passage quoted by the late Joseph Hunter in "N. & Q." 2nd S. iii. 473; but he wished for more decisive evidence than a statement by Walpole that the General himself was "a good performer in flowers."—Ed.]

[† The first edition appeared in 1660, 12mo.—Ed.]

OXFORD AND CAMBRIDGE DEGREES: PRECEDENCY.—Is there any settled rule in respect to the precedence of these Universities, one over the other? In a mixed public proceeding of graduates, does a B.A. or A.M. of Oxford precede the B.A. or A.M. of Cambridge? Or do they equally rank with each other according to the year of their graduation? S. E. G.

PRISONERS TAKEN AT MODBURY CASTLE.—Vicars says, in his *Parliamentary Chronicle*, "In 1662 the parliamentary captains surprise Mr. Champernon at Modbury Castle, take divers prisoners, convey them to Dartmouth, and ship them for London by one Captain Plunkett." Were they actually sent to London, and to what prison? CORRESPONDENT.

PRINCE CONSORT'S HYMN.—There is a hymn commencing, "When my last hour is close at hand," and which is said to have been much admired by the late Prince Consort, and is now called after him. Who is the author of it, and in what collection is it to be found? I have some confused idea that his Royal Highness composed a tune for a favourite hymn. Was it for this one? * GEORGE LLOYD.

REYNOLDS FAMILY, ESSEX.—I shall feel greatly obliged to HERUS FRATER (3rd S. iii. 54) if he can give me any information respecting the Milbourne family of Merks, in Great Dunmow, co. Essex, a daughter of which family he describes as the great-grandmother of Chief Baron Reynolds.

THOMAS MILEBOURNE.

1, Basinghall Street.

THE ROMAN ÆRARIUS, ETC.—Niebuhr (*Lectures*, by Schmitz, p. 227, 3rd edition, London), says:—

"An ærarius, who distinguished himself and acquired landed property, was honoured by being registered among the plebeians; and a plebeian, who distinguished himself, was entered in the centuries of the plebeian equites."

A reference to Niebuhr's authorities for these assertions will oblige H. C. C.

"SAUL," ETC.—Who is author of a volume of poems—*Saul*, a dramatic sketch; *Josephine to Napoleon*, &c., published by Kimpton, 1844? Where was this printed? There are several booksellers of the name of Kimpton. Which of them is the publisher?† R. I.

STATISTICS.—Can any correspondent refer me to any sources that would give me information respecting the number of mechanics and labourers

[* The Prince Consort is said to have composed the music to the German chorale, "I shall not in the grave remain," which was sung by the choir at his funeral. A translation of this hymn was printed in *The Times* of Dec. 24, 1861, p. 7.—Ed.]

[† This volume was published by B. Kimpton, Hand Court, Holborn.—Ed.]

in London, and the immediate suburbs; the proportion they bear to the rest of the population, and to each other; the diseases to which each trade is subject; and the mortality in each disease? The information to refer only to the last twenty years.

H. E. W.

SIR W. STONEY.—A MS. in Trinity College, Dublin, mentions that a Sir William Stoney was knighted by Henry VII., and received from him a grant of arms, a copy of which is given. Can any of your correspondents give me any further information about him and his descendants?

B. L.

"TIZON DE ESPAÑA.—Has this curious book—"which neither the influence of the government nor the terrors of the Inquisition have been able to suppress completely" (*vide* Doblado's *Letters from Spain*)—ever been published in this country? I fancy it has been privately printed. If so, perhaps some correspondent of "N. & Q." can kindly inform me by whom?

J. WOODWARD.

New Shoreham.

THE TYLEE FAMILY.—Information is sought respecting the family of Tylee. So far as is known to the writer, Abraham Tylee and his descendants were, and are, the only representatives of the family in this country. He is said to have come from Bath, Somersetshire; and settled first in Gloucester or Burlington county, in the State of New Jersey, at some time between the years 1730 and 1750; and to have finally purchased a township in Burlington. If any of your readers or correspondents have any knowledge of any of the branches of this family in England, and can throw any light upon the subject of this inquiry, I would esteem it a favour if they would do so. D. K. N.

New York.

WAT TYLER.—Where was he buried? F. M.

"THE YOUTH'S CATECHISM."—A pamphlet, entitled *The Youth's Catechism, containing a Brief Account of the Doctrines and Duties of Christianity*, was published in Dublin in the year 1759, and appears to have had a wide circulation. Who was the author? Bound up with my copy is a large body of "notes" in manuscript, filling no less than 579 closely written pages, apparently prepared for the press.

ABHEA.

Queries with Answers.

GODDARD.—Can you inform me whether Mount Goddard Street still exists in the city of London; and if so, where may it be found?

Mr. Ambrose Goddard, M.P. in searching an old chest in his house at the Lawn, near Swindon, found a curious printed circular much worm-eaten, and partly obliterated. It has an ornamental border of twelve engraved shields bearing

the arms of different branches of the Goddard family, interspersed with hearts; between the shields are scrolls with the names Wiltshire, Leicestershire, Star Chamber, Norford, Cheshire, Lincolnshire, Salisbury, Kent. The remainder are blanks. In the centre is the following invitation:—

"There is a friendly Meeting,
of those whose S^r name be
Goddard.

S^r your company is lovingly desyerd only for
Society and Acquaintance.

The times of meeting on the 5th day of every month in y^e years, except on Sunday then on y^e following, from Lady daye to Michaelmas at 6, from Michaelmas to Ladye daye at 4 o'clock in the afternoon.

At the Red Bull behind St. Nicholas Shambles, called
Mount Goddard Streete."

At the beginning and end of the first sentence there are admirable monograms containing the letters of the name Goddard. The impression is from an engraved plate well executed; there is no date, but I think it may be referred to the early part of the seventeenth century. "Goddard, Gutter Lane, Sculpt^r," is inscribed at one corner.

Are there any other instances of such friendly solicitations couched in similar quaint terms?

BENJ. FERREY.

[The locality of Mount-Goddard Street is given by Stow in the following passage: "From the conduit by Paul's Gate, on the north side, is a large street running west to Newgate; the first part whereof, from the conduit to the Shambles, is (of selling bladders there) called Bladder Street. Then behind the butchers' shops, there be now divers slaughter-houses inward, and tipping-houses outward. This is called Mount-Goddard Street, by all likelihood of the tipping-houses there; and the goddards or pots mounting from the tap to the table, from the table to the mouth, and sometimes over the head. Before this Mount-Goddard Street, stall-boards were of old time set up by the butchers, over which they first builded sheds to keep off the weather." (Styrie's *Stow*, fol. 1720, book iii. p. 193.) Some account of the great festival of the ancient and renowned families of the Smiths will be found in "N. & Q." 1st S. x. 463.]

HIGH COURT OF HUSTINGS IN THE CITY OF LONDON.—In whose custody are the records of this court, and how can permission to consult them be obtained?

CPL.

[The Court of Hustings is a court of record, and is of Saxon origin, and designated the house or hall of causes (*Camera Regis*, p. 79). It is the supreme and most ancient court in the city of London (*Lib. Custumarium*, fo. 53), and an appeal lies to it from the Sheriffs' Court by a *Levetur querela*. An attempt was made in 1856 to abolish this court by a clause in the Mayor's Court Procedure Act; but the clause was rejected by the chairman of committees in the House of Lords. On the first Tuesday after Lord Mayor's Day, the new Lord Mayor holds one of these courts, and so alternately on every succeeding Tuesday, except on holidays and during the vacation. The court is held on the raised part of the Guildhall, which is called the hustings, by the Lord Mayor, alderman, and sheriffs, who are the judges, the recorder sitting with them to pronounce the judgments of the Court. When there are deeds to be enrolled, the

clerk of the Hustings attends, and proclaims and recites the deeds. The Town Clerk is the custodian of its records, and application to consult them must be made at his office at Guildhall, between the hours of ten and four.]

QUOTATION.—Who is the author of this remarkable yet truthful couplet? —

"Give God thy broken heart, He whole will make it:
Give woman thy whole heart, and she will break it."

W. H. OVERALL.

[These lines are the conclusion of a poem, entitled, "The Broken Heart," by Edmund Prestwich, a poet of the seventeenth century, who is only known to our literary antiquaries by the following work, *Hippolitus*, translated out of Seneca. By Edmund Prestwich. Together with divers other poems by the same Author. London, Printed by G. D. for George Boddington, at the signe of the Crown in Chancery-lane neere the Rolles, 1651, 12mo. This scarce little work contains Commendatory Poems by Ja: Shirley; Char: Cotton; Cromwel Stanhop; Ric. Rogers; Edward Williams; and Mat. Carter. From one poem (p. 133) it appears that the author was lame.]

PRINCESS CHRISTIANA.—Who was the Princess Christiana of Denmark before she married?

Was Christian VII. succeeded *immediately* by his step-brother Frederick, or first by his own son by Caroline Matilda of England?

Who married the daughter of Caroline Matilda, and who are, or were, her descendants?

ANON.

[The Princess Christiana is the daughter of William Landgrave of Hesse-Cassel. Christian VII. was succeeded on his death, on March 13, 1808, by his son, Frederick VI.]

SONG.—Will anyone have the kindness to finish the second line, and say who is the author of the following song, and where it may be found? —

"Dear Tom, this brown jug that now foams with mild ale."

BATH.

[This once popular song is entitled "The Brown Jug," and is an imitation from the Latin of Hieronymus Amaltheus, by Francis Fawkes, M.A. See his *Original Poems and Translations*, 8vo, 1761, p. 127. It commences —

"Dear Tom, this brown jug that now foams with mild ale,

In which I will drink to sweet Nan of the Vale," &c.

It is also printed in Fairburn's *Universal Songster*, i. 409, edit. 1825.]

Replies.

THE ORDER OF ST. JOHN OF JERUSALEM.

In "N. & Q." (2nd S. x. 460), a correspondent refers to a publication called the *Synoptical Sketch*, which he says "is the best book on the present condition of the English Langue of the sovereign Order of St. John of Jerusalem." I have met with a copy, and have carefully perused it; but only to find how little reliance is to be placed upon its statements.

Thus, I read: —

"... the admission of Knights into the Order was an act performed in the various Langues and priories by their respective priors and executive Councils."—P. 18.

This assertion is directly at variance with the Statutes to which I referred in my last.

After the surrender of Malta, the Grand Master Hompesch sailed for Trieste with a few Knights; and I find the following puzzling observation respecting him: —

"There (at Trieste) the same reasons which prevented the members of the Order from going thither, led De Hompesch immediately to vacate his office, and retire into the seclusion of private life."—P. 21.

What can this mean? Then the writer carefully passes over the interval of the seventeen years between the loss of Malta and the General Peace: —

"It is *unnecessary* to trace minutely the state of the Order through the uncertain politics of the seventeen years which elapsed, between the seizure of Malta and the General Peace. During this transition period, the component Langues remained disintegrated. *But the formality of electing a brother Chief to discharge the office of Grand Master, and thus to preserve the vitality of the Sovereign Institute, was duly attended to;* and since the death of the Emperor Paul in 1801, the office of Lieutenant of the Magistrery, or Grand Master *ad interim* (sic), has been successively filled by the Grand Baillies Field Marshal Count Soltikoff, Giovanni Tommasi, De Gae-vera, Giovanni y Centelles, De Candida, and the Count Colloredo, the reigning Chief."—P. 22. [Throughout this communication the italics are mine, except where otherwise mentioned.]

Here there is a statement that there *actually* is a *reigning chief, elected to preserve the vitality of the Sovereign Institute*. This is an important fact, and implies that the Order could not have been in the disintegrated state in which it is represented to have been.

"In the close of 1814, a General Chapter of the French Langues took place in Paris for the purpose of electing a permanent Capitulary Commission, and declaring the executive Government of the Order concentrated in such Commission, with plenary power to regulate all civil and financial affairs connected with the institution."—P. 23.

This is only a repetition of the words of Sutherland, to which I have already applied the test of the official *Reclamations* of the Commission itself.

"This General Chapter was attended by the Baillies, the Commanders, and Knights representing the three Langues of Provence, Auvergne, and France, and the two Langues of Aragon and Castile; being five of the original component branches of the Order."

But the official *Reclamations* of this Commission make no mention of the representatives of the Langues of Aragon and Castile being present; neither could they, since these two Languages had ceased to belong to the Order in 1802, and had become the Royal Spanish Order of St. John under Charles IV., who had declared himself Grand Master thereof by a royal decree, dated Aranjuez, April 17, 1802: —

"The proceedings were sanctioned, and afterwards confirmed by the Lieutenant of the Magistracy, and the Sacred Council seated in Catania."—P. 23.

This is a further proof that the "executive government of the Order with plenary power," &c., was not concentrated in the French Commission. It must also be kept in mind, that the object for which this Commission of Paris was instituted, was to endeavour to obtain the restoration of such of the possessions of the Order in France as had not been sold, and thereby to revive the three French Languages. See their *Reclamation to the Chambers*, in 1816.

The *Synoptical Sketch* then proceeds to say that "the main achievement" of the Capitulary Commission, was—

"The formal resuscitation of the venerable *Lingua Sexta* (the Language of England), comprehending the Grand Priors, baliwicks, and commanderies, within the dominions of Her Britannic Majesty."—P. 23.

I presume this to mean, that the French Commission formally revived the English Language by recovering the possession of the priories, baliwicks, and commanderies, of which the Order had been deprived by Act of Parliament in the reign of Henry VIII., and again under Elizabeth! And I presume there is as much foundation for this statement, as for that of the *revival of the lapsed charter of Philip and Mary* which follows:—

"By virtue of powers derived from this Commission of the three venerable Languages of France, with the full and entire adhesion of the *Langues of Aragon and Castile* (reservation being made of right to the *Langues of Italy and Germany to concur at time and place convenient*), in three several instruments of convention given under their Common Seal, at the Hotel of the Chancellery in Paris, bearing dates respectively the 14th day of June, 1826; the 24th August, and 15th October, 1827. And having attached to them the signatures and seals of the Vice-President of the Council, the Commander de Dienne, the Count de Feuillasse, the Chevalier de Chastelain, the Chancellor of the Gallic Languages, and others, steps were taken in London, between the years 1826 and 1831, with a view to the re-organization of the *Langue of England*, as one of the component branches of the Sovereign Order of St. John; and as an independent corporation still subsisting under the Royal Letters Patent of King Philip and Queen Mary, bearing date the 2nd of April, 1559. [I presume this is a mistake for 1557.]

"These steps were consummated on the 29th of January, 1831; in accordance with the deliberations and instructions of the French, Spanish, and Portuguese authorities of the Order. On this occasion, at a Chapter of the Knights then constituting the British *Langue*, at which was present an Envoy Extraordinary representing the Continental authorities, the late Sir Robert Peat, Knight Grand Cross of the Order of St. Stanislaus, was installed into the office of GRAND PRIOR OF ST. JOHN, ANGLIA (*sic*); and, together with the Officers forming the Executive Council, was invested with the necessary powers for admitting members and regulating the Order in the United Kingdom."—P. 25.

So, on this occasion, "the Knights then constituting the British *Langue* and Sir Robert Peat,

were invested with the necessary powers for admitting members." Then when, and by whom, were they themselves admitted? And how can this direct violation of the Statutes about the reception be explained? And who were the Spanish and Portuguese authorities of the Order? And who were the "Continental authorities" represented by the "Envoys Extraordinary?" According to the *Synoptical Sketch*, I now perceive that there are *three distinct authorities!* There is authority No. 1: Count Colloredo, the *reigning Chief*, elected as his predecessors were, "*to preserve the vitality of the Sovereign Institute*" (*Syn. Sketch*, p. 22). Then there is authority No. 2: the "permanent French Capitulary Commission, in which was declared concentrated the executive government of the Order, with plenary power," &c.; but whose earlier proceedings are stated to have been sanctioned, and afterwards confirmed by authority No. 1, "the Lieutenant of the Magistracy and Sacred Council seated at Catania" (*Syn. Sketch*, p. 23). Then there is authority No. 3: "the French, Spanish, and Portuguese authorities of the Order did not exist at this date. In these Articles of Convention I read, that "*reservation was made of right to the Languages of Italy and Germany to concur at time and place convenient.*" Were they—the *only two Languages actually in existence at that date*—ever informed of this alleged reservation, or ever consulted? And as these proceedings took place in 1826–7, there has been time enough to obtain their concurrence. Has that concurrence ever been obtained? And lastly, Why is no mention made of the Supreme Authority, the Sacred Council, and the Lieutenant of the Mastership, the "*reigning chief*" elected "to preserve the vitality of the Sovereign Institute?" All this requires distinct explanation, if explanation can be given.

"By proceedings in the Court of King's Bench, on the 24th February, 1834, before Sir Thomas Denman, Knight, Lord Chief Justice of England, the Grand Prior, formally revived the Corporation of the Sixth *Langue* under the Royal Letters Patent of King Philip and Queen Mary, and took the oaths *de fidei administratione*." P. 25.

The *revival of a lapsed Charter* is an impossibility. Yet this statement is repeated throughout the *Synoptical Sketch* on every possible occasion: as for affidavits in the King's Bench, as elsewhere, the oaths are administered by the clerk in open court, but the judge knows nothing of the matter.

"Throughout the quarter of a century which has now elapsed, since the re-erection of the time-honoured banner of the Baptist, the various steps and proceedings of the *Langue of England* have been duly made known to the constituted authorities of the *Langues of the Order on the Continent*."—P. 26.

Since 1802, there have only been *two Languages*—Italy and Germany; therefore, "constituted authorities" can only apply to them. And

if the proceeding of the Langues of England have been duly made known to them, it would be well to learn if they ever acknowledged these communications. And particularly whether the proceedings were ever made known to the supreme authority of the Order, the reigning Chief elected "to preserve the vitality of the Sovereign Institute?"

"Further, through his Excellency the Grand Bailli, Count Christopher Ferretti, Minister Plenipotentiary of the Order in the Lombardo-Venetian kingdom, who visited London in 1843, *special communications* were made to the Executive Chiefs of the Order of the Langue of Italy; *which communications were acknowledged* by a letter from the Grand Bailli de Candida, Grand Master *ad interim*, dated Rome, 17th of August, in that year; since which period, further intercourse of official character has taken place."—P. 26.

The artful manner in which this paragraph is worded is well calculated to mislead the general reader; for it is so put, as to lead to the belief that the Executive Chiefs of the Langue of Italy, and the Grand Master *ad interim*, are one and the same! But the Grand Master ceases immediately on his election or nomination to belong to any Language; and we have already been informed that the Grand Master, *ad interim*, has been elected "to preserve the vitality of the Sovereign Institute;" therefore, he must be the Head of the Order, and not the Executive Chief of the Langue of Italy in particular. Such then being the case, *why are the official communications*, and, above all, *why is the reply*—for we are told that the communications were acknowledged by a letter dated Aug. 17, 1843—*passed over so quietly, and not given?* It would have been better if the communications and the reply had been included in the *Syn. Sketch*; for the suppression of a despatch from the reigning Chief, elected to preserve the vitality of the Sovereign Institute, argues very unfavourably.

"With the seizure of Malta, the Order lost its political power; but neither its *conventional* organisation," &c.—P. 26.

Conventional, or rather *conventional organisation* (for that is what the author evidently means), can only have reference to the *convent*; and as the term "convent" is applied in the Order exclusively to the residence of the Grand Master, or his Lieutenant and the S. Council, &c., we have here conclusive evidence from the *Syn. Sketch* that the conventional organisation, *i. e.* supreme authority of the Order, had not been lost!

And with this admission, it is impossible to understand why no mention is made of the supreme authority of the Order in the transactions of 1827—1831.

Then we have the corporation again:—

"An abeyance of the Corporation in England, for upwards of two-and-a-half centuries, did not prevent the

two last monarchs of the House of Guelf from recognising the Order and wearing its Cross."—P. 28.

They recognised the Order equally as the other sovereigns of Europe have done, and still do. But "the two last monarchs of the House of Guelf" never recognised the "English Language." And an abeyance of a corporation is impossible.

We are now coming to remarkable statements:—

"Since the date of the last General Chapter under a Grand Master, eighty years have elapsed; during which no Conventional Council, representing the eight Langues, has existed."—P. 29.

The *Syn. Sketch* was printed in 1857. Consequently, the above statement takes us back to 1777—a period when *there actually were eight Languages in existence*: for the Anglo-Bavarian Langue had been created, and it was not until 1789 that the three French Languages ceased to exist. Conventional Council is only another term for the ordinary councils; and on referring to the Statutes, I find that either the Conventional Bailiffs, or their Lieutenants, must be present at the ordinary council. But we have just learned that the *conventional organisation* of the Order had been preserved; therefore, of course, the usual councils were held. It is needless to observe, that General Chapters and Conventional Councils are quite of a different character from each other. Yet the *Syn. Sketch* makes them appear to be one and the same!

De novo:—

"Since the date of the last General Chapter under a Grand Master, eighty years have elapsed; during which time no Conventional Council, representing the eight Langues, has existed. *But during this interregnum in the government of the Order, its relations with the Christian Powers of Europe have been continually upheld.*"—P. 29.

We have just learned that the *conventional organisation* of the Order has been preserved, and we are now told that an interregnum in the government of the Order has existed for eighty years, *i. e.* from 1777: so that the Order was *at Malta for twenty-one years without a government!!* But the "continually upholding of relations with the Christian Powers," only proves that there was no interregnum in the government of the Order; for otherwise by whom, or by what supreme authority, could these relations have been kept up?

"In 1815, its ambassadors (who at foreign courts took the place of all those not deputed by kings) were: at London, the Commander Thuisy; at Paris, the Bailli Ferretti; at Vienna, the Grand Prior Colloredo; at Rome, the Bailli Bonaccorsi; in Portugal, the Bailli Carvælo; at Madrid, the Commander Pæz; at St. Petersburg, the Duke of Serra Capriola."—P. 29.

If the names are correctly given, these ambassadors must all have been accredited by the Lieutenant of the Mastership—the reigning Chief elected "to preserve the vitality of the Sovereign

Institute :” for I cannot make out the existence of any other authority of the Order possessing the power to exercise the prerogative of accrediting envoys, or whose envoys would be received.

HISTORICUS.

(To be continued.)

“LORD, FOR THY TENDER MERCIES’ SAKE.”

(3rd S. ii. 125.)

The history of this beautiful little anthem is involved in obscurity, both as regards the words and the music. The former have every appearance of being a translation from the Latin, but I have searched in vain for them both in the original and in the vernacular. It has been suggested that the words might probably be found in one of the early English primers, but my search among these books has not been rewarded with success.

As far as the music is concerned, it is very doubtful if Farrant was its author. It seems from its cadences to be the production of a later era, and may possibly be the composition of John Hilton. In the old MS. Part Books preserved in Ely Cathedral, it is ascribed to him; and Dr. Blow, when transcribing, in the year 1686, a large collection of the compositions of his predecessors and contemporaries, unhesitatingly attributed it to John Hilton. It was also considered to be his composition by Dr. Tudway and by James Hawkins, organist of Ely Cathedral from 1682 till 1720. I believe that it first appeared in print under Farrant’s name in Page’s *Harmonia Sacra*, published in 1800. But the mistake, if mistake it is, of attributing the anthem to Farrant, is of an older date. I have now before me a MS. copy in the handwriting of Dr. Aldrich, who has written the name of Richard Farrant at the end, afterwards crossing it out and substituting in its place that of John Hilton.

Furthermore in support of this argument, I extract the following passage from a notice of this anthem by the Rev. J. H. Sperling in the third volume of the *Parish Choir*, p. 179 :—

“It is well known that Dr. Child, in retirement at his country farm during the great rebellion, composed his beautiful anthems, ‘If the Lord himself,’ ‘O Lord grant the King,’ and ‘O pray for the peace of Jerusalem,’ in confident expectation of the speedy restoration of the Church and Monarchy. My opinion is, that the present Anthem was a contribution from the same unhappy period. The words, at least, seem to indicate this. Its author, unlike Dr. Child, not living to claim it, it was, in the hurry and great demand for MS. Music in our Cathedrals at the Restoration, copied out anonymously, and afterwards ignorantly attributed to Farrant.”

Little of Hilton’s biography is known. He is supposed to have been born in 1575. He was a

contributor to the celebrated collection of Madrigals, *The Triumphs of Oriana*, printed in 1601. In 1626 he was admitted to the degree of Bachelor in Music at Cambridge, and in 1628 elected organist and lay-clerk of St. Margaret, Westminster. He is supposed to have died in 1657. He was buried in the cloisters of Westminster Abbey, where a monument to his memory existed as late as 1737, when an account of the monuments and inscriptions in the Abbey cloisters was drawn up by order of the Dean and Chapter. His tombstone has long since disappeared. There is a tradition that an anthem was sung over his corpse in the Abbey before his body was brought out for interment, but the fact does not seem very probable, as not only the Church Service, but the Liturgy itself, was entirely suppressed by the rebels then in power.

Hilton was the composer of several services and anthems, and all of them of great excellence. I have printed his full Service in D Minor in my *Collection of Cathedral Music*, from an ancient MS. in Westminster Abbey, where it is still sometimes used.

EDWARD F. RIMBAULT.

THE STORM OF 1703.

(3rd S. iii. 168, 197.)

The following account of this event, as recorded at the time of its occurrence, is perhaps of sufficient interest to be preserved in the pages of “N. & Q.” :—

“London (1703). The 26 instant (November), about 11 in the evening, began the most violent storm of wind, being W.S.W., that ever was known in England: between the gusts it resembled thunder at a distance, attended with great flashings of lightening, and continued till about 7 the next morning; blowing down a multitude of chimnies, houses, and tops of houses, whereby a great many people were killed in their beds, and several wounded. It blew down a great number of trees in St. James’s Park, the Inns of Court, and Moorfields, and divers other places; abundance being torn up by the roots, and some of great bigness broken off in the middle. Several spires were beat off the steeples, and great quantities of lead rolled up like scrolls of parchment, and blown off the churches, halls, and houses. A great many vessels, barges, and boats sunk in the river of Thames; and the water flowed a great height into Westminster Hall, and London Bridge was stopped up with wrecks. But it pleased God some were almost miraculously preserved, particularly two young men at a Drugster’s, near Cheapside; the chamber where they lay being broken down by the fall of a stack of chimnies (from a house adjoining), through two floors to them, and carried them down in their bed asleep to the shop; where they were taken out from under the rubbish without any considerable harm. Another person, lying over a stable at Bell Savage Inn, on Ludgate Hill, the floor sunk, and he in his bed, fell into the stable without receiving any hurt. From the country we hear, at Bristol, it blew down a church; and that the tide was so high in the streets, they were forced to pass about in boats; and that a great

many hogsheads of tobacco and other goods were floating about the city, and that the damage amounted to about 150,000*l*. From the city of Wells, that the Bishop of the Diocese and his Lady were killed by a stack of chimnies falling into the bed where they lay. And also, from several other places, that it would be almost endless to enumerate the mischief occasioned by this storm.

"But it was observable that the effects were not so violent in some parts of the north."

These particulars are followed by a "List of Her Majesty's ships cast away," by which it appears that no less than fourteen were lost on that occasion. The number of seamen who perished was 1,523; and would have been greater, but that the vessels were not fully manned at the time.

The House of Commons resolved that a humble address be presented to her Majesty, beseeching that she would give directions for building such ships as she should think fit, to make good the loss that had been sustained, and to assure her Majesty that they would make good the expense. The succeeding January 12, was appointed a public Fast to be kept all over England.

The extracts are from the *Monthly Mercury* (vol. xiv.) for 1703, and are longer than I should have made them had the reference been to any source more generally accessible.

CHARLES WYLIE.

ST. LUKE, THE PATRON OF PAINTERS.

(3rd S. iii. 188, 234.)

No ground exists, except a late tradition, for the belief that St. Luke was a portrait-painter. There is not a trace in Christian literature of such an opinion until four or five hundred years after the saint's death. This obscure legend, however, was opportunely remembered and brought forward when the Iconoclastic controversy was raging: an evangelist was too illustrious an authority on the side of image-worship not to be made the most of, so St. Luke's claims to artistic distinction were loudly insisted on. The only contemporary authority, one who knew him well, calls St. Luke "the beloved physician."*

Painting was in those days considered a far more honourable employment than medicine. Had he therefore practised the higher profession, we cannot doubt that his friends would have designated him by it.

Nicephorus, who flourished between A.D. 758 and 828, and Metaphrastes, who lived at a somewhat later period, are but poor evidences for anything said to have occurred in the first century of the Christian era. Gretzer, the Jesuit, Alban Butler, Ribadeneyra, and others, whose statements are based on these authorities had far too strong

a belief in ecclesiastical legends, and too little knowledge of historical criticism for their opinions to be of value on such a question. The works of the two latter are very valuable compilations, both for the legendary lore they contain, and for the raw material of social history which is scattered through their pages; but the reader ought to bear in mind, when he uses their works, that the object of the writers in producing them was not simply biographical or historical.

An ancient inscription is said to have been "found in a vault near the Church of St. Mary in Via Lata at Rome," wherein mention is made of seven portraits of the blessed Virgin, wrought by St. Luke.* It would be interesting to have the opinion of some competent antiquary on the age, genuineness, and authenticity of this stone. Does it still exist? Several pictures are yet shown, which credulous persons believe to have been the work of this evangelist. There are two at least in Rome; one forms the altar-picture in the chapel "Della Madonna," attached to the Basilica of S. Maria Maggiore. The history of this picture has been corroborated by a Papal Bull, "of which an extract is to be seen on one side of the altar."† Another exists in the church of S. Agostino.‡

These pictures are really specimens of early Byzantine art, and as such are very curious.

Pope Clement XI. encouraged this belief by causing a medal to be struck, in which the tradition is commemorated. On the obverse is the head of the sovereign pontiff; on the reverse, the painter with his symbolic ox at his side, and the easel between them, supporting the canvas on which he is sketching the mother —

"With her Almighty Infant in her arms,"

who is to be seen seated on a bank of cloud a little above the artist's head. LUCY PEACOCK.

Bottesford Manor.

I am much obliged to your kind correspondents for their information connected with the question, whether St. Luke was a painter, &c.

Two gentlemen, who have lived in Rome for some time, have informed me, "that the belief amongst educated persons in Rome who have studied the subject is very strong respecting St. Luke having been a painter." They have also informed me, that a painting of our Blessed Lady, still to be seen in the Borghese Chapel of Santa Maria Maggiore, has been considered from time immemorial to have been painted by St. Luke. Another gentleman tells me, that some years ago he saw in Bologna a painting of the Blessed Virgin, which was venerated for ages, as having been executed by St. Luke.

* Cave's *Lives of the Apostles*, edit. 1840, p. 449.

† Head's *Rome: a Tour of many Days*, vol. ii. p. 361.

‡ *Ibid.* vol. i. p. 423.

* Coloss. iv. 14.

If, according to F. C. H., a tradition existed in the *sixth* century—that St. Luke was a painter—the same tradition must have been in existence in the previous century, and also in the age previous to that, &c. Traditions do not rise up on a sudden. Indeed, that the tradition is *exceedingly ancient and venerable* is evident, from the inscription quoted from Aringhi's *Roma Subterranea* by your learned correspondent. It is to be regretted, that the *date* of this interesting inscription has not been ascertained.

If the original of the print seen by MR. S. REDMOND could be traced, we might be enabled to judge with accuracy whether the portraits were authentic.

May I be allowed to request your correspondent NORTH-PEAT to have the kindness to send to "N. & Q." any further information which he may collect respecting the portraits of our Saviour and his Blessed Mother, said to have been lately discovered in one of the subterranean passages of the old Senate House at Rome?

If the prospectus were authorised by the *préfet de police*, it may contain something of truth or probability respecting the portraits.

JOHN DALTON.

BOYLE'S WORKS: OCCASIONAL REFLECTIONS.
(3rd S. iii. 166.)

The *Occasional Reflections* of the Honourable Robert Boyle is a very interesting work, and its early history is worth recording in "N. & Q." The first edition, bearing the imprimatur Feb. 1, 1664, is a small octavo, with two sets of paging, amounting in all to 493 pages, exclusive of the Dedication, "To Sophronia, my dearest Sister," signed "R. B.," the long Introductory Preface, and Table (together twenty-two leaves), "London, printed by W. Wilson, for H. Herringman, 1665." My copy of this book is a souvenir of a long residence in India, having been picked up at one of the book auctions in Calcutta, and I cannot say, with all the opportunities I have since enjoyed of acquiring books, that I have met with it again; and here, as "N. & Q." is open for remarkable coincidences, let me record the threefold one connected with this book: that I had laid it out in the morning for a note or query myself; fell in with the second edition, in a ramble during the day, quite accidentally; and found, in the evening, that your correspondent had forestalled me! This second edition differs but slightly from the first; the title all black, instead of red and black; the name of the printer dropped; the introductory matter the same, and the paging without break. London, 1669. I am not aware of the existence of any other old edition of the work in a separate form, but I have seen a modern impression bearing the title,

"The Honourable Rob. Boyle's *Occasional Reflections*, with a Preface, &c., by J. Wayland, Jun., Esq. Published for the Benefit of the Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands." Small 8vo. London, Cadell, 1808.

On the face of it there would not appear to be any connection between the philosopher's *Reflections* and the conversion of the negroes, but Mr. Wayland, in his preface, shows their relevancy when he tells us that a mismanaged bequest of "the great Mr. Boyle's," for the Propagation of Christianity among Infidels, had been recovered through the exertions of Bishop Porteus, who, being permitted by the Lord Chancellor to recommend another institution in which the donor's object might be attained, named that set forth in the above title; and the editor, desiring to aid the design, judged that a reprint of the pious and benevolent Boyle's work, would answer that end. Mr. Wayland is a great admirer of the *Occasional Reflections*; the wits of the day, he says, were down upon the book, and to Swift's malicious parody, *A Meditation on a Broom-stick, in the Manner of the Hon. R. Boyle*, he attributes its falling from great popularity into neglect. These *Reflections*, your readers know, are short and pithy, arising mostly out of the incidents of an angling expedition: "Upon Fishing with a Counterfeit Fly,"—"Upon Fishes running away with the Bait,"—for example, although there are many upon more general topics, and a whole section upon the "Accidents of an Ague;" and being the work of a man in general estimation, and on a plan not before attempted, they, no doubt, drew much attention. Granger says, they laid the foundation of that new style of writing, followed up by Flavel, and a host of others, in the spiritualizing of common events and things. For Flavel I would, however, substitute Dr. Spurstow, who rather appears to have first imitated Boyle in his *Spiritual Chymist*, 1666, which is a book remarkably like that under observation, and the rarity of both may arise from Dr. Bliss's presumption that many works bearing date about this period, were destroyed at the printers' in the Fire of London.

J. O.

JOHN M'URE *alias* CAMPBELL.

(3rd S. ii. 5.)

The name M'Ure is a modification of M'Iver, the original name of the Campbells of Ballochyle in Cowal, which was locally pronounced M'Iwer, and variously written in old documents, in accordance with that pronunciation, M'Iwer, M'Ewar, M'Ure, and as I find it in the Black Book of Taymouth, M'Cuire.

The clan Mac-Iver, of which the family of Ballochyle (anciently Dergachie) is an old off-

shoot, can be traced in Argyshire from the thirteenth century, and still earlier in the more eastern parts of the country. It was closely allied with that of the Campbells of Lochow, the progenitors of the families of Argyle and Breadalbane, under whose local dominion the Mac-Ivers of Lergachonzie and Stronshiray, the chiefs of the clan, held till 1595 the hereditary feudal office of Captain of the Castle of Inverary, the principal fortress of the earldom, the Argyle family itself then living at Innisconnell on Lochawe.

In the fifteenth or sixteenth century, the members of the Clan-Iver, in Argyshire, began, in compliance with the policy and wish of their lords paramount, to use the name of Campbell, which, although at first employed as an *alias*, ultimately superseded—as in the case of the Clan-Dugall or Campbells of Craignish, the Clan-Donnachie (Macconochies) or Campbells of Inverawe, and other old septs in the county—the ancient patronymic; later, however, in the Ballochyle family, which was situated at a distance from the main body of the clan, than in the more recent offshoots of the house of Lergachonzie, the families of Kirvan, Ardlarach, Duchernan, and others (now probably extinct), in Argyle proper. Thomas Campbell the poet, I may mention, was descended of the Mac-Iver Campbells of Kirvan. In 1542, Iver, or as it is written, “Ewr Campbell Mac-Ian Vic-Eure” of Dergachie, the lineal progenitor of the author of the quaint but valuable *View of Glasgow*, was infest in Ballochyle. The author, who lived to the age of ninety-six, and whose official signature was the authentication of important documents, probably found it inconvenient or unnecessary to alter the name with which he had begun his public career, although I have no doubt all the other members of the family had done so before his death, and although in designating himself, he used the *alias* of Campbell. My copy of the old gentleman's portrait bears his name—“JOANNES M'IVERUS *alias* CAMPBELLUS, ætat. suæ 79.”

The members of the Clan-Iver, settled previously to the fifteenth century in other parts of the Highlands, retained the original patronymic.

NORTHMAN.

DRUMS AND FIFES.

(3rd S. iii. 166.)

Some information relative to drums and fifes will be found in Grose's *Mil. Antiq.* i. 263—265. That famous antiquary, however, not having attempted to give a history of their introduction into the service, has left it to any industrious plodder of our own day to supply the desideratum.

These martial instruments are of long standing

in the English army, as is proved by the number of drums and fifes that accompanied the expedition to St. Quintin in 1557. The ordnance, too, though an insignificant retinue, compared with later armaments, was permitted to have the services of a fifer. *Harl. MS.* 6844.

Ward, in his *Animadversions of Warre*, fol. 1639, and Barriſſe in his *Military Discipline, or the Young Artilleryman*, sm. 4to, 1639, both show the connection of the drum with the army, and of its importance in peace and war. Neither of these, however, make any allusion to the fife, though it must, at the time, have been a recognised instrument of military usefulness.

In 1622, drums and fifes were instruments of the service. Markham is, I believe, the only writer of this period who speaks of the fife. His 5th Epistle of the 2nd Decade is entirely devoted to an account of the uses of “Drummes and Piphes.” Of these, he states,—

“The Piph is onely an instrument of pleasure . . . it is to the voice of the Drum the Souldier should wholly attend, and not to the aire of the whistle; for the one (which is the Drumme) speaks plainly and distinctly; the other speakes loud and shrill, but curiously and confusedly.” “Yet,” he concludes, “it is most necessary that the Drumme and Piph bee men of verie able, and praise worthe qualities, and of comely and well-shaped proportions, and indued with all those especial Vertues which should adorne a perfect Souldier . . . so they may be . . . close in all Counsels, Temperate in delivering Messages, Stout in performing the will of their Commanders, and faithfull in all their vndertakings.”—Markham's *Five Decades of Warre*, p. 57, sm. fol. 1622.

Charles II. had hautboys in his service, as shown by a warrant dated July 28, 1678, ordering payment for making the “state” clothing of ten hautboys and four drummers. Mackinnon's *Coldstream Guards*, ii. 277, 278.)

Hautboys were in the regiments of dragoons formed for active duty in Ireland in 1689. (*Journals House of Com.* 1 Will. III.)

The Coldstream Guards show hautboys in its records from 1717, perhaps earlier; and the other two regiments of Foot Guards from about 1723. (*Mackinnon*, ii. 331, 332.) A special allowance for making their “state” uniform continued without variation from 1725 to 1784; and a revised scale established that year, continued in force up to the time of Colonel Mackinnon's writing in 1833.

A thick manuscript volume, written in a clear careful hand by William Hetzler, 1734, is in my possession, bearing the title, *Establishments of His Majesty's Guards and Garrisons in Great Britain, Ireland, Minorca, Gibraltar, and the Plantations. With other Matters relative to the Army*. It contains copies of several royal warrants, all dated May 11, 1731, fixing the strength of the different regiments, both horse and foot. Except in a few cavalry corps, all the army had drums, two per company in most regiments, one only being in

each of the invalid and Highland companies. Fifers are nowhere mentioned; but provision was made for forty-six hautboys to the following regiments.

Horse Grenadier Guards of four troops, sixteen hautboys at 2s. 6d. each a day, and as many drummers at a like rate of pay.

Royal regiment of dragoons of six troops, twelve hautboys at 2s. each, and the same number of drummers at 2s. 3d. each.

1st regiment of Foot Guards, three hautboys for the regiment at 1s. 6d. each, and two drummers per company at 1s. each.

A regiment of dragoons of nine troops, in Ireland, nine hautboys, and as many drummers.

Another regiment of dragoons, of six troops in Ireland, six hautboys, and a like number of drummers. The hautboys and drummers of these two Irish regiments received each 1s. 6d. a day.

The hautboys of the 2nd and 3rd regiments of foot guards are not recognised in the King's Warrant of May 11, 1731, although it is known from Mackinnon, that they had a number on their rolls. As they were "state" musicians, their rich clothing being supplied at his majesty's expense, probably they formed no part of the *bonâ fide* regimental establishments.

Brigadier Kane, in his *Campaigns of King William and the Duke of Marlborough*, 8vo, 1747, gives, in one of his plates illustrating his new system of discipline, the strength of a regiment of dragoons reviewed on August 26, 1745, in which occurs one hautboy and two drummers.

The question here arises, what was the hautboy of those days? If it were the same as the instrument now known as the "oboe," which is blown through a reed having a narrow neck, it could not possibly have been of any military utility: nothing indeed could have been so utterly inefficient for manœuvres or parade purposes; and I have adduced the above instances of its existence at different periods in the army, under a remote idea that the hautboy was either a fife, or some instrument akin to it, producing notes of equal shrillness. Whatever it was, the hautboy and drum formed the purely martial band of a regiment.

Grose writes that "fifes were a long time laid aside in our armies, and only revived about 1745 by the Duke of Cumberland, who introduced them into the guards: the first marching regiment that adopted them was the 19th in 1747." (*Mil. Antiq.* i. 265.) This would seem to establish the veracity of Tambour's authorities; but some parts of Grose's statement may fairly be questioned, without serious impeachment of his general accuracy.

Cannon, in his *Historical Record of the 19th Regiment*, p. 12, states, that "in the year 1747, fifes were introduced in the regiments of infantry." This regiment, then, cannot claim any

priority over other regiments generally for adopting the fife; nor can the Coldstream Guards show any precedence in this respect to the line, inasmuch as fifers appear in its ranks for the first time between Dec. 1758, and July, 1759, four being added to the two grenadier companies. (Mackinnon, ii. 401.)

Fifes, seemingly past question, were reintroduced into the service in 1747, and the regiment that first used them was the Royal Artillery. I avow this on the authority of a manuscript I possess, written by Colonel Forbes Macbean of that regiment, who states at p. 12, that "the first fifers in the British service were established in the Royal Regiment of Artillery at the end of this war [1747] being taught by John Ulrich, a Hanoverian fifer brought from Flanders by Colonel Belford, when the Allied Army separated."

Whether or no the credit of reviving this useful instrument is due to the Duke of Cumberland, is not easily determined. In H.R.H.'s service orders appended to Sime's *Military Guide*, 8vo, 1781, the fife is not once alluded to, though much is said about the drum.

From time immemorial the drummer appears to have done his work from musical notes on scraps of paper, or acquired a knowledge of his duty from the practical lessons of an older hand. About 1768, however, the beats and calls of the drum, then used in the service, were put into a permanent shape, and published by Millan of Whitehall, with this title—*The Drummer's Instructor, with the English and Scotch Duty, Beatings, Marchings, Calls, &c.*, by R. Spencer, Drum-Major of the Guards, 1768. Many years later Drum-Major Potter of the Guards published an edition of the *Drummer's Instructor*, which is still to be had at Mr. Potter's, musical instrument-maker, Westminster Bridge.

M. S. R.

Brompton Barracks.

MEANING OF BROW (1st S. vi. 411.)—In looking over some of the old volumes of "N. & Q." I find—"Provincial Words." *Brow* or *brough* (Camb.), a plank laid across a ditch forming a rustic foot-bridge. In East Norfolk this would be called a *ligger*."

It may be interesting to some of your readers to know that this same word, *Brow*, is commonly used in the navy as the technical name for the plank or "gang-board" forming the bridge from a ship to the wharf alongside which it may be lying.

R. N.

PRINTED WILLS (3rd S. iii. 75, &c.)—Perhaps I misunderstand the drift of the lists of printed wills, for it seems to me a list of the wills which have been printed would soon swell to an enormous length. Many of the Chetham Society's publications have printed wills in them, besides

the three whole volumes of them edited by Mr. Piccope. I believe the Surtees Society has printed many wills also. P. P.

RANDAL MINSHULL (1st S. v. 265; viii. 467.)—Two of your correspondents, signing themselves CESTRIENSIS and BOLTON CORNEY, inquire as to the identity of two Minshulls bearing the name of Randal. Absence on the Continent has prevented my seeing the above Query till to-day.

The Randal Minshull, librarian of the Earl of Oxford referred to, was the son of John Minshull, Mayor of Chester, 1711, and great-grandson of Randle Minshull of Hampton, in the county of Chester, who (1606) married Elizabeth, daughter of William Leycester of Warleston and Poole, Mayor of Chester, 1609. This Randal was librarian of the Harleian Library, in the formation and arrangement of which, his letters in that collection prove him to have taken great part. His will was proved June 28, 1762; he left, it is believed, only a daughter, not named in his will. He has attracted the notice of the late Mr. Disraeli.

As to the Randal Minshull, the correspondent of Lord Malpas, and author of *Collections for the Antiquities of Cheshire*, I have, I believe, somewhere an indication of where that volume is to be found, but cannot at this moment lay my hand upon it. VERAX.

CHURCH OF THE CONVENT OF ST. JOHN OF JERUSALEM (3rd S. iii. 229.)—Your correspondent INQUIRER asks, whether the church and convent of St. John of Jerusalem in Ormond Street is connected with the "English Branch of the Order?" As the founder of the church and convent, I beg to state in answer, that they have nothing to do with the supposed "English branch." The Prioress and Sisters wear the Cross of St. John by authority of the Lieutenant of the Grand Mastership, Count Colloredo, and the Sacred Council of the Order. The important official document, of which I sent you a translation (*ante*, p. 252), will further enlighten INQUIRER.

GEORGE BOWYER.

STAMINA (3rd S. iii. 27.)—It is strange that this word has never been used by medical writers, as we find it made use of in a Latin phrase by Willis, the eminent physician, in precisely the same signification as it bears now in English. When consulted about one of the ailing sons of James II., Willis gave his opinion in these words, which proved so offensive: "Mala stamina vitæ;" alluding to James's impaired health and vigour, as is evident from the context in Burnet (*History of his own Time*, vol. i. p. 228, London, 1724). Now the stamina or chives of a plant, according to Linnæus, are its woody substance, and its male sources of fecundation. We may thus see how the word came to be applied to human beings,

and have no occasion for A. A.'s ingenious solution. The use of a plural in a singular sense is, we all know, common in Latin. Στήμων ἐξεσμένος, mentioned by TAU, shows that the word was applied by the Greeks to human beings. Liddell and Scott, in their *Lexicon*, ably translate it "a thread-paper." Can any of your readers furnish instances of the use of "stamina" as an English singular as far back as the end of the seventeenth century? My own observation does not lead me to conclude that the word is going out of fashion as much as JAY-DEE imagines. W. BOWEN ROWLANDS.

PACE OF THE ELEPHANT (3rd S. iii. 209.)—Appropos to a late exhibition of a race between an elephant and some ponies on a race-course in England. T. S. L. inquires whether Sir J. Emerson Tennent, in his work on Ceylon, throws any light on the capability of an elephant to run against such competitors? At p. 299 of the fifth edition, vol. ii. Sir E. T. describes the construction of the elephant's legs, to adapt them to the great weight which they have to raise and carry, and adds "that their formation renders his gait, not 'a gallop,' as has been somewhat loosely asserted, but a shuffle, which he can increase at pleasure to a *pace as rapid as that of a man at full speed*; but this he cannot maintain for any considerable time." M.

CARD COUNTERS (3rd S. iii. 231.)—Surely "fish" is but the corruption of *fiche*. "*On a joué un jeu exorbitant — cinq sous la fiche*" means that each fish stood for five sous; but I beg pardon of S. N. T.; *actuellement il n'y a pas de sous*, any more than there are *des enfans* except *des enfans terribles*. I mean—*five pièces de dix centimes*. UN VIEUX SOU.

As a rider to the editorial note of explanation, I would venture to suggest that, in the round games in which these *fish* are used, the *pool* is frequently their abiding place.

CUTHBERT BEDE.

AN ANCIENT DOG (3rd S. iii. 206.)—I, too, knew old Pincher well; and as he was I suppose the oldest dog in the world, am glad to see a record of him preserved in "N. & Q." Our acquaintance commenced in the spring of 1848: he was then, and for several years after, in full vigour. Within the last few years he lost his teeth; but continued to be a great hand at catching flies, as he lay on his rug in his master's garden on a summer's evening. I saw him last, a year ago, when dining at Mr. Miller's hospitable table: he had then become very thin and grey, and I did not at the time suppose that he could have lasted so long. He seems to have rallied, however, and his death was perhaps hastened by over excitement at the sight of a dead fox. With regard to his pugnacity, I cannot speak: he and I were always on the best

of terms, and I believe he always looked upon his master's friends as his own. I may add, that there is a good photogram of the old fellow at Water Eaton. He is taken together with his mistress, Mrs. Miller; for he refused to sit properly, unless in her company.

W. J. BERNHARD SMITH.

Temple.

The dog was a near neighbour of mine, and well known to me. His years may be traced out with an accuracy which may bring his age very nearly to a certainty. Perhaps I shall be able before long to send these particulars. The greatest care was taken of him for many years past. On turning over Buffon's most interesting and detailed account of the dog, I was surprised at being unable to find any notice regarding the age of the animal beyond these words "il vit assez peu de temps." Nature is also silent on the subject. Cuvier, in his *Animal Kingdom*, says, "The dog is old at fifteen years, and seldom lives beyond twenty." The Water Eaton veteran proves how much may be done by care and domestication to prolong canine life.

FRANCIS TRENCH.

Islip.

BASIL (3rd S. iii. 207.) — A correspondent asks for the first lines of a paraphrase of the 137th Psalm, printed in the *Pocket Magazine*. I cannot say who was the author: it occurs in vol. vi. and commences, —

"Euphrates, thy waters have heard our lament,
When, as slaves, o'er thy surface we joyless have bent;
Though our hearts upon Sion, our country away,
Have burned as we made her distresses our lay!"

I have twelve volumes of the *Pocket Magazine*, which I think constitute the first series. Do you know how many more were published?

D. STOCK.

[The new series of Arliss's *Pocket Magazine* made 5 vols., 1824—1826. It was continued by Robins from 1827 to 1833.—Ed.]

KNIGHTHOOD CONFERRED BY THE LORDS JUSTICES OF IRELAND (2nd S. ix. 485; x. 138).—MR. GARSTIN, when referring to the fact of Sir James Ware having been knighted by Lord Viscount Ely and the Earl of Cork, who were at the time Lords Justices of Ireland, asked whether any other instance could be adduced. MR. MACLEAN replied, and gave several instances of an early date. "It is probable," he added, "there are many other cases of a like nature."

Not long since, when looking into a volume of *Pue's Occurrences* (of which old and valuable Dublin newspaper there is a very good collection in the Library of Trinity College, Dublin), I met with an instance of much more recent date; and as MR. GARSTIN and others may be glad to have it, I send a transcript of the paragraph: —

"Monday, Sept. 30 [1765]. Their Excellencies the Lords Justices [John, Lord Bowes, Lord Chancellor of Ireland, and the Right Hon. John Ponsonby, Speaker of the Irish House of Commons] were pleased to confer the honour of knighthood (at the Mayoralty House in Dawson Street) on the Rt. Hon. James Taylor, Lord Mayor of this city. Their Excellencies offered to confer the honour of knighthood on Alderman Benjamin Geale, late Lord Mayor, as a mark of their approbation of his conduct as Chief Magistrate during the preceding year, which that gentleman, with a grateful sense of the honour intended him, begged leave to decline."—*Pue's Occurrences*, 5th October, 1765.

The question is interesting in different points of view; and I shall be glad to know whether any later case can be adduced, and whether the right of conferring knighthood is still vested in the Lords Justices of Ireland. Now-a-days, when occasion requires, the Lord Chancellor, the Archbishop of Dublin, and the Commander of the Forces, are generally the personages appointed to the office.

ABHBA.

THE HISTORIES OF IRELAND, PUBLISHED BY SIR JAMES WARE IN 1633 (3rd S. iii. 207.)—The following are the real facts of the case:—Sir James Ware published in 1633, "A View of the State of Ireland, written dialogue-wise between Eudoxus and Irenæus, by Edmund Spenser," in one volume, and afterwards, in the same year, in another volume, "Two Histories of Ireland: the one written by Edmund Campion, the other by Meredith Hanmer." To Hanmer's treatise is prefixed the heading, "The Chronicle of Ireland: collected by Meredith Hanmer, Doctor of Divinity: the second part." Sir James Ware states in his preface that "Doctor Hanmer died of the plague at Dublin, in 1604, before he had finished his intended work." So that Allibone's title under Meredith Hanmer is incorrect, as also Williams's statement that "the *third* part of it was published in 1633." Sir James Ware, in the "Writers of Ireland," says that "Daniel Molyneux finished Meredith Hanmer's *Chronicle of Ireland*, and fitted it for the Press: but," he adds, "I do not know how it happened, the *second Part* of it only was afterwards printed." I hope I have now satisfactorily "elucidated" LLALLAWG's three "points."

ALAEBS.

JOSEPH ANDREWS (3rd S. iii. 122.)—The passage of Aristotle which Parson Adams had in his mind was probably this, — "Vilis est hujusmodi vita ac virtuti adversa." I regret that I have not a copy at hand to quote chapter and verse.

AUGUSTUS LANGDON.

HYMN BY KING CHARLES I. (3rd S. iii. 232.) — There is a copy of these verses in the *Life of Charles*, by Harris, who says, "they have been omitted in the collection of his works, though no doubt has been made of their genuineness." (Harris's *Lives*, vol. ii. p. 146, ed. 1814.) And in the

note in p. 148, it is stated that Dr. Burnet says, he had this poem "from a very worthy gentleman who waited on his majesty at that time, and copied it out from the original." The authority referred to for this is, *Memoirs of the Dukes of Hamilton*, p. 379. It does not appear from what book Harris got his copy, the first verse of which differs a little from the version quoted by M. D.

DAVID GAM.

IMPORTATION OF VEGETABLES INTO ENGLAND (3rd S. ii. 82, &c.)—I ventured to suggest that the "Spanish potatoes," mentioned by the Water Poet, might mean those imported from Spain. Several of your readers seemed very reasonably to doubt whether this country was likely, in Elizabeth's reign, to import any vegetables. I find, however, in Evelyn's *Acetaria*, this passage:—

"It is scarce an hundred years since we first had cabbages out of Holland; Sir Arth. Ashley, of Wibury St Giles, in Dorsetshire, being, as I am told, the first who planted them in England."

And in Ben Jonson's *Volpone* (ii. 1), he says of the newsmonger:—

"He has received weekly intelligence,
Upon my knowledge, out of the Low Countries,
For all parts of the world, in cabbages."

If there was a weekly importation of this latter vegetable, why not of potatoes? The Spaniards were in America before us, and likely to have had them first.

A. A.

Poets' Corner.

UNITED STATES (3rd S. iii. 225.)—I cannot refer your correspondent, THE AUTHOR OF "HEARTHES AND WATCHFIRES," to any published matter in illustration of the anticipations he made respecting the disruption of the once United States, but having myself undertaken an extended tour in the United States, North and South, in the years 1850 and 1851, I can state, that in the South at least, at *that time*, the present crisis was looked upon only as a question of time. Probably the most remarkable warning of the present state of affairs was given in the winter of 1850, by the late Mr. Daniel Webster, the then Secretary of State. On Dec. 23, 1850, took place the Pilgrim Dinner of the New England Society, at Astor House in New York, on occasion of the celebration of the 230th anniversary of the foundation of the New England States, Mr. Webster in the chair. In his great speech of the evening, in giving the principal toast, Mr. Webster, then both in years and station, quite the father of his country, took occasion to review the history and progress of the States, and their future prospects; concluding by warning his countrymen, in very solemn manner, of the dangers of political dismemberment which he foresaw lying ahead. On my expressing surprise at any one in Mr. Webster's position enunciating such ideas as he then gave

utterance to, and the quiet way in which they were received by the audience, an American friend next me replied,—"Oh, yes, it is well known that Mr. Webster believes a republican form of government to be the best, but that when communities grow to such a size as ours, they must break up into smaller divisions; and that, sooner or later, the present United States must break up into North and South, the Western or Mississippi States, and the Pacific or Californian States." I will only add, that no one can have travelled in the States so as to have become acquainted with the different classes of the people, without being struck with the utter want of community of ideas between the North and South in particular, and of interests between all four. On the other hand, in the South are to be found not only men of the same blood and interests, united as a man in a common cause, but they possess in their climate, their mineral and other resources, advantages which it really required a crisis like the present to draw forth. There can be no question that, if true to themselves, they must, sooner or later, form the most powerful of the divisions into which the American Union may be divided.

MONTAGUE WILLIAMS.

Woolland House.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

THE LIFE OF SIR TOBIE MATTHEW, by Alban Butler, a Pamphlet. 8vo, 1795.

CAREW'S POEMS, SONGS, AND SONNETS, edited by Lord Dundrennan. Edin. 1824. 8vo.

Wanted by Mr. James Yeowell, 4, Minerva Terrace, Barnsbury, N.

CHARLES KNIGHT'S OLD ENGLAND. No. 17.

Wanted by A. Poynter, Esq., Marine Place, Dover.

Notices to Correspondents.

In consequence of being this week obliged to publish on Thursday instead of Friday, we are compelled to omit our usual Notes on Books.

C. (Shrewsbury.) The MS. has reached us safely.

JOHN MACLEAN. For the term "Bearing the question," see "N. & Q." 1st S. viii. 640; ix. 135, 284, 359; and for "Giving the sack," v. 585; vi. 19, 88.

CARLIFORD will find an explanation of the phrase "Six and sevens," in our 1st S. iii. 118, 425.

ERRATUM.—3rd S. iii. p. 232, col. ii. line 36, for "Manch" read "Memel."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in Favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, APRIL 11, 1863.

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Notes.

THE PRESIDENCY OF DELIBERATIVE ASSEMBLIES.

In every legislative assembly it is necessary that there should be some established regulation with respect to putting the motions of its individual members to the vote. The invention of a President of the Chamber, whose sole function consists in putting questions and maintaining order, is, however, comparatively modern. No such officer existed in any of the ancient or mediæval republics. In antiquity, the executive magistrates occupied an important position in the legislative assemblies; the idea of separating the legislative and executive functions, and of excluding the executive functionaries from the legislative bodies, had not then arisen. In the aristocratic republics, the magistrates had alone the right of speaking and making motions in the popular assembly. This, according to Müller (*Dor.* b. iii. c. 5, § 8; c. 7, § 5), was the rule at Sparta: the assembly of citizens was supreme, but the right of making motions and speeches in it was reserved to the kings and ephors. Probably all laws were previously agreed to in the Gerusia, or Council of Thirty, before they were proposed to the General Assembly of citizens. (Grote, *Hist. of Gr.* vol. ii. p. 461.)*

* The word ἀποστραφῆς in the rhetra in Plut. *Lyc.* 5, is interpreted by Mr. Grote to mean “to put the question,” from the sense of ἀποστρέφω, ὁ τὸς πρὸς ἑαυτὸν in Plut. *Q.* Gr. 4.

At the assembly of citizens held at Sparta, on the message from Athens, to decide the question of war or peace, in 432 B.C., King Archidamus and Sthenelaidas, one of the ephors, are described by Thucydides as addressing the assembly, and Sthenelaidas as putting the question to the vote. (Thuc. i. 87; compare Plut. *Agis*, c. 9.)

In the democratic ecclesia of Athens, every private citizen was at liberty to speak, and to propose a decree: the presidency of the ecclesia was confided to the ten proedri of the Senate and their epistates or president. The Senate of Five Hundred was divided into ten sections, determined by the ten tribes; each of these sections, consisting of fifty senators, who were called πρυτάνεις, had the presidency both of the Senate and Assembly for thirty-five days; and the proedri were a committee of the prytanes. The presidents of the Athenian Assembly were not therefore state magistrates; and they underwent a change every thirty-five days. It was the duty of the proedri, or of their epistates, to put the question to the vote in the assembly of citizens. See Schœmann, *De Comit. Ath.* p. 90, 120; compare Thuc. vi. 14. The narrative in Xen. *Hell.* i. 7, shows that the discretion of putting a question in the ecclesia rested with the majority of the prytanes (i.e. probably of the ten proedri). Socrates, who dissented from his colleagues, was epistates on the occasion in question. (Xen. *Mem.* i. 1, 18, iv. 4, 2; Grote, vol. viii. p. 271.)

Mr. Freeman, in his recently published history of Federal Government—a work deserving the attentive perusal of all students of ancient history—says, in reference to the Federal Assembly of the Achæan League: “The formal presidency of the assembly, and the duty of putting questions to the vote, clearly rested with the Ten Ministers (the demiurgi), and not with the General.” (Vol. i. p. 296.) Livy describes in detail the proceedings of the Federal Achæan Assembly, held, in 198 B.C., for the purpose of deciding the question of alliance with Rome. Five of the ten demiurgi, the Federal executive magistrates, were in favour of putting the question, and five refused to put it, on the ground that it was contrary to law. Nothing was done on the first and second days; but on the third day one of the refusing section was prevailed upon, by the entreaties and threats of his father, to join the other party; and it was accordingly decided, by a majority of 6 to 4, that the question should be put to the vote. This decision was forthwith carried into effect. (Livy, xxxii. 22-3; Freeman, *ib.* 614.) The demiurgi are likewise described as maintaining order in the assembly, in Polyb. xxxviii. 5.

In the Roman Senate, a question could only be brought under deliberation by a reference of a consul or other high executive officer. This was

called *referre ad senatum*. He proposed the subject of discussion, and added the inquiry, *de eâ re quid fieri placet?* He then proceeded to ask each senator his opinion in the order of his precedence; beginning with the senators of consular rank, proceeding next to those of prætorian, ædilitian, and so on. The senators who had filled no magistracy were doubtless taken in the order in which they stood on the senate roll. Each senator was addressed in the formula: *Dic, [Marce Tulli,] quid censes?* To go through this process for the entire Senate was called *perrogare sententias*.

In form, therefore, the initiative in the Roman Senate was confined to the consuls, and other chief magistrates. But in practice this rule was evaded. Any individual senator might bring a subject under the notice of the Senate, and might call upon the Consul to make it the subject of a formal reference. The senate might, likewise, by its cries, call upon the Consuls to refer a matter to them. "Fremitus (says Livy) in curiâ ortus est: ex omnibus partibus postulabatur, ut consules eam rem ad senatum referrent." (xlii. 3.) A senator who was called upon by the consul to deliver his opinion was not bound to confine himself to the question propounded for deliberation, but might travel into other subjects. This license was called *egredi relationem*, and it was permitted by the established rules of debate.

When the debate was concluded, the Consul, or presiding magistrate, put the question to the vote by the formula, *Qui hoc censetis, illuc transite; qui alia omnia, in hanc partem*. A division was called a *discessio*. (See Becker, *Handbuch der Römischen Alterthümer*, vol. ii. part 2, p. 422—441.)

In the cases which have been mentioned, certain persons were ex officio presidents of the assembly, and necessarily changed with the changes in the office. At Athens this change took place every thirty-five days; in Rome it was annual. Moreover, in the instances of Athens and of the Achaean League, the presidency of the assembly was put in commission; and if any difference of opinion as to the mode of propounding the question arose among the commissioners for executing the office of president, it could only be determined by their own votes.

In modern legislative chambers, it has been customary for the Chamber to appoint one of its own members as President. In the English House of Lords, the Lord Chancellor is President, by virtue of his office. Although a member of the Executive Government, and holding his office at the pleasure of the Crown, he is nevertheless a high judicial officer, and is deemed to carry his judicial impartiality into the performance of his presidential functions. In general, however, the president of a legislative chamber is

not, according to modern practice, a member of the executive government. He is an independent member of the legislature, who is appointed by the chamber, and holds his office at its pleasure, such as the Speaker of the English House of Commons.

The principal functions of the Speaker of the House of Commons were not originally (as the title of his office indicates) what they are at present. The House of Commons were at first a set of delegates summoned by the Crown to negotiate with it concerning the payment of taxes. They might take advantage of the position of superiority, which they temporarily occupied, to remonstrate with the Crown about certain grievances, upon which they were generally agreed. In this state of things it was important that they should have an organ and spokesman; with sufficient ability and knowledge to state their views, and with sufficient courage to contend against the displeasure of the Crown. The helpless condition of a large body, which is called upon to conduct a negotiation, without any appointed organ, is well described by Livy. When the Roman plebeians seceded to the Mount Aventine, after the Decemvirate, the Senate sent three ambassadors to confer with them, and to propose three questions. "Non defuit (says Livy) quid responderetur; deerat qui daret responsum, nullodum certo duce, nec satis audentibus singulis invidiæ se offerre." (iii. 50.) Since the Revolution of 1688, and the increased power of the House of Commons, the functions of the Speaker have undergone a change. His chief function has been no longer to *speak* on behalf of the House; that which was previously his accessory has become his principal duty. He has been simply chairman of the House, with the function of regulating its proceedings, of putting the question, and of maintaining order. The *Speaker* of the House of Commons is now virtually disqualified by his office from *speaking*; but as their debates have become more important, his office of moderator of these debates has acquired additional importance.

The position of the Speaker of the Irish House of Commons was similar to that of the Speaker of the English House (see Lord Mountmorres, *History of the Irish Parliament*, vol. i. p. 71-79); but in Scotland the three estates sat as one house; there was no separate House of Commons, and the Lord Chancellor presided over the entire assembly. (See Robertson's *History of Scotland*, b. 1. vol. i. p. 276, ed. 1821.)

The presidency of the Houses of Convocation for the Province of Canterbury bears a close analogy to the presidency of the English Houses of Parliament. The Archbishop, like the Lord Chancellor, is, by virtue of his office, president of the Upper House; but the Lower House of

Convocation elects a president, who is called *prolocutor*; he was likewise sometimes denominated *referendarius*, and *organum cleri*. The prolocutor was elected by the Lower House, in order to convey their wishes to the Archbishop and Upper House, and to confer with the body of prelates. He spoke on behalf of the Lower House (prolocutor), and he reported their opinions to the Upper House (referendarius). See Gibson's *Synodus Anglicana*, c. 4, ed. Cardwell. Oxford, 1854. He likewise acted as moderator of the Lower House, with respect to their own internal debates.

Archbishop Parker thus describes the nature of the office of prolocutor, according to the previous practice:—

“Quoniam, si in rerum tractandarum serie unusquisque ex inferiori domo suam ipse sententiam, quoties visum esset, diceret, aut si omnes aut plures simul loquerentur, pareret confusionem; igitur semper hactenus observatum fuit, ut unus aliquis doctus et discretus ex gremio dicte inferioris domus in eorum omnium locum ad hoc munus assumatur, ut is intellectus et scrutatis ceterorum omnium votis tanquam unum eorum omnium os et organum loquatur, et consonam eorum sententiam eidem reverendissimo, cum ad hoc rogatus seu missus fuerit, ceteris silentibus, fideliter referat. Qui ex hoc munere referendarius sive prolocutor communiter denominatur.”—Gibson's *Synodus Anglicana*, ed. Cardwell, p. 51.

The same Archbishop thus addressed the Convocation of Canterbury in 1572:—

“Itaque ne scisma contentioque oriatur inter vos, neve bonum vestrum hominum maledicentie sit obnoxium; eligendus inter vos est aliquis spectate gravitatis, pietatis, prudentie, et doctrine vir, ad prolocutoris officium toto hujus synodi tempore exequendum, qui et vestras disceptationes, ne aut longius producantur aut acrius vehementiusque tractentur, temperet, et vestra nobis desideria, nostraque vobis vicissim monita, exponat atque referat.”—Cardwell's *Synodalia*, vol. ii. p. 557.

In the Councils of the Church, the Pope presided either in person or by his legates. Thus, at the Council of Nicæa, Osius of Cordova represented the Pope; at the Council of Chalcedon several representatives of the Pope presided. Walter's *Kirchenrecht* (Bonn, 1842, ed. 9), § 157, p. 339. G. C. LEWIS.

QUAINT AND CURIOUS ENTRIES IN THE PARISH REGISTERS OF BARKING, CO. ESSEX.*

1559–60. Martin Luter, bapt. the 4th of March.

[In after entries of the family spelt Luther.]

1562. Noah Lutens Child, bapt. the 23^d of June.

1585. Repent Pett, bapt. 12 Sept^r.

— Repent Storye „ 19 Oct.

1587. Eve, daughter reputed of Christopher Valentine, bapt. 18 Aug.

* I have omitted several very curious entries, already quoted by Mr. Henry W. King in his valuable paper on the Barking Registers (*Transactions, Essex Arch. Society*, vol. ii. part 3), to which paper these notes must only be regarded as supplementary.

1591. Martha, d. of Goodman Jeames of Chawdwell, bapt. 13 March.

1595. Cicilia, as Mr Richard Cooke saith, daughter of James Welch, bapt. 16 Aug^t.

— John & Elizabeth, children of A Travailler, who was brought to bed at the Crowne at Illford, bapt. the 11th of Oct^r.

1596. John, the sonne of Mr Biggs, lyvinge att the Abbey, bapt. Jan. 22.

— Richard, the sonne of Will^m Hampden of Hampden, in the Countye of Buckingham, Esq. bapt. 7th Nov^r.

[Richard Hampden, only brother of John Hampden the patriot; afterwards of Emmington, co. Oxford, and M.P. for Wendover; died in 1659; and was buried with his brother at Great Hampden. His parents were probably on a visit to Mrs. Hampden's uncle, Richard Warren, Esq. of Claybury Hall, in the parish of Barking, when Richard was born. William Hampden, the father, died the next year, aged only twenty-seven. In his will, made on his deathbed, he mentions Mr. Warren in terms of peculiar regard. A rough sketch of the old house at Claybury appears on a map of Barking Manor, made A.D. 1653.

Mrs. Hampden's cousin, Augustine Steward, also lived in Barking parish at this time. He had married Anne, widow of Clement Sysley, Esq. of Eastbury House, a noble Elizabethan mansion, still standing in the marshes near Barking town. Augustine Steward and Richard Warren both also died in the year 1597.]

1598. Margaret, dau^r of a blind Fidler, bapt. the 10th of Dec^r.

1607. William, the sonne of Sir Willia^m Parker, Knight, Lord Mounteagle, bapt. 3 Dec^r.

[Local tradition confidently asserts that the famous Gunpowder Plot letter was sent to Lord Monteagle at his country residence of Eastbury House. It is almost unnecessary to say that there is no truth in this statement. Another local story—still farther from the truth—states that the conspirators actually met at Eastbury! Lord Monteagle was only tenant of Eastbury House, under Mrs. Anne Steward and Thomas Sysley.]

1646, June 12. Henry, the son of Giles Grocer, who was said to be a souldier in the warres—(bapt.)

1648, July 13. Anne, the dau^r of M^r Smith, a stranger, baptized at the Angel in greate Iford on the said day In the presence of M^{rs} Parker, M^{rs} Perry and some others.

[At the end of the first register-book of baptisms (1553 to 1672) is a list of excommunicated persons. Among them appear “Tho^s Ames & uxor, Feb. 21, 1663. Absolved Nov. 29, 1668.” One William Ames was vicar of the parish for some years during the Great Rebellion.]

1685, Jan^y 20. Tho^s y^e Son of M^r Tho^s Preston, bapt. on board y^e Massenbird.

1694, Jan^y 7. William, a traveller—(bapt.)

1701, Feb. 7. Martha, dau^r of Job London, * quaker.

1716–17, Feb. 10. Thomas, S. of John Archer, by his first Wives own Sister—(bapt.)

1768, Feb. 28. James, S. of Edw^d Jno^s & Eliz. Wollstonecraft—(bapt.)

[Edward W. was father of Mary Wollstonecraft Godwin.]

1770, May 18. Barking & Iford, S. & D. of Ann Allbritton—(bapt.)

1582. Jeames Shaxspurr and Margaret p^ker, widow, married 25 Jan^y.

1592. Thomas Williams and Magdalen Milborne, nec virgo nec vidua, married ultimo Januarij.

1558. Elizabeth and 3 of her Children, buried the xxvth of Nov^r.
 1558-9. Julian, a Stranger, buried 28 Jan^r.
 1568. Mother Durrant, bur. 20 Feb^r.
 1571. Joane Annsell, servant wth the Basketmaker, bur. the 9th of februarye.
 1575. A poore maid, who died in Illford Streat, bur. 15 Jan^r.
 —. Rob^t Ward, who dyed in the Streat, bur. 28 Jan^r.
 1578. Thomas Salinge, Drowned at Ilford Bridge, bur. Feb. 16.
 1582. William, sonne of Will^m Dethick als Yorke, One of the Herautes, bur. March 28.
 —. Mr Squier or p^{sh} Clerke, bur. 29 April.
 1583. A Child, vnbaptized, of Mr Ralph Hills, bur. 22 Jan^r.
 —. John, of St Thomas Hospitall, late servant wth Andrew May, bur. 24 March.
 1587. Mr Tarleton bur. the 20th of March.
 [Was this gentleman connected with Richard Tarlton the famous actor? It is stated that the Tarlton died in 1588, and that he was buried at Shoreditch. I remember only this entry of the name at Barking.]
 —. Richard, a pedler's childe, bur. 4 Oct^r.
 1588. Mr Fortescute, a gent. from Mr Howes, bur. July 5.
 1590. Mr Wild, one of Her Majesties Chappell, bur. Aug. 4.
 1591. Ursula, the wife of Henry Hatton, and 2 Chrysons with her, bur. Aprill 2.
 —. John Gourley, yeoman of the Poultney, bur. 17 Aug.
 1592. Anne, an old woman who died in the Cage, bur. Feb. 21.
 —. The wife of Mr Clowes, The Queene's Chyrurgion, bur. the 26th of Aug^t.
 1592. Thomas Wood, the Reed Reaper, bur. 7 Dec^r.
 —. Thomas Wager, Scholem^r to Mr Seres, bur. 9 Dec^r.
 [John Seres, gent., of Westbury House in this town.]
 1593. Richard Howes, from Father Dods house, bur. Feb. 7.
 —. John, a poore man, dyinge at the Constables, bur. 27 Aprill.
 —. Thomas Condon, an Irish Child from Loxford Barne, bur. 3 July.
 —. A poore man, who dyed in the Feild beyond the Brewhouse, bur. Aug. 4.
 —. Joane, the wife of Richard Steel, bur. 7 Sept^r.
 Richard Steele, from Tile hill, bur. 11 Sept^r.
 A Servant wth the said Steel, bur. same day.
 Tobye Cornish from Rich. Steeles house, bur. 15 Sept^r.
 —. Peter Cecill, out of the Cage, bur. 24 Nov^r.
 1594. Dionice, servant wth Edward Fortescue, Esquier, was slaine, and buried April 1.
 1595. Edward Snags, slaine at Nevilles house in Goodmay Street, bur. Feb. 13.
 1596. Elizabeth, the wife of Mr John Tedcastle—bewailed of riche and poore—bur. Nov. 2.
 [Tedcastle of Wyfields, in this parish. A brass to her memory remains in the chancel.]
 1597. Two Vagrant p^{sons} from Loxford, bur. 10 Feb^r.
 —. One other Vagrant P^{son}, from Illford Cage, bur. same day.
 —. Two other poore men, from Loxford Barne, bur. 2 March.
 —. A poore woman from Loxford Barne, bur. 5 March.
 1598. Richard Bvrtton, of her Mat^{ies} Guard, bur. 14 Oct^r.
 1600. Joan Filia Vulgi, bur. Dec^r 9.
 1601. Old Agnes, bur. 9 March.

1610. A Driver vnkown, Diing sodenley at Ilford, bur. 27 June.
 1616. A Trauayling Man, bur. May 10.
 1628. April 2. Isbell from Estberry barne.
 1630. Nov. 16. John Milton.
 1636. Nov. 9. A poore fellow from Mr Christian's.
 1639. Jan. 6. A Chrysom from Capt. Kightlies barne.
 [The Barking registers abound in entries of Chrysom children.]
 1653. Old floud bur. the 7 Nov^r.
 1653-4. Mr Chambells Coachman buried the 3 February.
 [Thomas Cambell of Clay Hall, afterwards a baronet.]
 1659, June 26. Goodm: Muffitt de Foresto.
 1660, Oct^r 7. William Glover, yeoman of his Mat^{ies} Guard.
 1662, April 14. Tezee Dier.
 1665, July 29. Nathaniel Pagit, & 3 of his Children.
 —. Sept. 2. A farmer fro. Dunshall.
 —. Sept. 26. A Glover, his wife, and his daughter.
 1678, March 13. George Abell out of Dagenham, killed by Loxford Bridge by the fall of a Cart.
 1682, April 11. Goody Scott, Pensioner.
 —, April 20. Goody Dibbits Child, buried in woollen.
 —, — 23. Goody Jiggins buried.
 —, May 5. Goody Reid fr^m Illford.
 —, — 7. Goody Glover fr^m Little heath.
 —, July 4. Goodman Chawks Child.
 [A great mortality amongst old women, called *Goody's*, this year.]
 1684, April 22. Mr Edmund Halley of London, Merchant murdered, & buried in linen, £2 6s. p^d to this parish for y^e use of the poor.
 1715, Jan. 12. Timothy Defaria, Knights of the order of Jesus Christ.
 1720, March 13. Jasper, a Black of Cap^t Brownes.
 —, Aug. 22. A strange woman out of Parslowes Cowhouse.
 [Parsloes in Dagenham parish, then and now, the seat of the Fanshawe family.]
 1737, Dec^r 29. Jane, an Indian Black.
 1745, Dec^r 29. Rob^t Son of Rob^t Boar, Soldier in the Duke's Army.
 1750, June 17. A Stranger (Suicide).
 1796, Oct^r 6. William Goulstone suffocated on a brick kiln.
 EDWARD J. SAGE.
 Stoke Newington.
- IRISH ABDUCTION.
- A recent case of this sort, which was snugly and rationally settled by marriage, is a pleasant instance of humanization. Towards the close of the last century, Sir Henry Hayes, a gallant Corcagian knight, abducted a Quaker damsel; and, after a day or two's detention, restored her to her penates *intact*, and absconded. She outlawed him; and a government reward was gazetted for his apprehension, which she, by advertisement, doubled, adding an extract from Blackstone, that "it was lawful for any man to kill an outlaw." He was taken, tried, convicted, and sentenced to death. Her unfeminine vindictiveness had some share, I suppose, in his reprieve, and he was sent to Botany Bay, whence, after

several years, he was permitted to return for the purpose of taking his then grown-up family back with him to Sidney. About 1816 I saw him in London, just before his return thither, where he had established a brewery, and after awhile died, a wealthy man.

But a more tragic event had taken place in Ireland some years earlier. About 1804 or 1805, a middle-aged female was pointed out to me by some elderly barrister on circuit at Maryborough; she was sitting in her (open) parlour window, which exactly faced the gaol and its historic *drop*. She had been twelve or fifteen years before abducted by her cousin-german, whose love, I am afraid, was of the monetary order—its object could have had few other attractions—for he dealt as forbearingly with her as did the southern knight with his Quakeress. The *spretæ injuria formæ* had probably to do with this case also: the abducting cousin was convicted and *hanged*; a retribution which she had the pleasure of witnessing. She took a horrible delight in narrating the story; and my friends gave me the opportunity of hearing it from her own lips as she sat at that eternal window, more Megæra-like than Lady Macbeth, shooting out her “choppy finger” toward the spot where, as she called the dead man, “the rascal” died. She must have since gone to her own account; and, let us hope, has found more mercy than she gave. E. L. S.

Minor Notes.

SCHOLA CORDIS, 1647.—I have just been looking over this little anon book of *Emblemes*, assigned on the title of the third edit. 1675, to the author of *The Synagogue*, in imitation, and usually annexed to Herbert's *Poems*, who was, on the authority of Sir J. Hawkins, Christopher Harvie; upon that of A. Wood, Thomas Harvey; but, according to the Rev. C. De Coetlogon, Francis Quarles. I am well aware that the subject has been fully discussed in your columns*, and have nothing to say against the decision arrived at—the discharge of the last candidate put forward; but still the book being an anonymous one, and no claim to it preferred by either of the parties named, I think it will be interesting to put on record the general impression at the period of publication. Here, then, is my contemporary mite in favour of the rejected, found on the cover of my book—“1648. October 27. Humfrey fisser. Master Quarles his newe book.” † A. G.

[* See “N. & Q.” 1st S. iii. 390, 469; iv. 141, 241, 404; v. 92; 2nd S. vi. 331.

† It must be borne in mind, that Francis Quarles died on Sept. 19, 1644; whereas, the death of Christopher Harvie, the reputed author of *Schola Cordis*, was in April, 1663.—Ed.]

CHARLES I.'S COUNTERPANE.—

“The counterpane which covered the bed of Charles I. the night before his execution, and which is made of a thick rich blue satin, embroidered with gold and silver in a deep border, has continued to be used by the family of Champneys, of Orchardleigh, near Frome, Somersetshire, as a christening mantle, from the period it came into their possession, by marriage with the sole heiress of the Chandlers, of Camm's Hall, near Fareham, Hampshire—a family connected with Cromwell. The sword-belt of the unfortunate king is likewise at Orchardleigh House.”—*Bell's Weekly Messenger*, May 19, 1828.

K. P. D. E.

SEPULCHRAL INSCRIPTION IN MEMORY OF A SLAVE.—The following inscription, which I copy from the *New England Historical and Genealogical Register*, vol. iii. p. 58, is sufficiently curious to deserve a place in “N. & Q.” It shows that, notwithstanding what is now told us to the contrary, Christian men ninety years ago hated slavery as much as we do now:—

“The following inscription is taken from a copy in the autograph of the Rev. Samuel Sewall of Burlington, Massachusetts:—

“Inscription in Concord Burying Ground, Nov. 22, 1811.

“God wills us free; Man wills us slaves; I will as God wills; God's will be done. Here lies the body of JOHN JACK, a native of Africa, who died March 1773, aged about sixty years. Tho' born in a land of Slaves, he was born free; Tho' he lived in a land of liberty, he lived a Slave, Till by his honest tho' stolen labors he acquired the source of Slavery which gave him his freedom; Tho' not long before Death, the grand tirant, gave him his final emancipation, and set him on a footing with kings. Tho' a slave to vice, he practised those virtues without which kings are but Slaves.”

K. P. D. E.

GIFTS AT MARRIAGES AND FUNERALS IN THE SEVENTEENTH CENTURY.—The following specimen entries from the Churchwardens' Accounts of All-hallows Barking would indicate that it was a common practice to give money to the poor on such occasions in the seventeenth century, as it still is, I believe, amongst the continental Roman Catholics. At least in France I have witnessed at a wedding a collection for the poor:—

	£	s.	d.
“1630, Ap ^l 16, p ^d to and amongst the poor of this parish, the gift of M ^r Cherry after the funeral of his child - - - - -	1	0	0
1630, Oct. 21, given by M ^r Grenway at his wife's funeral for the poor - - - - -	1	0	0
1644, Jan ^y 12. Rec ^d of the late Archbishop of Canterbury's Gent ^l for the poore - - -	2	10	0
[Land, buried here after his execution.]			
1654, Sept. 22. Distributed at a Marriage to the poore - - - - -	3	0	0
1660, Febr ^y . Gave 6s. to the poor, given by a gent. who was married on Easter Tuesday.”			

JUXTA TURRIM.

ANNUITY TO A RATCATCHER.—The following unique order of a public body of Commissioners is, I think, worthy a niche in the pages of

"N. & Q." In the *Bristol Daily Post* newspaper of January 15th, 1863, appears a brief report of the proceedings of the Local Board of Health of the fashionable watering place, Weston-super-Mare. After detailing various notices, orders, &c., the report gives the public the following information:—

"During a sitting of four hours the usual routine and other business was transacted, and among other things an annuity of 4*l.* per year was allowed, on the requisition of the Butchers of this town, to John Leaky, rat-catcher, for his services rendered in ridding the Slaughter-houses from rats, and in consideration of his keeping them away for the future."

INA.

Wells, Somerset.

WELLS IN IRELAND. — I extract the following from a MS. Note Book of the end of the seventeenth century:—

"Mr. Thomas May, in his *History of the Reign of King Henry 7th Second*, relates two strange things from Gricoldus * Cambrensis, of certain wells in Ireland. His words are these:—

"A well there is in Munster to be seen,
Within whose waters whoso'er hath been
Once drench'd, his hair straight takes an hoary dye.
Another fountain, of quite contrary
Effect to y^t in Ulster springs; for there
Those y^t have wash'd once, how old so'ere,
Shall never after have an hoary hair."

If the latter fountain be still come-at-able, and have preserved its marvellous qualities, what a fortune it would prove to Messrs. Rowland, Brown, and their confrères!

SIGMA TAU.

Cape Town, S. Africa.

Queries.

"AGER PRIVATUS" OF THE ROMANS.—Was this estate forfeitable by reason of capital crimes? I do not refer to the other form of estate—the *possessio*. C.

M. DE BAUFFREMONT. — M. de Bauffremont being one day in company with a number of dukes and *cordons-bleu*, though himself neither the one nor the other, was surprised to find himself the only gentleman in the company. What is the authority for the above, when did it happen, and who were the *nouveaux anoblis*? J. WOODWARD.

BAYFIELD FAMILY. — Wanted, any information relative to the Bayfield family, especially as regards the origin of the name. The arms are "Sable, three bars wavy ermine." BETA ALPHA.

BOARHUNT. — Can any one inform me who is the patron saint of the little church at Boarhunt, near Fareham, in Hampshire? E. W. S.

Mrs. BOND. — Can any of your readers give me any information regarding Mrs. Bond, author of

Sacred Poems and Miscellaneous Poems? No date (about 1824), published in London, but printed in Guernsey. The authoress appears to have resided in the West Indies. R. I.

LORD CHATHAM'S DEFINITION OF THE CHURCH OF ENGLAND. — It is said that in the Debate on the Bill for the Relief of the Dissenters, which was thrown out by the House of Lords (April 3, 1773), Lord Chatham defined the Church of England as having "a Calvinistic creed, a Popish liturgy, and Arminian bishops." Adolphus, in his *History of England*, i. 569 (ed. 1840), says this speech of Lord Chatham is not reported, that he can find no authority for it, except a report of Mr. Burke's speech on March 2, 1790; and that it could not have been spoken by Lord Chatham upon the occasion stated, inasmuch as Lord Chatham was not present in the House of Lords on any of the days on which that bill was discussed. Can any reader of "N. & Q." point out the earliest reference to this definition? L. C.

CIBBER'S STATUES. — Can any one inform me when and why the two figures of "Raving" and "Melancholy" Madness were painted, as we now see them in the South Kensington Museum? They are of Portland stone. Pope, in 1728, in the *Dunciad*, calls them "brazen," from which we may conclude they were painted previously to 1814, when they were "cleaned" * by Bacon.

R. L.

CLARINGBOLD OF ROLLING COURT, KENT. — Do any of this family still remain? There is a Saxon sound about the name, and I shall feel obliged for any information connected with the family. Some of its members were alive in the early part of this century. CHESSEBOROUGH.

COURT OF CHANCERY, ETC. — 1. Was the Court of Chancery held in Lincoln's Inn in the year 1780? 2. What street near the Lane was famous as a rendezvous for the lawyers' clerks of the same period? ESMONDE THOS. WHITE.

DIVINE LEGATION OF MOSES: MASORITES: MR. SHUCKFORD. — What is known of the "Society of Gentlemen," from which emanated *A Brief Examination of the Rev. Mr. Warburton's Divine Legation of Moses*, published by "T. Cox, at the Lamb, under the Royal Exchange, 1742?" This work seems the precursor of the Bishop of Colenso's views, but takes a different line of argument. In p. 61, the authors say:—

"It must have been but a very broken imperfect account of things, and restoration of their lost books, that Ezra and Nehemiah had been able to collect and patch together, after above 210 years dispersion and captivity. But the Masorites and Rabbinical Professors afterwards made it infinitely worse, and stuffed the whole story from

* Vide *Ancient Topography of London*, by John Thomas Smith, 1815.

first to last with fictions and fables as absurd and romantic as the Talmud itself. There is scarce a book in their whole collection but what sufficiently abounds with these modern improvements and Rabbinical inventions. And though they scrupled not the grossest falsehoods, forgery, and impudent lies, in honour of their own nation; yet they would fain make us believe that they have kept their Canon all pure and entire, as it had been first written by Moses and the Prophets, even to a single letter. But what is most surprising is, that the learned Christian Priests in general should venture to rest the Truth of their own Religion upon the credit of such ignorant, impudent cheats and impostors."

What is known about these *early Masorites*?

Who was Mr. Shuckford, who is coupled with Sir Isaac Newton, in p. 98, as a writer upon hero-worship? F.

EPITAPHS.—Can any of your correspondents favour me with complete copies of the following epitaphs; viz. that of George Philpott in Deal church, and Thomas Carter in the church of St. Gregory, Sudbury. I think the latter begins, "Viator, mirum referam," &c. Is there any modern work on epitaphs besides Mr. Pettigrew's *Chronicles of the Tombs*? * P.

THE FEAST OF ST. LUKE IN 1687.—Is there space for another word on the well-vexed question of St. Luke's patronage of art, so sagely discussed in your recent numbers.

I have before me a quarto print, with a surrounding of flowery wreaths and scrolls, in the centre of which sits the genius of the craft at the easel with this card of invitation:—

"S^r,—You are desired to accompany the Society of Painters at St. Luke's Feast, on Thursday y^e 24 of Nov. 1687, at 12 of y^e clock in Painter Stayners' Hall, when you will be entertained by us.

"Anthony Verrio, Godfred Kneller, Nicholas Sheppard, Edward Polehampton, Stewards."

Who was Sheppard? The other names are well enough known. It appears probable there was a procession from the word "accompany." No notice of the price of the ticket. The names of Verrio, Kneller, and the others are engraved, as well as the whole invitation, but without name of engraver. May it have been Polehampton?

PAUL PALLET.

SIR PHILIP FRANCIS.—On April 24, 1786 (see *Parl. History*, vol. xxvi. p. 1017), Sir P. Francis, then Mr. Francis, complained of an unwarrantable attack made upon him in the *Public Advertiser* by the writer of a letter signed "John Scott," which he presumed was the signature of a member of the House (Major Scott acknowledged it), and declared that he should have recourse to

the laws of his country for a remedy. Major Scott said, as Francis did not propose to prefer a complaint of breach of privilege, the House had nothing to do with any action which he might bring, and defended his right to attack Francis as a writer of pamphlets.

Did Francis ever bring this action; and if so, what was the result of it? S. P.

THE GIORNATE OF LORENZO VIOLI.—Professor Villari, in a note at p. 76 of his late work, *La Storia di Girolamo Savonarola e de' suoi tempi*, mentions the "Giornate of Lorenzo Violi," a most important MS. which now seems to be lost. In Barsanti's time it was in the preservation of the nuns of St. Caterina, and was sold, not many years ago, to Mr. Molini the well-known Italian bookseller in London, who sold it again—probably to an English customer. Since that time no trace of it can be discovered. Can any of the readers of "N. & Q." say who is its present possessor?

J. MACRAY.

Oxford.

GREEK CHURCH IN YORK BUILDINGS, ADELPHI. Will some of your numerous correspondents and readers favour me with any information concerning the building, &c., of the above church, which was existing in the middle of last century?

D. J. R.

JEMMY LUMLEY: CAPTAIN STROUD.—Where can I find any particulars of "the celebrated Jemmy Lumley," and "the notorious Captain Stroud," who are so described in some MS. notes written about 1774?

L. S.

MASSINGER'S "VIRGIN MARTYR."—Who is editor of an edition (designs by Pickersgill) of Massinger's *Virgin Martyr*, Burns, publisher, 1844? Is this an alteration of Massinger's drama?

R. I.

NICEAN BARKS?—Among the *Poems written in Youth*, of Edgar Allan Poe, is one "To Helen," commencing:—

"Helen, thy beauty is to me
Like those Nicæan barks of yore,
That gently, o'er a perfumed sea,
The weary way-worn wanderer bore
To his own native shore."

The second line of this truly beautiful composition presents some difficulty. I offer the following as an attempt at a probable solution. At Nicæa, a town built on one bank of the Hydaspes by Alexander the Great to commemorate his triumph over Porus, a fleet was constructed at his order; and, possibly, a part of the vessels were those employed to convey a contingent of that monarch's veterans back to their own native Macedonia, under Craterus, B.C. 324.

Will any of your correspondents kindly assist in this matter? DUBITANS.

[* The epitaph on Thomas Carter is printed in our 1st S. v. 245. Mr. Pettigrew's is the best modern work on Epitaphs. The following may also be consulted: *Epitaphs, Original and Selected*, 12mo, 1840; *Tracts upon Tombstones*, by F. E. Paget, 8vo, 1843; *Remarks on Christian Gravestones*, by J. E. Carter, 8vo, 1847.—ED.]

PERSIAN AND JEWISH CUSTOMS. —

"The Persians would not burn their dead, because they worshipped fire; nor wash them, because they revered water" (*Herodotus*), p. 29.

"The Jews would not drink water drawn by moonlight" (*Limborch*), p. 64. — *Curiosities of History and Mythology*, by Edward Barley, London, 1781, p. 198.

I cannot find the first in Herodotus. A reference to where it and the second may be found will oblige
S. S.

MINOR POETS. — Can you give me any biographical particulars regarding the three following poets, and the titles of their other works, poetic or dramatic? 1. Chas. Smith, architect, author of *The Mosiad*, a sacred epic, 1815. 2. J. Ingle, author of *The Aerial Isles, or the Visions of Malcolm*, 1815. 3. Geo. Woodley, author of *Cornubia*, a poem, about 1818.
R. I.

PROVISIONAL CAVALRY. — Some years ago there were several regiments of Light Dragoons so denominated, which had been raised in the English counties. I recollect to have seen one called the "Berkshire" at Bristol, which was commanded by Charles Dundas, Esq., at that time M.P. for Berks. What is the history of these regiments, and what was the nature of their services? X.

QUOTATIONS. —

"Thou did'st laugh at sun and breeze,
In the new-created seas;
Thou wast with the serpent broods
In the old sea solitudes,
Sailing in the new-born light
With the curled up Ammonite."

E. B.

"The beetle, glorious in green and gold,
A mailed angel on a battle day."

G. J.

WITH HOW LITTLE WISDOM THE WORLD IS GOVERNED. — Lord Chatham, writing to Lord Shelburne on Jan. 25, 1775 (*Chatham Cor.* iv. 386) says: —

"It calls to my mind what some Pope, Alexander the Sixth, Jules, or Leo, said to a son of his, afraid to undertake governing, that is, confounding, the Christian world. 'Nescis, mi fili, quam parvâ sapientiâ hic noster mundus regitur.'"

As the Editors remark, this saying has generally been attributed to Chancellor Oxenstiern. Can any reader of "N. & Q." point out the original authority for Lord Chatham's statement?
W. H.

ZINC. — Though brass, which consists of copper and zinc, was known to the Romans, and even before their time, yet we know that it was made with copper and an ore of zinc — calamine. The query I have to ask is, When was zinc discovered, and who discovered it in its metallic purity?
SEPTIMUS.

Queries with Answers.

BORROWED DAYS. — There is an old rhyme, running as follows: —

"March borrowed of April

Three days, and they were ill.

The first was rain, the second was snow,

The third such a wind as never did blow."

Can any of your correspondents explain the special meaning of these lines? That the latter part of March is often changeable and tempestuous is a matter of notoriety. But why those three particular days, and how borrowed of April? Has it anything to do with any former changes in the calendar, and can any light be thrown on the probable antiquity of the saying? I can trace it by tradition for about a century. M. H. R.

[The idea conveyed by the lines which our correspondent cites, and of which there are various readings, appears to be simply this:—That the first three days of April possessed in so small a degree the mild and genial character of that month, and so decidedly resembled the cold and blustering weather usually imputed to March, that March might be said to have borrowed them from April. In the following lines the same idea is extended:—

"March said to Aperill,

I see three hogs * upon a hill;

But lend your three first days to me,

And I'll be bound to gar them die.

The first, it sall be wind and weet;

The next, it sall be snaw and sleet;

The third, it sall be sic a freeze,

Sall gar the birds stick to the trees.

But when the Borrowed Days were gane,

The three silly hogs came hirplin hame."

These notions may perhaps be traced to the "Ancient Calendar of the Church of Rome," cited by Brand, according to which there were six days that, in rustic estimation, might belong to either March or April: "Rustica fabula de natura mensis. Nomina rustica 6 dierum, qui sequuntur in April, seu ultimi sint Martii."

It appears that while the three ungenial days were regarded by some as borrowed by March from April, they were viewed by others as borrowed by April from March. For fuller information on this very curious subject, see Brand's *Popular Antiquities*, edit. 1849, ii. 41-44; Jamieson's *Dictionary and Supplement*, art. "Borrowed Days;" Forster's *Perennial Calendar*, on March 31; and "N. & Q." 1st S. v. 278, 342.]

MALDIVE ISLANDS. — Where shall I find a good account of them?
SEPTIMUS.

[Maldiva, or Malediva Islands, a remarkable group of islands in the Indian Ocean, extending almost in a straight line between lat. 7° 6' N. and 0° 40' S. long 72° 48' and 73° 48' E.; 466 geographical miles in length, and 46 or 48 miles in breadth. The islands are all of a circular form, and are characterised by a lagoon or lake in the centre. The largest island is Mali, about seven miles in circumference, with a population of about 1500 or 2000. The population of the whole group is from 150,000 to 200,000. Consult the *London Geographical Journal*, or Knight's *Cyclopædia*, Geography, iii. 676.]

* Sheep in their second year.

SIR ROBERT AYTON'S POEMS.—In the catalogue of the library of the Rev. Charles Yonge, sold by Evans in 1832, the following lot appears, No. 668 :

"AYTON. Some few 'English and Scots Amorous Poems of Sir Robert Ayton,' late Secretary to the Most Illustrious Anne and Henrietta Mary, Queens of Great Britain. MANUSCRIPT."

The MS. was purchased by Richard Heber, and at the sale of that gentleman's library occurs again, Part II. No. 309. Mr. Roger, in the prefatory notice prefixed to his edition of *The Poems of Sir Robert Aytoun*, Edinb. 1844, says, —

"The editor is informed that the whole MSS. of Ayton's Poems were sold at the sale of the late indefatigable and distinguished book-collector, Mr. Richard Heber, about 1834 [Feb. 1836]; but who the purchaser was he has not been able to ascertain."

Although, for several reasons, I do not apprehend that the MS. would contribute anything additional to our stock of the poems of this elegant old writer, still I am anxious to know its whereabouts, if any of your correspondents can assist me with the information.

EDWARD F. RIMBAULT.

[The manuscript which turned up at Heber's sale (Pt. xi. 309) is entitled "Some few English and Scots Amorous Poems of Sir Robert Ayton. Some of the Latin Poems of Sir R. Ayton were printed among the *Delicia Mus. Scot.*, but these English and Scotch have never been printed." This volume is now in the British Museum (Addit. MS. 10,308), and most, if not all the pieces, will be found in Mr. C. Rogers's edition of Ayton's *Poems*, 1844.]

ST. HYBALD. — Who was St. Hibald? According to Browne Willis there are several churches in this country dedicated to him. His name, however, does not occur in Mr. Hardy's invaluable catalogue of *Materials relating to the History of Great Britain and Ireland*. GRIME.

[St. Hybald, or Hygbald, A.D. 685, was abbot of the Bardney monastery in the province of Lindsey. Bede (*Eccles. Hist.* lib. iv. cap. 3) thus notices his visit to St. Egbert in Ireland: "A long time after, one Hygbald, a most holy and continent man, who was an abbot in the province of Lindissi, came out of Britain to visit him." The memory of St. Hybald is still preserved in Lincolnshire in the village named after him, Hybaldstowe, the church of which, and three others in the neighbourhood, are dedicated in his honour. In *Acta Sancti*. "in prætermissis," he is said to have been commemorated either on July 21, Aug. 13, or Sept. 22; but Grevenus says Dec. 14. The *Britannia Sancta*, 4to, 1745, quotes the English Martyrology for Sept. 22.]

"THE RECOLLECTIONS OF SKEFFINGTON GIBBON." — Appended to this curious publication, which appeared in Dublin in the year 1829, is the following notice: —

"A Second Volume of Mr. Gibbon's *Recollections* will appear in the course of the ensuing month."

Can you tell me whether vol. ii. was printed; and if not, where the MS. is at present?

ABHBA.

[We have only met with the first volume.]

RICHARD WYCHE.—In the *City Press* of March 1, 1862, is the following extract from "A Chronicle of London from 1089 to 1483:—"

"1439, August. Richard Wyche, Vicar of Deptford, burnt for heresy on Tower Hill, and when many of his sect came and offered where he suffered, the mayor and aldermen did set a watch to prevent such evil doings."

Any information respecting the above Richard Wyche and his sect will greatly oblige

ESTEFORT.

[Some account of Richard Wiche, or Wyche, is printed in Foxe's *Acts and Monuments*, edit. 1844, iii. 702, which also contains a copy of the King's writ prohibiting pilgrimages to his tomb. Consult also Fabyan's *Chronicle*, edit. 1811, p. 613.]

Replies.

THE ORDER OF ST. JOHN OF JERUSALEM.*

"In 1843, the ministers of the sovereign and illustrious Order were, in Austria, the Bailli-General, Count Khevenhüller; at Parma, Count S. Vitale; in Modena, the Marquis Caradini," &c., &c.—P. 29.

These ministers also must have been accredited by the Lieutenant of the Mastership.

We are then informed who the principal officers of the Order in France have been during the same period; there was a "Grand Secretary," and another official named the "*Mandataire Général*"—the Baron Nottred de St. Lys. Who was the Baron, and what were his duties as *Mandataire*? I seek information because, in 1858, an individual of this name I believe figured in a process at law before the Correctional Police in Paris, for trafficking in titles and decorations.

"The admissions into the Order during the present century include the names of King George IV. and King William IV.; Charles X. of France; the King of the Belgians; the King of Naples; the King of Sardinia; the Archduke Frederic; H. R. H. Prince Albert," &c., &c.—P. 30.

It is quite certain that none of the Kings or Princes here named would have compromised themselves by being received into the Order, unless they were fully satisfied that their reception was at the hands of an authority, legally constituted, and the legal representative of the supreme authority or government of the Order. If these names are correctly given, it will be easy to ascertain when and by whom these royal personages were admitted; and this will be conclusive evidence as to who is the recognised and legitimate Head of the Order, if there can be any doubt remaining.

"From the period of the General Chapter of the French, Spanish, and Portuguese Languages under Prince Camille de Rohan, when the plenary Capitulary Commission was constituted, which revived the Langue of England, the executive Sovereignty of the Order may be said to have been exercised exclusively by the Six Langues of Auvergne, Provence, France, Aragon, England, and Castile."—P. 30.

* Concluded from 3rd S. iii. 273.

Let us dissect this paragraph, which, certainly is cunningly worded.

"From the period of the General Chapter of the French, Spanish, and Portuguese Langues, under Prince Camille de Rohan."

The Commission of Paris was formed in 1814, and De Rohan died in 1816; and the official *Reclamations of the Commission* make no mention of the Spanish and Portuguese Knights.

"From the period, i. e. 1814 . . . the executive Sovereignty of the Order may be said to have been exercised exclusively by the *Six Langues of Auvergne, Provence, France, Aragon, England, and Castile.*"

It "may be said to have been exercised exclusively," but *was it* exercised exclusively? If it was, why were "the proceedings of this Commission sanctioned, and afterwards confirmed by the Lieutenant of the Magistracy and the Sacred Council seated at Catania?" (See *Syn. Sketch*, p. 23.) The one statement contradicts the other. At p. 24, we are informed, that "between the years 1826 and 1831 steps were taken with a view to the re-organisation of the *Langue of England*, which steps were consummated on the 29 January, 1831; and the corporation formally revived in the Court of King's Bench on the 24 February, 1834." If this statement is correct, how is it that the *Langue of England*—which, according to the *Syn. Sketch*, was only revived in 1826, 1831, 1834—should be included in the "*Executive Sovereignty of the Order*" from 1814? These contradictory statements defy all explanation.

"Within that time, indeed (i. e. from the period of the French Chapter in 1814), the formality of electing a Lieutenant of the Mastership has been kept up by a *Chapter of Conventual Knights*, which at one time has been seated at Catania, at another period in Ferrara, and latterly in Rome. But the proceedings of this body, isolated as it is, and devoid of power as a representative Council of the eight Langues, have no weight with those preponderating administrative Councils of the Order in Western Europe, that constitute *virtually the Sovereignty*; and by whose fraternal support and concurrence the acts adopted in this country, for the legal and constitutional re-organisation of the *Langue of England* have been made and declared to be effectual and conclusive."—P. 31.

Here we have the admission that the *Conventual Knights* (i. e. the convent, or head-quarters of the Order,) existed at Catania, Ferrara, and latterly in Rome, together with the Lieutenant of the Magistracy. This corresponds with the statement in the *United Service Magazine* (p. 203), that the Head of the Order is now (1863) represented by a Lieutenant of the Mastery at Rome. In Rome, therefore, the head and supreme authority of the Order exists. And, moreover, we have been told that the "formality of electing a brother Chief to discharge the duties of Grand Master, and thus to preserve the vitality of the *Sovereign Institute*, were duly attended to," down to "*Count Colloredo, the reigning Chief*" (p. 22). And that

there should be no doubt left, the *Syn. Sketch* gives a "Chronological Table of the *Grand Masters* of the Order of St. John," beginning with Raymond du Puis, elected in 1118, and ending with "the Bailli Count Colloredo," elected in 1847. *Quid plura?* Then, at p. 30, we were informed that "the *Executive Sovereignty* of the Order may be said to have been exercised exclusively by the Six Langues," &c. And now, at p. 31, we learn that "the preponderating Councils of the Order in Western Europe constitute *virtually the Sovereignty.*"

One extract more, and I have done with the *Syn. Sketch* :—

"With these historical facts, patent and known to all men, it is not necessary to terminate this *Synoptical Sketch* with any observations calculated to countenance the supposition that a laboured apology is needed for the acts and doings of those in the British Islands, by whose instrumentality the CORPORATION OF THE PRIOR AND CO-BRETHREN OF THE HOSPITAL OF ST. JOHN OF JERUSALEM ANGLIA (*sic*), with its hereditaments, privileges, and prerogatives, has been re-established."—P. 36.

This passage needs no comment, it speaks for itself. At the end of the *Syn. Sketch*, I find some "Declaratory Resolutions adopted at a General Chapter of the Knights of the *Langue of England*, held on the Anniversary Festival of the Order, 24th June, 1841." "Declaratory Resolution," No. VI., is quite remarkable in its way, and also very important :—

"VI. That the British *Langue*, having been re-established in the Reign of King George the Fourth (who was himself a Knight of St. John), under *Commissary Powers similar to those under which the Venerable Langues of Provence, Auvergne, and France, are now BEING re-organised*; and further, that the Royal Charter of King Philip and Queen Mary incorporating the Order in this Kingdom, having been formally revived by proceedings for that purpose taken before the Lord Chief Justice of England, in the Court of King's Bench, on the 24th of February, 1834, it is now competent for such members of the aristocracy of England, Scotland, and Ireland, as can furnish the quarterings of arms required by the Statutes to make foundations in it."—P. 44.

Here we learn that, in 1841, the date of the Resolution, the Three Langues of Provence, Auvergne, and France, were *only BEING re-organised!* After what has been stated in the *Syn. Sketch*, about the "*exclusive exercise of the Executive Sovereignty of the Order by the Six Langues*," &c., and "the preponderating administrative Councils of the Order in Western Europe that constitute *virtually the Sovereignty*," it is marvellous to see how their proportions dwindle away by this Declaratory Resolution. It is also marvellous to learn that the French Languages, about which so much has been said, were, after all, only in the act of being, but not actually re-organised in 1841, under *Commissary Powers similar to those, under which the Langue of England was re-established in the reign of King George IV. Whose, or what were*

these Commissary Powers? The English Langue claims to have been re-established by the French Commission in 1826-31. I presume, therefore, that "*Commissary Powers*" refer to this "Commission." Now, if those powers could re-establish the English Langue in the reign of George IV., why should the *French Languages*, in 1841, according to the Declaratory Resolution of that very Langue which *they themselves* are stated to have re-established, *only be then in the way of being re-organised?* Surely, if the Capitular Commission had possessed the power of re-establishing the English Langue in 1826-31, it would have preferred to exercise that power in regard of the French Langues, whom it represented long before 1826 or 1841—seeing that the *object* for which the Commission of Paris was formed was to obtain the restoration of the "*biens non vendus*," and thereby to effect the revival of the three Langues of Provence, Auvergne, and France.

Testing these curious and contradictory statements one by the other, and applying collateral evidence, I am at a loss to understand why the *Syn. Sketch* should have been written; unless to mystify the reader, and under the tolerably sure presumption that no one into whose hands it might fall would ever think of analysing it, or of testing its accuracy. And still more do I wonder why your correspondent (2nd S. x. 460) should have drawn the attention of your readers to it, as the best book on the present condition of the English Langue: presuming, of course, that he has read the pamphlet as carefully as I have done. Yet the *Syn. Sketch* has received the official sanction and approbation of the "Langue," as I learn from a little pamphlet which has been sent to me. From this document it appears that, on May 28, 1858, a "General Chapter of the Langue was held," at which the "Grand Prior" presided. After the usual custom at meetings, a "Report," together with the *Syn. Sketch*, was laid upon the table; and, on the motion of the "Grand Prior," seconded by a "Chevalier Grand Cross," it was "*unanimously ordained*:"—

"That this General Chapter of the Langue receives with cordial satisfaction the Report and *Synoptical Sketch* now submitted, *approves of the proceedings therein referred to*," &c.

Here we have positive evidence that the *Syn. Sketch* was received by the "General Chapter," and that all its errors and misstatements, &c., &c., including the *revival of the Corporation under the lapsed Charter of Incorporation*, were "*approved of*!"

Of course, after this proceeding, one is naturally inclined to ask, Whether the "General Chapter" had the slightest knowledge of the contents of the *Syn. Sketch*, which they received and approved of?

From the *Syn. Sketch*, and the other collateral evidence I have adduced, I draw the following conclusions:—

1. That the Supreme Authority of the Order has been, and is now, actually vested in the Lieutenant of the Magistracy—the reigning chief elected to preserve the vitality of the Sovereign Institute—and the S. Council, forming the body of "Conventual Knights," or Government of the Order, at one time seated in Catania, then in Ferrara, and latterly in Rome, where the head quarters, or "convent" of the Order, is now established.

2. That from their own official documents, the French Capitular Commission never claimed to have the "executive government and power to regulate all civil and financial matters" concentrated in itself; but invariably acknowledged and recognised the Supreme Authority of the Lieutenant of the Magistracy and S. Council.

3. That the Langues of Aragon and Castile, having ceased to belong to the Order in 1802, could have had no connection with the Capitular Commission of the three French Langues.

4. That the Supreme Authority of the Order, the Lieutenant of the Magistracy and S. Council, and the Languages of Italy and Germany, the *only two Languages actually in existence at the period*, were never consulted about the transactions of 1826-31; and never approved of, nor sanctioned, the re-establishment of the "English Langue."

5. That the only grounds on which the "English Langue" can claim to be re-established, rest upon the authority of the French Capitular Commission; which, if ever legitimate in France, could never be legitimately exercised in England. And the evidence of the "Declaratory Resolution," No. VI., formed by the "Chapter General of the English Langue, presided over by the Grand Prior," in 1841, shows how it was then regarded here.

6. That the "Articles of Convention," by which the "English Langue" claims to be revived, are not worth the paper on which they are written. And no one who reads the *Syn. Sketch*, and tests it by its own statements and by collateral evidence, as I have done, can fail to come to the same conclusion. I offer my thanks to your correspondent (2nd S. x. 460), for having drawn attention to it.

HISTORICUS.

In my communication in "N. & Q." (3rd S. iii. 252) about the Knights of St. John, I mistook a date. The Paris Commission was dissolved on March 27, 1824,—two years *before* the execution of the instruments by which that commission has been supposed to have revived the Langue of England. I beg you to insert this material correction.

GEORGE BOWYER.

PLACE OF THE EXECUTION OF CHARLES I.

(1st S. i. 436; 3rd S. iii. 213.)

In the magnificent collection of prints in the Royal Library at Windsor, there are eight plates on this subject. All show the execution as having taken place in Whitehall. This seems satisfactorily to dispose of the tradition that the finger of the statue of James II., *behind* the Banqueting House, points to the spot where his father's head fell. Taking the prints in order:—

1. Has the inscription in English, and shows the scaffold at the upper or north-west window of the Banqueting House.

2. A small print. Inscription in Dutch; view looking towards Holbein's Gate, by Picart; scaffold as before.

3. French inscription. Evidently copied from the same plate.

4. Ditto.

5. Dutch inscription; larger plate. Scaffold represented much larger, and extending from last window (nearest Westminster) but one, across the space of four windows; that is, it covers the distance from the third window (reckoning from north to south) to the sixth window, both inclusive.

6. Same as above.

7. Ditto; but another plate.

8. The heading of a broadside. The scaffold represented as in the last four.

Thus, singular to state, half the prints represent it in one position, and half in the other. We, however, I think, gain this fact—it certainly was in front, and not at the back of the Banqueting House.

Many old prints of Whitehall represent a door at the north-west corner, leading apparently into a low porch, only one story high. Over this is a window, like a staircase window. All this has been altered since the Fire. It is said traditionally, the king came out of this window, and ascended the scaffold from the leads of the porch. If this were so, it must have reached the north-west corner. But if the prints 5 to 8 be correct, the scaffold could not have extended to within fifty feet of this corner; and then, of course, the obvious way to get upon it must have been through one of the windows.

The fact recorded by Jesse, that the brickwork and stonework of the centre window of the *upper range* had been cut away and replaced, could have nothing to do with this question; for they are above forty feet from the paving, and the scaffold is shown as not twice the height of a man above the street.

Are there any plates of the execution which show steps, or any means of access to the scaffold?

And if so, by whom, and where are they to be found?

A. A.

Poets' Corner.

If MR. PAPWORTH, or his friend, who told him some years ago that a square piece of stone in the roadway marked the position of the scaffold on which the king was executed, can give me any information as to the nature of the stone, its size, or any clue to assist in tracing it, I will spare no pains to discover this interesting historical record.

THE DISTRICT-SURVEYOR OF PAVEMENTS.

"RIGHT WORSHIPFUL THE MAYOR."

(3rd S. iii. 139.)

Your correspondent Bos PIGER may be assured that nothing was further from my thoughts than to make a general attack upon mayors, whose ancient and honourable office I sincerely esteem and value. But they, or some of them, seemed to me to have got a little out of order; and, therefore, were included in the observations which you did me the favour to print in 3rd S. iii. 139. Worshipful they are, I admit, by right both of station and office; but that they are legally Right Worshipful, or so to be described in any formal proceedings, I deny.

And here let me not be mistaken. The word "Right" was often used by the writers of a certain period in the sense of *very*: as for instance, the address, "Right worthy Sir," would simply mean "My very worthy Sir." With this, and similar forms of expression, I have nothing to do; the objection I raise merely referring to the assumption of "*Right* Worshipful" as a title of honour.

Your correspondent seems to allude to a difference between cities and towns in this particular. For myself, I know of none; nor what mayors have at present assumed the Right Worshipful style. Putting out of the question the three Lord Mayors of London, York, and Dublin, it would seem that nothing could legalise the assumption but charter or special grant; and had this existed in any case, I should have expected to have found it in the one referred to—that of the city of Oxford—as a reward for its fidelity to the fortunes of Charles I. But we hear from your correspondent of nothing of the kind; only of the superscriptions of two letters, and an order respecting the city lecturers made at a meeting of what is termed "The Company." Now, as to the first of these superscriptions, it was made in the year 1613; when all the commonalty, mayors included, were becoming very bumptious indeed; and (if the truth may be spoken), like reformers of a more recent date, giving up respect to others,

and claiming more for themselves than was due. The second letter is an electioneering epistle; the writer of which, having a point to gain, would doubtless address his correspondent in the form conceived likely to be most agreeable. And the Minute of the Company clearly proves this, that the city lecturers had their doubts nearly two hundred years since upon the use of the prefix "Right;" while the resolution of the "Company" to hear no preacher who did not adopt the contested form amounts to no more, and has no greater force, than a practice said to prevail amongst the Roman Catholic hierarchy of Ireland, of receiving no letter which is not directed according to their fancy, whether in conformity to law or not.

If, however, the doubt is to be decided by the superscriptions of letters, what shall we say to the cases of the mayors of Reading and Basingstoke, reported in the papers a few days since? In writing to these gentlemen to acknowledge (by command) the addresses of their respective Corporations to the Prince and Princess of Wales, Lieut.-General Knollys addresses them simply as the mayors of Reading and Basingstoke, without anything further, either of "Worship" or of "Right." And if it be said that the Lieut.-General is no lawyer, this very possibly may be true; but on the other hand, no one can be more likely from his position and experience, to direct a letter in its proper form.

It used to be the custom to address and describe all members of the two Universities of Oxford and Cambridge, from the moment of their admission, as Esquires—which was a very absurd and illegal compliment. And, if my memory does not deceive me, it happened at Oxford upon some trial for a trifling robbery in College rooms, that either the judge or counsel for the accused complained of this practice; and it has ever since been altered and corrected. And surely the same principle might be carried a little further, with much advantage. But it must be confessed that we are singularly deficient in terms by which to describe the middle and independent classes of society. Common usage applies the description of Esquire to any layman possessed of a considerable portion of landed property; but with how little propriety, let the lawyers tell us, who say that *no* amount of landed property has anything to do with the matter. The source of all honour is admitted to be the Crown. And for this reason, a small proprietor, if he have sufficient to qualify him to act as a Justice of the Peace, is admitted to become a legal Esquire upon his appointment; because he is so described by the supreme power in the Commission. The case of the Lord Mayor of London is given by Selden, in his *Table Talk*. And with regard to other mayors, whether of cities or boroughs, I would venture to suggest

that their particular or proper style must depend in each case upon the language of their charters; always bearing in mind the view taken by the admirable author of *The Commentaries*; who, in his first book, chap. ix., when proceeding to treat of subordinate magistrates, excludes certain of them from his consideration, and specially those of civil corporations, using the following words:—

"How shall I enter into any minute disquisitions, with regard to the rights and dignities of mayors and aldermen, or other magistrates of particular corporations; because these are mere private and strictly municipal rights, depending entirely upon the domestic constitution of their respective franchises. But the magistrates and officers, whose rights and duties it will be proper in this chapter to consider, are such as are generally in use, and have a jurisdiction and authority dispersedly throughout the kingdom."—Blackstone's *Commentaries*, i. 338-9.

Q IN A CORNER.

The mayors of Great Yarmouth have been addressed as "Right Worshipful" for more than a century last past. C. J. P.

ROOD LOFTS.

(3rd S. ii. 126, 177, 233, 309.)

To what I have already stated in the pages of "N. & Q." on the introduction of rood lofts into England, I would add the following:—I said (p. 177) that they were introduced probably in the early part of the fourteenth century, or any time in the Decorated English. F. C. H. (p. 234), appears of a different opinion, for he states that there is one at Stanton Harcourt, Oxfordshire, of the thirteenth, which would place their introduction in the Early English; whilst SIR THOMAS WINNINGTON, speaking of a church near Worcester, founded in the thirteenth century, says the rood screen must have been of a much later date. Is F. C. H. quite correct in his date of this rood loft? At Swinbrook, in Oxfordshire, there are, I think, remains of a rood loft, probably of the same date with that of Stanton Harcourt. Another of your correspondents (p. 310) fears that all readers of "N. & Q." will take up the notion that East Anglia alone possesses all the fine old screens. Now I had previously called attention (p. 177) to the richness of Devon in screen work; but we must not forget that the original query was the date of the introduction of rood lofts into England, and I imagine that the screens which your Devonshire correspondent has instanced will not much assist us in fixing this date: for example, the one he has mentioned at Bradnich bears the date, I believe, of the sixteenth century, and the fine old screen at Collumpton is of the same period. The following will bear out the date I have previously given. In Pembrokeshire, in the fine old Cathedral of St. David's, though, for the

most part, of the late Norman character, there is a magnificent specimen of a rood loft, as perfect as any in the kingdom. Fenton, in his *History of Pembrokeshire*, speaking of the cathedral, says,—

"The age of the nave we fix to John's reign, but the rood loft at the upper end of it, adjoining the choir, bespeaks the glorious era of the third Edward, being the most perfect specimen of this part of an ancient cathedral now left, whether we consider the peculiar elegance of the design, or richness of the execution; the same ornaments here attracting our notice as St. Stephen's chapel displayed before they became a wanton sacrifice to barbarous innovation."

In another part of the same work he speaks of this rood loft as

"A performance that, much as it has felt the injury of time, fanatic violence, or the more destructive effect of shameful neglect, gross ignorance, and Gothic innovation, will ever be admired as one of the most finished specimens of the architecture that characterised the reign of Edward III."

This agrees with my date. Will F. C. H. give reasons for the date he has fixed to the rood loft at Stanton Harcourt? In the fine perpendicular church at Gresford a handsome rood loft screen still remains; but many of these screens are much later than the rood lofts. This is an interesting point in English ecclesiastical architecture, and as it has been called attention to in the pages of your valuable journal, should be pretty accurately settled, if possible.

JOHN BOWEN ROWLANDS.

Glenover.

SHERIDAN AND LORD BELGRAVE'S GREEK.

(3rd S. iii. 209.)

There are certainly several other versions in print of the story about Sheridan and Lord Belgrave to which your correspondent FITZHOPKINS alludes, but none of them reliable. In the satirical poem of the *Pursuits of Literature* (1797), the following couplet occurs:—

"But grant the stage is noble; I believe
Greek is plebeian, with Lord Belgrave's leave."

To which the author subjoins the following note:

"Lord Belgrave, a learned and accomplished young nobleman, of the present time. At his first entrance into the House of Commons, in all the honest enthusiasm of his heart, in academick freshness and classick vigour, he quoted a passage from Demosthenes in Greek. This subjected him to the idle and impotent ridicule of the dramatist of the House of Commons, whose schoolboy memory on that occasion happened to be more accurate."

I believe that this note gives the truth, and that Sheridan really happened on this occasion to be able to correct Lord Belgrave's Greek. It is most unlikely, however the supposed quotation might have imposed upon the country gentlemen (and one account ornaments the tale by saying they applauded it vehemently), that Lord Belgrave

and Fox should have been deceived. Lord Belgrave was ridiculed for the pedantry of quoting Greek at all; and I suspect that the report of Sheridan's supposed improvisation was a mere malicious pleasantry contrived to add some additional mortification to the object of the satire. The joke would receive piquancy from the contrast between a classical controversy and Sheridan's usual style of addressing the house.

The *Political Miscellanies* (generally published with the *Rolliad*), contain a squib called "Translations of Lord Belgrave's memorable Quotation, as introduced in a Speech delivered by his Lordship in a late debate." The quotation is alleged to have been the hackneyed—

Τὸν δ' ἀπαμειβόμενος προσέφη πῶδας ὠκὺς Ἀχιλλεύς.

and each translation is characteristic of the supposed author. Thus, for example, the Lord Chancellor (Thurlow, whose habit of swearing was notorious) translates thus,—

"To him Achilles, with a furious nod,
Replied, A very pretty speech, by G—d."

Mr. Wilberforce—

"Achilles came forward to snivel and rant;
His spirit was spleen and his piety cant."

And so on with many other of the Tory notoriety of that day.

Lord Belgrave became Marquis of Westminster, and survived many years. J. C.

FITZHOPKINS will find this anecdote in *Sheridaniana*, London: Colburn, 1826, p. 290. I have a copy, which is very much at his service, should he desire to see it. The editor's name is not mentioned, but it is obviously compiled from authentic materials, and was avowedly written for the purpose of supplying certain deficiencies in Moore's *Life of Sheridan*. In the Preface the editor remarks, "Moore seems to be far more anxious to prove that he can say fine things, than to show that Sheridan was in the habit of saying them," p. v.

THOS. DE MESCHIN.

44, Chancery Lane.

De Quincey, in his *Autobiographic Sketches*, p. 404-5, gives the following version of the story:

"Lord Belgrave had terminated his speech with a passage from Demosthenes. The Greek had rather startled and amused the House, unaccustomed to such accents. Then Sheridan arose, and parodying a line from Homer, began his speech as follows:—

"Τὸν δ' ἀπαμειβόμενος προσέφη Sheridanios Heros."

"The House understood the rebuke, and loud laughter ensued."

This version of the story, however, as well as that quoted by FITZHOPKINS, seems to have no real foundation. Their origin will, I think, be

traced from the following account of the proceedings in Parliament on January 16, 1786:—

Lord Belgrave, in speaking to the resolutions for the appointment of the Prince of Wales as Prince Regent, "repeated his profession of love and respect for the Prince of Wales, and for the constitution of the country; and after a quotation from the *Oration*s of Demosthenes, concluded with declaring that he should vote for the resolutions, as he highly approved of the system which they tended to establish."—Mr. Sheridan (who followed Lord Belgrave) "declared he meant not to treat the House with a quotation, whether taken from any Greek, Roman, or English writer; the noble Lord had, however, misapplied the line he had quoted from Demosthenes, who had meant to reproach the Athenians for wasting that time, which they should have spent in effectually opposing their enemy, in fruitless inquiries and examination of physicians from the wish of learning an unfavourable opinion of his health." (*Parliamentary History*, vol. xxvii. p. 961-2.)

β.

RALEIGH ARMS.

(3rd S. iii. 149, 238.)

In pointing out an error into which H. S. G. had fallen, I committed one myself, in stating that Sir Walter Raleigh bore as his arms, Gu. five fusils in bend, *in chief a label of three points*, az. The arms of Raleigh are so depicted in Prince's *Worthies of Devon*, in connection with the life of Sir Walter, and being so represented, also, in the glass in Helland Church, I concluded the blazon to be correct. I have, however, since been favoured by Dr. Kendrick of Warrington with impressions of two beautiful seals from his cabinet. The first is Sir Walter Raleigh's official seal as Warden of the Stanneries, Governor of Jersey, &c. It represents a knight on horseback, armed cap-a-pie. His shield, and the housings of his horse, are charged with five fusils in bend. Around the margin is the following double legend, in Roman characters: "✠ SIGILL : DNI : WALTERI : RALEGH : MILITIS : GARDIAN : STANNAR : CORNUB : ET DEVON : ✠ CAPITAN : GARD : REG : ET GUBERNATOR : INSULÆ : DE : JERSEY."

The second is a private seal of sixteen quarterings. In the first and tenth quarters are the arms of Raleigh of Fardel, of which family Sir Walter was a member, being the fourth son of Walter Raleigh of that place (by Katherine, daughter of Sir Philip Champernon, and relict of Otho Gilbert, whereby Sir Walter Raleigh and Sir Humphrey Gilbert were uterine brothers). These coats have not the label. I have since referred to the Visitation of 1620 at the Herald's College, and find that the arms allowed to Raleigh of Fardel have no label. The arms mentioned by H. S. G. as those of Sir Walter are allowed to another family of Raleigh of Devon: Gu. a bend vair between six crosses crosslet, arg. These arms are also borne on Sir Walter's escutcheon

in the fifth quarter. We have thus four coats to the name of Raleigh, viz.:—

1. Raleigh of Raleigh, whose heiress married Chichester. Checky or and gu., a chief vairy.

2. Raleigh of Devon. Gu. a bend, vair, between six crosses crosslet, arg.

3. Raleigh of Fardel. Gu. five fusils in bend, arg.

4. Raleigh. As shewn in Prince and in the window of Helland Church: Gu. five fusils in bend, arg., in chief a label of three, az. The last coat impales: Az. three fusils, two and one, arg. which I am anxious to identify. The label does not appear to be used as a mark of cadency, but as a difference.

The personal seal of Sir Walter Raleigh here alluded to possesses considerable interest. I know not if it has ever been brought under notice. It contains, as I have stated, sixteen quarterings; is graced with supporters (apparently two wolves?), and has three crests surmounting mantled helmets. 1st, a fleur-de-lis; 2nd, a stag's head, caboshed, between the antlers a fleur-de-lis; and 3rd, an animal statant, resembling the supporters, with this motto underneath, "AMORE ET VIRTU." I had hoped to verify the several quarters, but have been unable to do so fully. The pedigree of Raleigh of Fardel, recorded in the Visitation of Dorset and Wilts, is very short, and shows no match with an heiress; and as the family arms are destitute of supporters, in the absence of any special grant, I cannot understand how Sir Walter was entitled to use them. Can any of your readers throw light upon this subject? JOHN MACLEAN.

Hammersmith.

Delete the word "on," and then the blazon will be intelligible enough. Az. 3 lozenges arg. is, I think, a coat of Freeman. H. S. G.

PRINCE OF WALES AND PRINCESS ALEXANDRA (3rd S. iii. 258).—If MR. BUCKTON will refer to the *Almanac de Gotha*, article "Hesse," he will find that "the grandsons of George II. by his daughter Mary" (Charles and Frederick) are there styled Landgraves, and *not* "Princes of Hesse Cassel. The same remark applies to his great grandson William, grandfather of the Princess Alexandra." FARNHAM.

CARLETON FAMILY (2nd S. vi. 392; vii. 11, 54, 74).—With respect to Francis Carleton, of King's County, and Darlington, Tipperary, 1668, the following may serve to elucidate the parentage. In vol. vii. p. 12, I find an inquiry as to who was the father of Captain George Carleton, author of *Memoirs of an English Officer*, who was born 1652, and was great nephew to Dudley Viscount

Dorchester; also, a mention made of Mary Wilson, who married in 1647 Mr. John Carleton, merchant adventurer, of London, by whom she had seventeen children.

In the *Public Records of Ireland* (1825) I find "a petition from Lieut. John Carleton of the King's Guards, Dublin, respecting a grant of lands in co. Meath;" mentioning his mother Mary Carleton, date 1662—1669.

Francis, Captain George, and Lieut. John Carleton, as well as George Carleton, Clerk of the Hanaper, 1660, appear to me to have gone to Ireland about the same time; and from the fact of the arms and crest being the same, and the names John and George being the prevalent Christian names in the pedigree certified by my great uncle Viscount Carleton, at the Dublin College of Arms, I believe there is some close connection between them. Can any of your readers, familiar with the pedigree of the Carletons of Surrey, London, and Oxon, throw any light upon the subject?

I subjoin the following, discovered at the Record Office last year, as it may give a clue to the missing list of adventurers:—

"A warrant to Sir Joseph Williamson, dates 23 Sept., 1671, to deliver to Sir James Shaen all Books and Papers connected with the Adventurers."

P. A. C.

40, Duke Street, St. James's.

PARISH REGISTERS (3rd S. iii. 239.)—MR. BURN considers it very singular that a parish register should have been kept and signed by the *rector* throughout the Commonwealth; and thinks it may have been occasioned by the parishioners having appointed the rector, or his clerk, to be the registrar under Cromwell's Act of 1653. To differ from so high an authority may appear rash; but I think it will be found that a large number of the parochial clergy continued to keep their own registers, particularly in country parishes, in spite of the Act, which in many places would be thoroughly unpopular. In such parishes a registrar would be appointed *pro formâ*, but his office would by common consent remain a sinecure; his chief concern being his *fees*, which under the Act were 12*d.* for a marriage, 4*d.* for a birth, and 4*d.* for a burial.*

This was certainly the case in my own parish, the earliest existing register of which commences in 1650; and from this date to 1681 (when the incumbent died), at the foot of each year is signed the name of *Stephen Rant, minister*, with the signatures of the churchwardens for the time being: the entries being evidently in the handwriting of the incumbent, and written at the several dates, as is manifest from the variations in the colour of

the ink. In *one instance only* is the name of the registrar signed, namely, in the first year of his appointment; and then after, and in addition to, the signatures of the minister and churchwardens. As the Act was for the registration of *births*, and not baptisms, the date of the birth as well as of the baptism is given from 1654 to the end of 1657, after which period the date of the birth is omitted—another proof of the disregard paid to the Act.

On one of the pages of the register is the following appointment of the registrar:—

"Cambrsh.—These are to Certifie, that Henery Cornell beinge Chosen Parish [registrar] within the parish of Stoe Cum Quye, by such of y^e Inhabitants and house-holders as are Chargable to y^e relefe of y^e poore of y^e s^d parish of Quye, was this day, being y^e ninth day of October, 1654,* sworne by me Roger Rant, Esq., one of y^e Justices of y^e peace of y^e s^d County, and alsoe approved as able and fite to putt in execution all and every y^e powers and Authorities to him y^e s^d Henery Cornell as parish Register, limited by an Act of Parliament of y^e 24th of August, 1653, touching marriages and y^e Registering thereof, as alsoe touching birthes and burials. Witnesse my hand this 9th day of October, 1654.

"RO. RANT."

This is followed by a similar appointment of John Pyesly, dated Feb. 4, 1655, Cornell having died in that year; but Pyesly appears to have been altogether oblivious of his duty, as his name nowhere occurs in the register.

I may take this opportunity of noting, that the baptism of the celebrated Church historian, Jeremy Collier, is recorded in this register in the following form:—

"1650. Jeremiah, the son of M^r Jeremiah and Elizabeth Collier, bap. Sept. 25."

E. V.

INSCRIPTION OVER PLATO'S DOOR (1st S. vi. 146.)—At the same time that I communicated the note from Philoponus to "N. & Q.," I sent it also to Sir W. Hamilton; who, in the second edition of his *Dissertations*, corrected his mistake.

I have since met with the saying in Psellus, *De Operatione Daemonum* (Norimb. 1838, p. 162), where Boissonade supplies the following references:—

"Arsen. *Vio.*, p. 16; *Proverbia metrica*, 423; Erasmi *Adagia*, 3, 5, 60; Ferrand. *Explic.*, i. p. 18; ii. p. 184."

JOHN E. B. MAYOR.

St. John's College, Cambridge.

"**THE MUMMY**" (3rd S. iii. 227.)—I quite agree with your correspondent in his estimate of this clever novel, and in his desire to resuscitate it. He states it to be the production of Mrs. Loudon. To speak more precisely, its author was that Miss Webb who afterwards became Mrs. Loudon; and it speaks highly for her abilities,

* The Act is printed in Scobell's *Acts*, p. 236; and in Mr. Burn's *Hist. Par. Reg.*, p. 26, ed. 1862.

* Fourteen months after the passing of the Act.

that she could pen such a three-volume novel while she was still in her "teens," or thereabouts. I used to be told that she wrote the book while living near to Halesowen, in Worcestershire, in a white house, lying just outside the town, on the right-hand side of the road leading to Hagley. In the notice of Mrs. Loudon's death in the *Art-Journal* for September, 1858 (she died in July in that year, aged 58), it is said,—

"She came first into the literary circles in which she met her future husband, as Miss Webb, the authoress of a three-volume novel, called *The Mummy*, and, at the time of her marriage, knew as little of the language of flowers, in any other sense than the poetical one, as a mummy might."

CUTHBERT BEDE.

ELECTROTYPED SEALS (3rd S. iii. 229.)—Breathe upon the wax impression; then if it be brushed with a very soft toothbrush dressed with good blacklead (plumbago in fine powder), sufficient of this conductor will adhere to carry out the object desired. If there be not more blacklead upon the seal than can be traced by a magnifying lens there is enough. When the conducting wire is melted into the wax edge of the seal, there is often left a nonconducting line of wax between the wire and the impression. This should be bridged over by brushing the seal and wire with the blacklead after they are joined.

SEPTIMUS PIESSE, F. Ch. S.

M. D. will find his difficulty overcome by the exercise of a little patience, and by care in the preparation of his wax moulds. Some years ago, as a matter of amusement, I gave a good deal of attention to the process of electrotyping, and succeeded in obtaining many excellent copies of medallions, &c. I employed myself mainly in taking copies of the plaster ones sold in the streets, and among them a series of the Napoleon medals. In the treatment of a plaster medallion from which an electrotype is wanted, a few simple precautions have to be observed. In the first place, I steeped the plaster cast in oil—the best sweet oil—and then put round it a narrow rim of paper, attaching it to the edges by a little gum. This rim projected above the face of the cast about a quarter of an inch. This arrangement is convenient, as it promotes the firm setting of the wax, and secures a perfect circle without any after cutting or paring. I then poured in out of a small crucible a quantity of white wax, reduced by heat to a fluid state, sufficient to fill up to the edge of the paper rim. Care must be taken not to make the white wax of a greater heat than what is necessary to make it properly fluid, else there will be a tendency to bubble and froth, which may impair the smooth surface on the face. When the wax became thoroughly set, I removed it from the cast, and then sprinkled it very freely with the best black lead reduced to

an impalpable powder. After this, I took a soft camel hair brush, using it freely but gently, and by a little manipulation, succeeded in obtaining a perfect black lead surface, bright and polished, and without a speck of the wax. It is then fit for the after process of electrotyping.

If my original was metal, it was only necessary in that case to touch over the surface with a little oil before taking the wax mould. I speak only as an amateur, but I found my plan very successful and needing little trouble and very few failures.

T. B.

PLATFORM (3rd S. ii. 426; iii. 175.)—In the *Phoenix* for 1708 is a reprint of "A brief Discourse of the Troubles at Frankfort," which work was first printed in 1575. In the preface thereto occurs this sentence:—"And some supposing, yea, roaring out, that this hath happened by such fantastical heads as can abide no *platform* but of their own devising." The word "*platform*" had here nothing to do with *boards* or *planks*, but had a meaning identical with one given in *Ogilvie's Dictionary*:—"In some of the New England States, an ecclesiastical constitution, or a *plan* for the government of churches, as, the Cambridge or Saybrook *platform*." That the word was used in *Old England* also generally to mean a "*plan*" is proved by the title of the book referred to by JAYDEE, viz., *A Perfite Platforme of a Hoppe Garden*, a copy of which, in my possession, was printed in 1576, the very next year to the date of the *Phoenix* book before mentioned. A clearer proof of a so-called Americanism being of true English birth, cannot be imagined.

A. B. MIDDLETON.

The Close, Salisbury.

SUPPOSED QUOTATION FROM SWIFT (2nd S. vi. 188; vii. 136.)—At the first of the above references, a correspondent signing himself DELTA, enquired where the following quotation occurred in the works of Swift:—

"I as little fear that God will damn a man that has charity, as I hope that the priests can save one who has not."

This was answered at the second reference given by another correspondent, under the signature of Φ, who stated that he had not, after considerable search, found such a sentence in Swift's works; but that Pope, in a letter to Edward Blount, Esq., dated Feb. 10, 1710, makes use exactly of the above expression. Not "exactly," however, for Pope's sentence is thus worded in the second part: "As I hope *any Priest* can save one who has not."

The difference is immaterial, but I wish to observe that the sentence, as given by DELTA, does occur, word for word, in Swift's "*Thoughts on Various Subjects*" at the end of the second volume of his *Miscellanies*, London, printed for

Benj. Motte and Chas. Bathurst, 1736, p. 275. I think there can be little doubt that the sentence was originally Swift's. F. C. H.

ARMS OF LEIGHTON OF UYLHAVEN, FORFARSHIRE, N.B. (3rd S. iii. 230.)—In reply to F.S.A. regarding the arms of this family, in the "Libri Bullarum" of the Order of St. John of Jerusalem is a "Licentia" of the Grand Master, Philebert de Naillac, dated August 23, 1418, granting leave of absence from the convent for three years to a Scottish Knight of Rhodes, named Alexander de Lichton. I have added to my transcript of the "Licentia," but without stating my authority for so doing, the following arms: "Argent, a lion rampant gules," as well as a note that Alexander de Lichton was Preceptor of Torphichen at that date.

Another Alexander de Lychtoun occurs as Bishop of Brechin in 1415. (Hutton MSS.)

JOHN JAMES WATTS.

Stafford Club.

P.S. Since writing the above I have consulted Burke's *General Armory*, and find as follows: "Lighton (Ullishaven, Scotland), argent, a lion rampant, gules, armed or. Crest, a lion's head. Motto, 'Light on.'"

UNIVERSAL SOCIETY (3rd S. i. 250.)—I have not observed any answer to this question. The last decade of the eighteenth century was as fertile as our own time in futile schemes of life assurances and tontines, fostered by the remarkable success which had attended the early insurance offices. The "Universal Society" was one of these schemes, and enjoyed but a very brief existence. JOB J. BARDWELL WORKARD, M.A.

YUSTE, OR SAN YUSTE (3rd S. iii. 62.)—In answer to your correspondent WICKHAM, wishing for further information on the subject, I can only inform him that the two English writers—whose authority I quoted in my Note on Charles V. and Yuste—positively assert that Yuste is *not* the name of a saint. These writers are Mr. Ford and Mr. Stirling. The former says:—

"The Monastery took its name from the streamlet, the Yuste, which trickles behind it."—*Hand-Book for Spain*, p. 497, Part II., edit. 1855.

The latter writer observes:—

"The Monastery owes its name, not to a Saint, but to a streamlet which descends from the Sierra behind its walls," &c.—*Cloister Life of Charles V.*, p. 80, edit. 1853.

Two Spanish writers of great authority assert the same thing, calling the monastery Yuste, and *not* San Yuste. These are Sigüenza, in his *Hist. de San Geronimo* (Part II. p. 191), and Don Tomas Gonzalez, in his manuscript entitled "Retiro, Estancia, y Muerte del Emperador Carlos Quinto en el Monasterio de Yuste."

Yuste and St. Justus (or St. Just) do not seem to be considered names of the same saint by any

Spanish writers of authority. There is certainly a Spanish saint named Justus, patron of Alcalá de Henares; but how does your correspondent prove that Yuste and St. Justus are the same?

J. DALTON.

Norwich.

P.S. I have been looking through my Spanish *Calendario*, and can find no saint of the name of Yuste.

On this subject, which has recently aroused some discussion in the columns of "N. & Q.," perhaps a note from M. Amédée Pichot's *Charles Quint* may not come amiss.

His information appears to be derived from the account of Father Sigüenza, historian of the Hieronymite Order, who devoted several chapters of his work to the description of the monastery of Yuste.

"Its founders," I quote M. Pichot, "like those of the parent house, began by an eremitical life. They were two obscure Cœnobites, who, coming from Placencia in 1404, at first contented themselves with building rude cells in the mountains, under the double shade of the rocks and the leaves of the chestnut trees. From thence they would sally forth occasionally to seek alms in the village of Quacos, or at the gates of the manor-houses, and would return with full sacks. In order to assure to himself the benefit of their prayers, a pious proprietor, Sancho Martin, gave them the small domain of *Yuste*, so named from the stream which filters through the rocks, and which soon irrigated a little garden cultivated by the hermits. It was some years after, in 1408, that they entertained the pious ambition of converting the *hermitage* into a *convent*, and went to beg the Infante, Ferdinand, to obtain them the requisite Bull from the Pope."

At the foot of the page containing the above account of this celebrated place is a note on its name, which I transcribe in M. Pichot's words:—

"C'est ce ruisseau de Yuste qui s'est trouvé, en Espagne même, transformé en Saint Just, ou Justo, comme si le Monastère était placé sous l'invocation d'un des trois Saints de ce nom.—St. Justus de Cantorbéry, St. Juste de Lyon, et San Justo d'Urgel. Le Saint Evêque de Lyon pouvait parfaitement passer pour le Patron d'un Monastère, lui qui quitta son siège pour se faire ermite."

M. Pichot is plainly against the stream and monastery of Yuste having any connection with the saint of similar name; but I would fain inquire why he particularises the English saint as of *Canterbury*. I doubt whether the Cornish hagiologists would so designate him. Also, I should be glad to know something more about the "Holy Bishop of Lyon," who "*might very well* have been patron of a monastery," though not of Yuste. C. H. E. CARMICHAEL.

FLAGS OF DENMARK AND SAVOY (3rd S. iii. 229.)—Though at present I am not able to discover the origin of the Danish flag, M.P. may be interested in knowing that the account given of the Adoption by Amadeus the Great of the arms of the Order of St. John as those of Savoy, as

well as of the meaning assigned to the letters "F.E.R.T." on the collar of the Order of the Annunciation, is entirely fabulous. Guichenon, in his *Histoire Généalogique de la Maison Royale de Savoye*, has refuted both fables.

The relief of Rhodes took place in 1310; but the word "Fert" occurs on the coins and monument of Thomas de Savoy, who died in 1233; as well as on the coins of Louis de Savoy, Baron de Vaud, who died in 1301.

The arms of Savoy (which are identical with those of the Order of St. John) are really those of Piedmont, which, with the whole of Lombardy, was considered under the especial protection of St. John the Baptist; just as the Republic of Genoa, and the cities of London, Messina, &c., were supposed to be under that of St. George, and, consequently, bore his cross in their arms.

Menestrier says:—

"Les anciennes Armoiries de Savoye estoient l'Aigle, parceque la Savoye estoit un Fief Imperial, mais depuis que les Comtes de Savoye furent maistres du Piedmont, ils prirent la croix de Saint Jean Baptiste, qui est la Devise du Piedmont, et deslors elle devint l'Armoirie de Savoye Cette conformité d'Armoiries de la Croix blanche sur gueules avec celles des Chevaliers de S. Jean de Jerusalem, qui la portent pour la mesme raison, a donné lieu à la fable de Rhodes."—*Recherches du Blazon*, pp. 131, 132. See also, *L'Art du Blazon Justifié*, par Menestrier, pp. 320—322; Spener, *Opus Heraldicum, pars specialis*, p. 336; and Trier, *Einleitung zu der Wapen-Kunst*, p. 768.

J. WOODWARD.

WING, RUTLAND (3rd S. iii. 192.)—The A.-S. *wang*, *wong* signifies not only a plain, but also a field—a word applicable both to inclosed and uninclosed land. It is probably the same with the A.-S. *ing*, *inge*, a meadow, pasture, inclosure (Goth. *winga*); Old Ger. *ing*, *inge* (now *ingen*), a field, tract of land (found *ung*), *wang*, *vangen* in Scandinavian local names; *wang*, *wangen*, *vinger*, and *fng*, *fingen*, in German names, especially in Baden, Württemberg, and Hohenzollern. Wachter renders the Old Ger. *wang*—"campus inter nemora, lætus et viridis, sed sepimento cinctus; Dan. *wang*, a meadow, green field; *vænger*, fields, or meadows surrounded with hedges (Var. in Ind. *wang*, ager septus; Gloss. Pez. *campis nemoreis, holzuwanga*);" and he thinks it may come from *anger*, sinus terre, by prefixing *w*; or from *fungen*, capere circuitu (Gloss. Boxh. *pifanc*, septum; Goth. John x. 9, *winja bigittith*, pascua invenient). Again, he translates Dinkelvingen, "zeacollis," i. e. "hill of spelt, or beer-barley." Cf. Wing in Bucks; Wingham and Wingermouth; Basing, Godalming, Kettering, Reading; the Scandinavian Gudvangen, Oxenwangen, Ullesvang, Vang, Vangnæs, Vossevangen; and the German local names, Hechingen, Kissingen, Lotharingen, Meiningen, Memmingen, Nordlingen, Sigmaringen, Thuringen, Waiblingen; Feuchtwangen, Gosauzwang, Gudwangen, Hindelwangen, Nesselwang,

Otterswang; Ampfing, Andelfingen, Offingen, Peffingen, Ruelfingen, Sindelfingen, Zofingen, principally in the South of Germany.

R. S. CHARNOCK.

EDWARD DANIEL CLARKE, LL.D., AND THE WELSH CLERGY (3rd S. iii. 229.)—The remarks of this distinguished traveller on the Welsh clergy are quoted in his *Life and Remains*, 4to, 1824, at pp. 198, *et seq.*, from an unpublished work of his called the "Rêveur." Among other statements, he says:—

"At the houses of their principal people, the clergy deem it no degradation to associate with the upper servants, to dine at their table, to drink ale in their kitchen, and now and then to be admitted, as a mark of peculiar condescension, to the presence of their master. Their female relations are not unfrequently servants in those families, acting in the capacity of ladies' maids, housekeepers," &c.

His knowledge of the subject seems to have been derived from personal observation, during a residence at Mostyn in the years 1794-5, as tutor to the late Sir Thos. Mostyn.

C. W. BINGHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of England from the Accession of James I. to the Disgrace of Chief-Justice Coke. 1603—1616. By Samuel Rawson Gardiner, late Student of Christ Church. 2 vols. (Hurst & Blackett.)

The recent "overhauling," to use a nautical phrase, of our national papers, and the publication of calendars of their contents, will of course soon be followed by books founded upon the new materials thus brought to light. Mr. Gardiner's work was probably begun before this new movement had commenced, or at any event, before it had resulted in publication; but the Calendars of James I. have evidently been of great value to him, and he pays a proper compliment to their accuracy, of which, from his continual use of them, he is probably one of the persons best competent at the present time to judge. Within our narrow space it is impossible for us to run over, even in outline, the story of the times with which Mr. Gardiner deals. His book bears testimony throughout that he is a careful student. He has gone over all existing materials known to him, and has drawn conclusions from them which are the indications of an independent, thoughtful, and conscientious mind; often at variance with the opinions of previous writers, but always expressed with manly candour, and with a clear regard, not to previously formed notions, but to the evidence before him. His treatment of the Gunpowder Treason, the prosecution of Raleigh, the Hampton Court Conference, the pacification of Ireland, the case of Arabella Stuart, the Essex divorce, the murder of Overbury, the conduct and character of Bacon, and in fact of all the main incidents of the period dealt with, is in the main both novel and original,—built upon information much of which is new, and all of it carefully sifted and critically weighed. Probably the most startling disclosure in the work relates to Robert Cecil, Earl of Salisbury. Mr. Gardiner

has discovered, in State Papers which he has deciphered, evidence, the value of which, in his conscientious candour, we fear he underestimates,—that, among many principal persons in England, Cecil received from Spain from 1604 a pension of 4000, subsequently raised to 6000 crowns per annum. That the money to pay such a pension was remitted to the Spanish ambassador in England seems clear; that the ambassador alleged its payment, and stated, from time to time, certain alleged facts connected with it, and certain alleged wishes of Cecil in respect to it, is no less clear; and equally so, that at Cecil's death, the 6000 crowns was struck off the list of these disgraceful payments. Mr. Gardiner raises a doubt on account of the steady opposition to Spain which was a conspicuous portion of Cecil's policy, and asks that the world should suspend its judgment "till the Archives of Simancas have been ransacked, and the day has come which Dr. Birch was hoping in the middle of the last century, when the treasures of the Hatfield Library shall be accessible." He conjectures, also, various politic reasons why Cecil might have thought it for the advantage of England that he should submit to this degradation. We confess that no conjecture of the kind has the weight of a feather in our estimation. Such payments were never made without a consideration, and if Cecil really received the money, which we fear is too clear, we see no alternative but, in Mr. Gardiner's words, "to set down the name" of this son of Lord Burghley, "among the very basest which have ever stained the annals of this or any other country." The question is now clearly raised, and will no doubt soon attract the attention which it merits.

The talents necessary for historical composition are peculiarly varied, and justly stand in the highest rank in the estimation of mankind. Of these talents we find in Mr. Gardiner the power of research, and with it, the power (so seldom conjoined), of condensing the results of long inquiries into a few short sentences, or even words; the power of looking abroad upon mankind, and of judging facts and actions not in the interest of a sect, but in that of the world at large; the power of expressing noble thoughts in glowing and eloquent language; the power of telling a plain tale in such manner as to make it effective and interesting; and lastly, we find him, in judgment calm, unimpassioned, careful, and, even to an excess, candid and unwilling to condemn. A few redundancies and carelessnesses in expression will no doubt disappear in future editions, and we would advise him to give more attention to the contemporary libellers and lie-writers. His judgment revolts against using them as authorities, and in a sense he is right; but they had an influence, a terrible influence, at the time, and therefore should not be passed over in silence.

FRENCH NOTES AND QUERIES.—A Journal on a plan similar to our own is announced for publication in Paris under the title of *L'Intermédiaire des Chercheurs (Notes and Queries Français) Organe de Libre-Echange et de Publicité Littéraires*, &c. The first Number will appear in July. The Editor is M. Carle de Rasche. Messrs. Williams & Norgate will, we believe, receive the names of gentlemen who may desire to subscribe to our most welcome coadjutor.

A volume of *Genealogical Memoirs of the Scotts*, embracing the whole of the Border Families of the name descended from the House of Branzholm, commencing with the reputed Wizard "Master Michael Scot," is in preparation by Mr. Scott of Rodono. With the pedigrees of the Families, and an examination of their various remarkable traditionary histories, will be given their holdings in Ettrick Forest, Teviotdale, and Eskdale, so that

it is obvious that the work will abound with materials of general as well as local interest.

The vacant Trusteeship of the British Museum, caused by the lamented death of the Marquess of Lansdowne, has been filled up by the unanimous election of the Rt. Hon. B. D'Israeli to that office. Would that our old friend, whose *Curiosities of Literature* and other works did so much to encourage that spirit of research which now distinguishes the literature of this country, had been spared to witness this compliment to his son's high position and acquirements—a compliment which we would fain hope was somewhat stimulated by a recollection of what the elder Mr. D'Israeli accomplished for English Literary History.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

THE DUBLIN SOCIETY'S WEEKLY OBSERVATIONS. 12mo. Glasgow, 1756. WEST'S (REV. MATTHEW) POEMS, &c., on SEVERAL OCCASIONS. 4to. Dublin, 1828.

BOLSTER'S QUARTERLY MAGAZINE. Vol. III. 3 Vols. 8vo. Cork, 1826—28.

MILLER'S (GEORGE, D.D.) MODERN HISTORY PHILOSOPHICALLY ILLUSTRATED. Vol. III. 4 Vols. 8vo. London, 1832.

Wanted by Rev. B. H. Blacker, Rokeby, Blackrock, Dublin.

LODGE'S PORTRAITS. No. 13. Octavo size.

Wanted by Mr. Edw. M. Forster, 6, New Square, Lincoln's Inn.

COL. HARNESSE ON PERMANENT FORTIFICATIONS. (Weale.)

THE WORDS ON THE CROSS APPLIED TO OUR OWN DEATH-BED. Nugee. (Masters.)

A MANUAL OF OUT-POST DUTIES. Lord F. Fitz-Clarence.

Wanted by Messrs. Henningham & Hollis, 5, Mount Street, Grosvenor Square.

THE HAPPY ART OF TEAZING. London: Jamieson, crown 8vo, 1788.

VIRGINIA'S BROODING, with the Scanning by T. W. C. Edwards. Imperial 8vo. Simpkin, Marshall, & Co.

HOWITT'S HISTORY OF SCANDINAVIAN LITERATURE. 2 Vols.

Wanted by Rev. J. B., 1, Henry Square, Ashton-under-Lyne.

MATTHEW HENRY'S COMMENTARY. Vol. I. of date 1706, 1710, or 1721.

Folio. Also Vol. V. of the same work, of date 1715.

Wanted by Messrs. Blackie & Sons, 44, Paternoster Row, E.C.

Notices to Correspondents.

T. H. CROMEK. The Fable of the Bees was written by the well-known Bernard Mandeville, M.D.

A NEW SUBSCRIBER. Our First Series is entirely out of print, and is getting very scarce. There is no charge for the insertion of Queries or Lists of Books wanted.

ABERA. Dr. Samuel Johnson's "Tour to Celbridge," in Walker's Hibernian Magazine for Nov. 1782, is clearly a poor burlesque on the Doctor's style of composition. The execution at Exeter in 1682 for witchcraft is supposed to have been the last. See "N. & Q." 1st S. v. 514.

J. H. The anecdote of the disuse of the Cope by Bishop Warburton is printed in our 2nd S. i. 230.

PHILIP GRIFFITH. We cannot find any allusion to the death of Queen Mary I. in Norden's Middlesex.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 156, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, APRIL 18, 1863.

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Notes.

BARNABY GOOGE.*

The next letter gives us a slight glance at the administration of justice, by a Lord President of an Irish Province. Writing to Burghley in July, 1583, Googe says:—

"Itt maye please your Lordshyppe to be advertysed thatt, syns my last wrytynge unto your Lordshyppe, I have contynally attended upon the Governor, who hath been all the whyll in jorney abroad, and kept hys sessions ffyrst at Gallway, then at Inneys in Thomond, and nowe at Roscomyn. Att evrie off wych places the counourse hath been very great, and the people (as so ffroward a people may be) very well bent to imbrace Justys. Att Gallway theyr happened a ffoolysh alderman to utter slanderous speeches off youre Lordshyppe agaynst whom I proceeded att the Cessyons in such sorte as I here send your Lordshyppe inclosed. The ffoolysh fellow ffell down upon hys knees beffor the table, acknowledging hys fyere and beseechynge your Lordshyppe to pardon hym. Some att the table (though the Governor for hys parte was earnestly bent to have itt severly punysed) desyred mee to lett the matter ffall, and to lett all be fforgyven and fforgotten. Unto whom I answered, thatt if the matter hadd touched my self, I cold well hav been contented to hav lett itt go. But syns itt touched your Lordshyppe my deuty wold nott suffer me any wayes to supress or conceal itt. Notwithstandinge, att theyr request, I told them I wold advertyse your Lordshyppe off the fellowes submyssyon and sorrowynge for hys wordes, and stay tyll your L. pleasur therein were further knowen, and thereby bound hym to the

nexte Sessyons. I send your Lordshyppe herewythall a plott off that towne off Gallway wth a voyde place bye the haven whear the Governor hadd devysed to hav a Ceyttadell wych iff herr Majesty thought good he wold buyld wythout any charges to herr Majesty, whych, in my ffanseie, consyderynge the pryde and greate welth off the townesmen, and how greatly they are addycted to the Spaynayrd, Were [as necessary a matter as myght bee. Ffroom Roscomyn, in haast this xi of July, 1583."

The inclosure referred to, of the proceeding at the sessions, is endorsed thus:—

"Barnaby Gooche
Pursuer,
Peter Lynch,
The defendt to answer
the same.
N. Malbie,"

and runs as follows:—

"To the ryght worshypful the Governor and Counsylv of Connaught and Thomond.

"Complayneth unto your worshyps Barnabee Gooche, off Alvingham, esquyar, thatt whereas Peter Lynch off Gallwey, marchant, hath of laate very lewdly and malycyouslye gyven out certayn shamfull and slanderous speeches touchinge nott onley the honor and credytt off the Lord Justices and other her Majestys officers in thys realme. Butt also the ryght honorable the Lord Chancelore, and Lord hygh Tresorer off England. Reportynge thatt nottwythstandynge the large Allowance off her Majesty they doo contynally encrease theyr Lyvynge by Bryberye exactyon off the comons and other Indirect meanes. The honorable estate and callynge off the sayed Lordes consydered, especially the Lord Tresorer, whose integryty and honorable care off hys Contrey hath nott onley been testeffyed bye her Majestyes owne mouth Butt resounded thorowout all realmes Chrystned, even to the eares of the Barbary Turks. Itt maye please your worshypps thatt the sayd Peter Lynch, for hys sayd unseemlye slanderous speeches, maye receav such condygn punysment, as by the Statut of Scandalum Magnatum and Lawes off the Realme, is ffir so haynous an offence provided.

"The answer of Peter Lynch to the Byll off B. G.

"Whereunto cometh the sayd defendant and sayeth thatt the byll is altogethyer both ffir want off ffirrm and matter insufficyent in Law to be answerd; the advawntage theroff unto hym saved he forr answer sayeth thatt the sayd byll is rather off malysie than ffir any Just cause exhybyted unto your worshypps agaynst hym to dyscredyt, and dyscowntenance the Defendant, and suspectethe thatt the exhybyter off the same doth itt onley ffir thatt nott Long agon he refused hym and hys men off cess, and ffir ffurder answer, the Defendant sayeth thatt he never gave ffirth any such slanderous speeches as in the sayd byll is most ffalsely and untruly devysed eyther agaynst the Ryght honorable the Ll. Justices or agaynst any other herr Majestys officers, butt have allweys thoughtt honorably and very well off them, and iff he hadd spoken or thought otherwyse off them, as in troth he never dydd, he knoweth thatt the testimony off thys whole realme would be flatt agaynst hym, whych in generall ffieleth the vast gooddness and profitt off theyr Ll. most honorable and pesyble government to be such and so good as the defendant can nott denye neyther off hym self nor off any other thatt wold or shoold go abowt to speak or thynk anye thinge otherwyse than honorable and well off them and their government to bee butt worse then madd and altogethyer besyd them self, and nott worthy to dwell nor deryve the ffirruys nor benefytt off theyr goodd government wythyn thys Realme. And as to

* Continued from 3rd S. iii. 243.

have spoken any slanderous words touchyng the honor and credytt off the L. Chancelor or Lord Tresorer off England touchyng any Brybery or exaction that they or any off them should exact or do unto the comons or anye other indyrect meanes he utterlye denyeth to have uttred spoken or so much as ons to have thought upon any such matter. Butt have allways thought and lyked as well off theyr honors and theyr procedyngs as eyther Mr. Goch or any other whatt soever he bee wythyn thys Realme doth. All whych matters he is redy to averr as your worschypps wyll award wythout thatt anye matter matterall in the sayde byll unanswered is true wherfor the sayd Peter prayeth to be dysmyssed and that the procurer of the sayd slanderous byll agaynst hym may be punysed in such sort as the lyk evyll dysposed persons may take ensample."

Googe's next letter to Burghley is dated from Athlone on August 18, in the same year. It is of little interest; chiefly relating to one William Martin, formerly jailer of Galway, but whose office Googe had assumed by virtue of his privilege as Provost-Marshal. Martin had gone to London to petition the court for reinstatement in his office, or recompence for being deprived of it; and Googe begs Burghley to use his influence against the claims of the ex-jailer.

In the following month Googe returned to England, as we learn by a letter from Malbie to Burghley, dated September 15, 1583, in which he says:—

"Mr. Goode your honours servant and my good friend is more sufficient to inform your Lordship in the full knowledge of all our proceedings here, more than I can any way express by pen. I am therefore the bolder to hold my hand from troubling your honour with any long discourse, by writing, having committed the same to Mr. Googe's charge, whose honest service and friendly assistance hath been very comfortable unto me; beseeching your honour to be thankful unto him for it, for truly he deserveth notice."*

Googe remained in England till early in the summer of 1584. During his absence from Ireland he lost a most valuable and influential friend. In the *Annals of the Four Masters* for 1584, there is the following passage:—

"Sir Nicholas Malbie, Governor of the Province of Connaught, died at Athlone about Shrovetide; he was a man learned in languages, and in the tongues of the islands of Western Europe, a valiant and battle-triumphant man in the service of his sovereign."

Googe's mother-in-law died in the same or preceding year. This event placing him in more comfortable circumstances, he was less willing to live in Ireland, and more ready to dispose of his office. The first letter in the State Papers, written after his return to Ireland at this time, is addressed to Burghley, and dated October 19, 1584:—

"Mye humble Dewtye (mye especyall goodd Lord) most humbly consyred. Itt maye please your Lordshypp to be advertyzed thatt ower warrs beyng in Connaught well and quyetlye ended, and the Contrey lyke to con-

tynew as ffar as I can see in peace, having obteyned leav off the cheyff Comysshyoner*, and dyspatched wyth Lettars to your Lordshypp and others the Lords of the Counsell, I repayed to Dublyn, whear longe lyvyng (att my extream charges bothe of horse and man) in sewyng to obteyn the Lord Deputy's† lycens for Six months Absens, alledgyng the cawse off my goyng over (and indead an unfeyned cawse) thatt comyng owt off England, and makyng all the haste thatt I possybly coold to be hear att the Deputy's arryvall, I hadd so small regard off mye self and mye owne poore estate as havyng the best parte off mye Inherytance bye the Death off mye mother in law newly ffallen unto mee, I was dryven nott onley to leav itt unsurveyd, butt also my poor wyff a dyscomforted stranger in a strange Contrey, and to comytt the Trust off all I hadd to the hands off such as sythens have nott shewed them selves so ffaythfull as I looked for. I used the medyatyon of Syr S. Waterhous, Mr. ffenton, and Syr N. Whyte. Hys L. answered them thatt I myght go iff I woold, butt iff I dydd he woold dyspose off my offyse. I consyred I was to receve certayn detts dewe unto me hear, wheroff I hadd not as yett receaved anye thatt thear was dewe unto me off mye Interteynement a year and a halff; thatt hys L. ment to bestowe the Offyce thatt I hadd peynfullye served in, and whych I coold leav wyth some comodytty upon some mens ffollowers of hys. I thought itt rather better to hazard such thyngs (though dear unto me), as I rawly or rather rechelesslye lefte in England, then to have mye comodytty in such sorte rewestd ffrom me, and losyng the oportunitty off a specyall ffayr wynde to return agayn into Connaught to moyl amonge the Boggs. I Besech your Lordshypp and most earnestly and humbly besech you to be so much my goodd Lord as to consyder off my poor caase, and to vouchsaaffe to send me your L. letter unto the Deputy in mye behalff to grawnt me leav to come over for syx monthes wherby I myght sett some stay in mye matters in England, and thatt I may rather thrust my selfe ffrom my Offyce then to be thrust ffrom itt. Thus ffarr I presume upon your Lordshypp. Trustyng upon your Lordshypps honorabl caare over me.

"God sende your Lordshypp most happy and helthy yeaeres. Fffrom Dublyn thys nynteenth off October, 1584."

WILLIAM PINKERTON.

(To be continued.)

ULTRA CREPIDAM: ZOSTERA MARINA.

In commenting on Cardinal Wiseman's lecture on *Points of Contact between Science and Art*, the *Saturday Review* says (April 4, vol. xv. p. 440):—

"The habitual inaccuracy of the Cardinal's mind shows itself even in his quotations. He quotes Pliny, and converts 'ne sutor ultra crepidam' into 'sutor ne supra crepidam.'"

I have nothing to say against the Reviewer's general charge, but in this particular instance he has himself fallen into a common mistake. If he will turn to Pliny (*N. H.* xxxv. 36) he will find that the word is *supra*, and must be so; the story

* At Malby's death, the title of Lord President was changed to Chief Commissioner.

† Sir John Perrot was then Lord Deputy.

* The orthography of this extract has been modernised.

is told of Apelles, and its point depends upon the expression being *above* the sandal or slipper, not *beyond* it. After having informed us that the great painter was in the habit of concealing himself behind his pictures when they were publicly exhibited, and listening to what all sorts of people said of them, the old encyclopædist proceeds:—

“Feruntque a suture reprehensum, quod in crepidis una pauciores intus fecisset ansas: eodem postero die, superbo emendatione pristina admonitionis, cavillante circa crus, indignatum prospexisse, denunciantem, ‘ne supra crepidam judicaret,’ quod et ipsum in proverbium venit.”

So likewise, although he does not mention Apelles, *Valerius Maximus*, viii. 12:—

“Mirifice et ille artifex qui in opere suo moneri se a suture de crepida et ansulis passus, de crure etiam disputare incipientem, supra plantam ascendere vetuit.”

Indeed, although we may properly talk of a shoemaker not going beyond *his last*, so flat a remark as that he ought not to go *beyond the shoe* would hardly have acquired the immortality of a proverb.

While we have Pliny in our hands, let me notice what I apprehend is another mistake that has arisen from a hasty inspection of what he has written. We heard a great deal some short time ago of a vegetable production bearing the name of the *Zostera marina*. But *zostera* is plainly no feminine noun of the first declension, but the accusative singular, after the Greek mode of declension, of the masculine noun *zoster* of the third, in Greek ζώνη, -ος, ὁ, a girdle, and also a kind of sea-weed. We ought therefore to say *zoster marinus*. *Zostera marina* is no better than it would be to give the primrose the name of *Narcissum poetica*. *Zostera*, indeed, is the form which happens to be employed by Pliny: “Folia lata colore viridi gignit, quod quidam prason vocant, alii zosterā” (*N. H.* xiii. 49); but *zosterā* here is plainly the accusative. G. L. C.

Holywood, Belfast.

FLY-LEAF SCRIBBLINGS: LUDOWICK MUGGLETON.

In a quarto tract by Lodowick Muggleton, called the *Acts of the Witnesses of the Spirit* (London, 1699), I found the following notes by Dr. Michael Lort:—

“In the year 1676, there were near and about Ashford, in Kent, about 30 persons of a new sect called Muggletonians, as appeared by the return of the Abp. upon an enquiry by Commission from Ks Charles of the number of Papists and Nonconformists. (Bp Barlow's *Remains*, p. 313.) What follows is from Mr. North:—

“A few of these people remain in London, chiefly about Old Street Square, where they have a meeting, and another in Barnaby Street, Southwark. They consist of poor people in low life and sedentary trades, as weavers and shoemakers; those I have seen were all marked with

a gloomy melancholy aspect. For many years in my younger days I had some acquaintance with a person, who one while was one of them. He was a man of as much moral honesty and harmless disposition and behaviour, I verily believe, as could be; but having some black blood in him could never settle his mind in religious principles, and was always wandring from one sect to another in the vain hope of finding perfection. At his first joining himself to any sect, he was very happy for a while, but soon finding no more perfection, naming those he had before tried and forsaken, he became melancholy and miserable for a while, till he heard of any set of people w^{ch} promised what he sought for. This revived his gloomy spirits, and he went heart and soul into all their delusions. By these means he had belonged to half as many denominations as he was years old. He was a bookseller by trade, and in a thriving way till y^e appearance of y^e French prophets, to whom he joined himself with great zeal, and became their printer and publisher, which brought him to poverty. By Temperance and sobriety he lived to a good old age. What persuasion (or *church fellowship*, as he used to explain it) he died I have not learnt. By frequent conversations with him it could not be discovered y^t he ever was of the Church of England. His son is an honest man, and shopman to a bookseller in London.

“N.B. John Nichols, the Quaker, F. R. and A. S., told me he had discovered and been present at 53 different Meetings of Sectaries, among them the french Prophets still assembling in Clerkenwell.—G. North, Ap^l 1770.

“The person's name above ment^d was Noble. His son is now shopman to Payne y^e bookseller.—M. L.”

In the same book is pasted a piece of paper, and in an earlier handwriting, the following:—

“Lodowick Muggleton, Born in Bishopgate Street, 31 July, 1609; put apprentice to John Quick, a Taylor; Married a virgin of 19, *Æt.* sue 22; another virgin of 19, *Æt.* sue 32; a 3rd virgin wife of 25, *Æt.* sue 53.

“Chosen to be a Prophet, and one of the last witnesses, by John Reeve's Revelation given Feb 3, 1651.”

EDWARD HAILSTONE.

Horton Hall, Bradford,

Minor Notes.

NELL GWYN. — Mr. Peter Cunningham, in his very clever *Story of Nell Gwyn*, inserts a letter which he says is the only letter known to exist of Nelly's composition. It is thus addressed:—

“These for Madam Jennings over against the Tub Tavern in Jernyn Street, London.

“Windsor, Burton House,
“April 14, 1684.”

Mr. Cunningham's book was published eleven years ago, and I think it not improbable that another letter or two may have turned up during that time; and if so, perhaps the possessors of them will kindly allow you to publish them. K.

ROOD SPIRES. — When the ground-plan of a church was in the form of a cross, the spire that sprang from the centre of it, when it had others at the west front, was sometimes distinguished by the name of “Rood Spire.” An example of this may be seen at the Cathedral of Lichfield.

In the magnificent abbey church at Tewkesbury, Gloucestershire, the tower, like most of the earliest ones of Anglo-Norman architecture, was placed between the transepts. From this there rose a lofty spire of wood, which from its being placed directly over the centre of the cross, was denominated the "Rood Spire." This may be worth noting now that we are on the subject of Roods.

JOHN BOWEN ROWLANDS.

PARISH REGISTER EXTRACTS: OVER, NEAR ST. IVES —

Doctor Pope, son of John Pope, Doctor of the Civil Law, was buried the 29th day of January, 1605.

The Lady Elizabeth Ridgley, widow, was buried the twenty seven of November [1630].

John, the son of Doctor Pope, was baptized the 29th of January, 1605.

Dudley, the sonne of John Pope, Doctor of the Civil Law, was baptized the first day of January, 1607.

John, the sonne of Dudley Pope, Esq^{re}, and Elizabeth his wife, was baptized the first day of June, 1637.

June 12, 1661. Mary, the wife of Robert West, gent., was buried in the Chancell.

Matthew Kirby, gent. July 25, 1662 [buried].

Marg^t, wife of Dudley Pope, Sept. 6 [1662, buried].

Elizabeth, wife of Sackville Wade, June 12, 1663 [buried].

Widow Wright, a suspected witch, April 28, 1671 [buried].

Widow Livings, a suspected witch, May 3 [1671, buried].

Apr. 26, 1675. William Sneefore, multæ spei juvenis [buried].

Margaret, wife of Sackville Wade, Esq^{re}, Jan. 10, 1676 [buried].

Sackvil Wade, Esq^r, y^e Lord of this Mannor of Over, Jan. 19 [1676, buried].

Mary, y^e wife of Edward Rooke, was buried in a close of his, w^h was once Mr. Sampson's, by Mr Odde, an Independent, July 19, 1677.

Mary, y^e daughter of Edward Rooke, was buried in the same close without y^e C^hian burial appointed in y^e booke of Common Prayer, only themselves of y^e Independent faction present, July 26 [1677].

Edward Rooke, buried March 14, 1680, phanatick.

Elizabeth (Midwife), y^e wife of Robert Boser, was buried upon S. Barnabas day by Mr. Saywell, of Wint^hingham, who there preached for her, June 11, 1684. Text, Rom. xiv. 13.

EDWARD PEACOCK.

SLOW TRAVELLING.—The *London Gazette* "from Monday, Aug. 17, to Thursday, Aug. 20, 1696, contains the following advertisement:—

"Cirencester Stage Coach goeth out every Monday Wednesday, and Friday, from the Bell-Savage Inn upon Ludgate Hill, to the King's head Inn, Cirencester, in Gloucestershire, or any part of that Road, in Two days, and returns from thence on the same days from London."

INA.

Wells, Somerset.

TAVERN SIGN.—A tavern-keeper at Leigh, Lancashire, is apparently too proud to adopt the customary sign of his calling, and prefers to announce it by the pithy inscription over his doorway—"My Sign's in the Cellar." M. D.

WICKER-WORK COFFINS.—

"The scarcity of deals at Copenhagen is so great that his Danish Majesty has, by a public order, permitted the interment of all dead bodies in coffins made of wicker-work."—Evans and Ruffy's *Farmer's Journal*, March 10, 1810.

A LORD OF A MANOR.

EXPERIENCES OF A SEXTON.—George Casely the sexton of Wedmore Church (Somersetshire) informed me (Oct. 8, 1857) that he had filled the office of Sexton thirty-eight years, during which period he had officiated at the burial of 2500 bodies, besides still-born children. INA.

Wells, Somerset.

SOUTHIANA.—The character of Dr. South was one marked by originality and stringency in all that he did. These matters are continually coming before me as Rector of a parish in which he has left his mark so effectually, chiefly through his large liberality, united to the careful way in which he enacted his rules for its application. His code for the regulation of our endowed school, dated 1712, is publicly read in the chancel of Islip Church every Easter Tuesday, and contains many curious items. I copy out two of them this day, writing from a study built, and without doubt occupied by him, when at Islip.

"12. Item. That the Schoolmaster shall teach the children to read truly, readily, and distinctly; and when they can so read, he shall teach them to write a fair legible hand, and to cast an account so as to perfect them in the same, fit for an ordinary Trade. And further, my positive will and order is, that no French, Latine, Greek, or Hebrew, or any the like languages, be taught the boys in this School, whether they be of my Foundation, or any others who are not. And that, if the Schoolmaster be proved to teach the same, he be *ipso facto* expelled the school, never to be taken into the same again."

"15. Item. That no play-day shall be allow'd the Scholars without the knowledge and consent of the Rector of the Parish or his Curate for the time being. The frequent asking and granting of play-days having been found by experience a very great hindrance to the proficiency of youth."

I fear that the last extract will present the eloquent Doctor in a very unfavourable light to the junior readers of "N. & Q.," but trust that they will forgive me for venturing to transcribe and forward it.

FRANCIS TRENCH.

Islip Rectory, April 7.

Queries.

THEOSOPHY AND ANTHROPOSOLOGY.

I have, for some years past, read with much satisfaction the series of writings recommended for perusal to such as desire to know the grounds and reasons of the Christian revelation, in the articles on Theosophy published at intervals in "N. & Q.," from Sept. 10, 1853, to the present time. And,

since my acquaintance with William Law's writings, as thus recommended, I have looked into the works of Jakob Böhme, or Behmen, in our language, especially those treatises named in Law's *Way to Divine Knowledge*, as best calculated to afford an apprehension of the author's *ground and principles*, which of necessity must be obtained, prior to duly realizing the practical aim and object of his writings. I of course allude to Böhme's *Three Principles of Nature*, and the *Threefold Life of Man*; of which Mr. Law designates the first twelve chapters of the former, and the first eight of the latter, a fit introduction to the author's practical books of the *Way to Christ Discovered*, and the *Incarnation of Jesus Christ*.

Now I must confess that the phraseology of these treatises seems to me so diffuse, and their terms often so indefinite, that I cannot make such progress in the apprehension of the writer's meaning as I think I ought, with my disposition and efforts. Will you therefore kindly permit me to ask of some of your correspondents, how it is that the sense of writings, so practical and essential as these appear to be, should yet be so difficult to comprehend? Is the failing in the reader rather than in the phraseology in question? The elucidation of this matter would be a favour, not only to myself, but, I feel assured, to other readers of Böhme's writings,—the number of whom, I have reason to believe, is greatly on the increase, both in this country and America, as well as in other parts of the world; no doubt, in some degree, through the articles on Theosophy which have of late years appeared in the pages of "N. & Q."

As to the *practical scope* of Böhme's writings, I perceive it is described by one of your late correspondents, as embracing the *art* of vivifying and training up to maturity, the seed or germ of divine light and force, latent in the ground or moral principle of the human mind (1 Peter i. 23). Which form of expression I apprehend, however, to be only a more lucid exposition of what is meant by the term "regeneration" or "spiritual religion," so commonly used in our modern dogmas of theology. Mr. Law, I find, thus speaks in reference to *this point*:—

"The thing (*Academicus*) that you are to intend and look for, in BÖHME'S WRITINGS, is the ground and foundation on which all his doctrines are built, which contains the true philosophy, or *fundamental opening of all the powers or forces, that work both in nature and grace*; and that by this knowledge you may become a true *workman yourself*, and know how to conform to, and concur with, all that the working powers or forces, either of nature or grace require of you.—Now this ground and foundation of all is (as far as words can do it) opened to you in every one of his books; and you have been already also sufficiently brought into the knowledge of it, by what has been said of the birth of *nature*, in the previous discourses,—what it is—how it works—how it came into being—how it is distinct from God—how it wants God—how God is manifested in it—how every after-thing

is from and out of it; is all that it is, and hath all that it hath, in it and by it; and must have all its happiness or misery, according as it works with, or contrary to Nature. [*Note*.—By nature, is of course meant the *eternal moral intellectual* nature of mind (of our minds), which is the primal being of all things, here, everywhere.]—From this fundamental ground or opening of the working powers, or forces of nature, you have seen how Angels could and did lose their first state of nature, and how a second new creation [our present world] could and did come out of their fallen state and kingdom,—all according to the powers of fallen nature, overruled and governed and put into a new way, by the good *creating fiat* of God. You have seen, how this new creation with Man its lord, could and did, lose also their first created state in nature; and how God overruling fallen nature again, did, by his merciful *redeeming fiat*, or by the means of the Holy Jesus, put this fallen new creation in a state of recovery,—and all done according to the powers, and workings, and possibilities of Nature. So that nothing is done arbitrarily, or by mere will, but everything in conformity to the *unchangeable* workings, and powers, *forces and laws of nature*; only directed, assisted and helped, by the mercy of His *redeeming fiat*, so far as nature was capable of being helped.—This, *Academicus*, is the true and fundamental ground of all Jakob Böhme's doctrines. And, standing upon this ground, you stand in the centre of truth, whence, everything that you need to know of God, of nature, of heaven, of hell, of the fall of man, of his redemption, only and solely in and by the Word or Son of God, is known in such *self-evident* certainty, as you find and know the workings of your own Life. And also that happiness or misery, life or death, can only be had or not had, lost or found, solely as a *birth* in nature, brought forth by the faith, or magic power of the [deep central] Will of Man, working either with or contrary to, the *redeeming fiat* of God.

"To make therefore a right use of BÖHME'S WRITINGS, you should for a sufficient time, keep solely to that part of them, which opens the ground and foundation of the forces that work in grace and nature, till, by a *self-evident sensibility*, it is opened in you, and your heart stands in conformity to it, and true working with it:—for it is your own heart [or deep central Will] as finding the working powers or forces of nature and grace in itself, and simply given up in faith to work with them, that is to be your key and guide, to that knowledge which you are to have of them; whether it be from the Holy Scripture, or the writings of this Author. For to this end, he tells you, he has written all, namely 'to help Man to seek and find himself—what is his birth, his state, and place in nature—what he is in body, soul, and spirit: from what worlds [or principles of nature] all these *three parts* of him are come, and how they came to be as they are at present—what his fall is, and how he must rise out of it' [to his first glory or normal state, and thence to glory surpassing glory without limit and end, in Christ, the established divine head, parent-life, and one element of the humanity; all which is to be spiritually germed and advanced in growth in the present life].—And therefore, *Academicus*, if, in order to seek and find this ground in yourself, you were, for some sufficient time, to read only to the 10th or 12th chapter of the *Three Principles*, or to the 6th or 8th chapter of the *Threefold Life*: and to proceed no further till this ground had made itself manifest in you, and your heart (or Will) stood in a *strict conformity* to it, and working with it,—you would then be in a true fitness to read further, and to reap the full benefit from any other of his books, whether it was the WAY TO CHRIST, or the book upon the INCARNATION."

Thus writes Mr. Law, addressing himself to *educated, rational* minds, on the nature and end of Böhme's writings; and however mystical and enthusiastic his remarks may at first appear, I must give my full assent to their soundness and justice.

If your correspondent would at the same time kindly specify a series of Theosophical books, for study in sequence of those already given in "N. & Q.," he would certainly be advancing a science, which appears to me, to be the *desideratum* of modern scholastic theology; and without which, Christianity cannot receive its true development, either of philosophy, or experimental action as religion. W. W. T.

12, Charles Street, Cardiff.

RIFLE: NAME AND THING.

In what manner did the word *rifle* come into our language? I know that, in German, *reifeln* (Hilpert also gives *riefeln* in the infinitive), means, to groove; but then this verb makes in the participle, from which derivatives would be formed, *geriefelt*; and again, it is remarkable that the Germans have always used the word *büchse* to signify what we call a rifle, and not any word derived from *reifeln* or *riefeln*. A grooved barrel they term *gezogen*. The primary meaning of *büchse*, as applied to a gun, seems to have been the box, or lock, which superseded the match; the word *büchse* being afterwards applied to the entire weapon, and ultimately to a special modification of it. Some English word-books give as the origin of rifle the Danish *rifle*, which at first sight looks conclusive; but although the two words are spelt alike, their sound is totally different; and the names of things in familiar use are almost invariably borrowed by the ear, not by the eye. The Danish word is given as the origin of the English one by the *Encyclopædia Metropolitana*, in an article which, by the by, has been transferred bodily—quotations and all—to Worcester's *Dictionary*. It is in reading accounts of the American war that we first become familiar with the word "riflemen;" and it is probable, therefore, that the word *rifle* originated in America.

What I seek to ascertain is, the manner in which the word first became adopted as an English one?

As to the thing itself—the gun with a grooved barrel—its first introduction seems enveloped in much obscurity. The assertion in the *Conversations Lexikon*, that such a weapon was used at a shooting-match at Leipzig in 1498, seems altogether incredible. The writer of the article (see "Büchse") says that it was first employed in warfare during the Thirty-years' War, but he gives no authority for the statement. The *Penny Cyclopædia* (see "Rifle") quotes G. Daniel's *Histoire*

de la Milice Française to the effect that the French Carabineers used rifle barrels (*rayées*) before 1692; probably, it is suggested, about the middle of the seventeenth century.

The "screwed pistols," mentioned in the following passage, appear to have been what we now call rifled. Those who examined Sindercomb's weapons must have been well acquainted with the fire-arms then in use; and they appear to have regarded these pistols as of quite novel construction. And I find, in *Cromwelliana* (London, 1810, p. 161), an account of Miles Sindercomb's conspiracy against the Protector's life (1656); and it is stated, that he and his companions "being apprehended, were found to have screwed pistols, which upon trial appear notable instruments to do execution at a distance more than ordinary; and they had also a strange sort of long bullets, in the nature of slugs, constructed on purpose to rend and tear." J. DIXON.

ANTHELIA, OR HALO SHADOW OF CEYLON.—Can I find in any other author, past or present, any corroboration of Sir Emerson Tennent's account of the "Anthelia," or halo shadow of Ceylon?

For myself I can only say that, in all my very long tropical experiences in the West Indies as well as the East (including very many visits to Ceylon itself), I never *heard or dreamt of such a shadow!* Can it possibly be peculiar to Ceylon only, and be unknown to other lands in a similar latitude? Most assuredly not. A. L.

BERRY'S HERALDRY.—Can any of your readers inform me from what MSS., in the British Museum Berry obtained his Supplemental List of coats of arms of ancient families? W. T. A.

"THE DEVIL'S DREAM."—In a copy of the *Royal Cornwall Gazette*, printed in June, 1853, I recently saw a poem, taken from a Scottish magazine; the subject of it being the "Devil's Dream on Mount Afsbeck." And as the name of the author was not appended, I should feel obliged if any of the correspondents of "N. & Q." would inform me who was the writer of this truly able and imaginative poem? MARK BURKE.

ARMS ON DOVER BELLS.—The bells of old St. James's church, Dover, have lately been broken up and sold. On one of them, dated 1637, was a coat of arms, described in a local newspaper as "resembling the arms of Lathom of Lathom, co. Lancaster; namely, on a chief indented 3 roundels, but in this case the roundels are each charged with a cross within a bordure." The chief indented and 3 roundels also answer to the arms of Skerit of

[* This poem first appeared in Blackwood's *Edinburgh Magazine*, Oct. 1827, p. 440, with the initials T. A.—Ed.]

Buckland Monachorm, and Peter Tavey, co. Devon, each roundel being charged with a cross crosslet. Can any one give information to whom the arms on the bell belong. A. D. Dover.

GUM GUAIAC.—In a geographical description of the Novarum Insularum, 1540, appears this passage:—

“Cozumellaque et Sancti Crucis, Isabellam, Spagnolam, in qua lignum Guaiacum invenitur, cuius usus est contra morbum gallicum.”

Here is testimony of the early introduction into medical pharmacy of gum guaiac., which still holds a place in our list of drugs; in fact, I am myself at this moment taking doses of it, to which circumstance it may be attributed that, whilst reading the book, my attention was drawn to the passage quoted above; and I thought that interesting notes might be drawn up relative to the dates when each drug first appeared in the present extensive range of medical remedies, and the remedial qualities which were originally attributed to it. Are there any archives at Apothecaries' Hall? and if so, do they touch upon this particular point? SIGMA TAU.

HANSEATIC LEAGUE.—Where shall I find an account of the Hanseatic League (in either German, French, or English,) that goes into particulars concerning the dates at which the different towns joined themselves to it? I have a silver coin of Mathias of Germany (1612–19) which has a legend on its obverse (?): “MO. ARG. IMPERI. CIVITA. CAMPEN.” This I consider a twelve stiver piece of Kampen. Was Kampen at that time a member of the Hanseatic League? J. D.

THE MONSTRANCE.—Was the monstrance for the exhibition of the Host to the people considered in the pre-reformation Church an indispensable requisite on the high altar of every church? At what part of the service was it used, and upon what occasions? Was the “high-standing” pix,” frequently met with in inventories of church plate, *temp.* Henry VIII., used for the same purpose as the monstrance? M. C.

“THE POST-BOY ROBB'D OF HIS MAIL,” ETC.—Who is the author, and what is the history of the octavo volume thus entitled, and of which the second edition (1706) is now before me? The Epistle Dedicatory to “Henry Cartwright, Esquire, Captain in the Hon^{ble} Colonel Godfrey's Regiment,” is signed “C. G.” This is probably Charles Gildon, who published two volumes of *Familiar Letters* by Rochester, Buckingham, Sir George Etherege, &c., in 1697; and which, indeed, may be the first edition of *The Post-Boy*. T.

ROYAL SEALS.—In his recent work, *Heraldry, Historical and Popular*, Mr. Boutell says, at p. 321, that the mounted figure of the sovereign on

our Great Seals is considered to form the obverse or seal; and the enthroned figure, the reverse or counter-seal. All other writers upon seals are of a diametrically opposite opinion; and the legends upon the equestrian side of some are clearly continuations of those upon the enthroned side, which must therefore unquestionably be the obverse. I would instance the Great Seals of William I., Philip and Mary, and the Georges. Can any reasons be assigned for this singular discrepancy? M. D.

SMITHS, LIEUT.-GOVERNORS OF NEVIS.—One chief and natural cause of the popularity of “N. & Q.” is the readiness of your readers to aid each other, even in trivial family matters.

I am extremely anxious to know of what family were Michael and James Smith, Lieut.-Governors of Nevis, *circa* 1730. Their arms and crest were the same as Smith, or Herig, of Leicestershire, quartering Williams. The heiress of one of this family married a General William Matthew, Captain-General of the Leeward Islands, who died in Antigua *circa* 1750.

In Burke's *Gentry* there is some strange mistake between this gentleman—who seems to have succeeded his father in his government, and to have held it nearly twenty years—and a person whom I take from our records to have been his cousin William Matthew, Bart., M.P.; whose heir married Sir T. Morgan, of Tredegar, Bart.

No such name as Burt is found among the Captains-General; but the records of this island show that Louise, daughter of Sir William Matthew, married the Chief Justice of St. Kitts, Charles Pym Burt; and had issue, among others, a William Matthew Burt.

I should be glad to learn something of this family of Smith; as well as of that of *Williams*, probably of Antigua; and of the *Matthew* family, which descends, I conclude, from Wales. The Burts are probably extinct.

C. ELSLEY SMITH.

Basse Terre, St. Kitts, West Indies.

SUNDRY QUERIES.—1. Wanted, a definition of the terms, Ideality, Idealism, Reality, Realism, as used by the “Positive” School of Philosophy.

2. Will PROF. DE MORGAN oblige your readers by the true solution to his Query, 2nd S. ix. 25?

3. What are the correct emblematical colours for Faith, Hope, Charity? I know those which Spenser gives.

4. What is the mediæval “amaranth?” I know Du Cange's statement about the palm, *s. v.* amaranth.

EDW. H. KNOWLES.

St. Bees.

STAR OF BRUNSWICK.—I have in vain sought for a delineation of the Star of Brunswick; and if there be such an Order, or badge, I shall feel obliged by a reference to it. M. D.

TOTNES BRIDGE.—*Bell's Weekly Messenger*, of May 12, 1828, states that—

"Last week the workmen employed in demolishing the old bridge at Totnes, discovered the foundation stone of that structure, on which was inscribed the date, A.D. 1111. The bridge has consequently been built 717 years."

Is the paragraph true? K. P. D. E.

TRY AND . . . —I should be glad if some competent scholar would throw a light upon that popular phrase, "*try and*" do so and so. As far as I know, the construction which here obtains has no parallel in the English language, for it differs widely from such a phrase as "*run and get*." The copula in this latter case connects two distinct acts, but in the former it is only equivalent to the sign of the infinitive mood; for one can scarcely doubt but that "*try and do it*," and "*try to do it*," are identical in meaning. Let me further remark: there is a passage in the Communion Service which is generally read with an improper emphasis. The words "*let them try and examine themselves*" are not (*meo judicio*) equivalent to "*let them try to examine*," but mean "*let them try themselves at the bar of conscience, and there 'examine' themselves, their conduct and motives.*" Is this improper, but usual, emphasis the cause or the effect of the above anomalous construction?

C. J. R.

THE TWO EMPRESSES: PARTITION OF POLAND.

"Let Mouschin Pouschin boast great Catharine's skill;
Let her profess the royal art, to kill;
Let Clytæmnestra give her vengeance scope,
Or teach her Russian bears to climb a rope;
Combined with tyrants of congenial souls,
Her savage ruffians rob the wretched Poles;
E'en generous Dantzic feels the galling chain,
Tho' Commerce droops, and Freedom weeps in vain."
Asylum, vol. ii. p. 46.

So much for Catherine, Empress of Russia. As for the share which the other Empress, Maria Theresa, had in the transaction, the following protest, appended to her signature of the treaty, has lately been republished:—

"Placet, since so many learned personages will that it should be so. But, long after my death, it will be seen what will be the result of having thus trampled underfoot all that has hitherto been held as just and sacred.—March the 4th, 1772."

Where is the German original of this declaration to be found? Schimmer says:—

"Als endlich, wie bereits erwähnt, nach langem Widerstreben, und nur im Gefühle der höchsten Nothwendigkeit dieser Massregeln, und um die Ruhe von Europa nicht aufs neue zu stören, die Kaiserin Maria Theresia in die Theilung Polens willigte, ward den 4 März desselben Jahres (1772) die vollkommene Gleichheit der Antheile aller drei Mächte festgesetzt. Bald folgte der wirkliche Theilungstractat," &c.—*Die Grosse Maria Theresia*, ii. pp. 33-34.

The protest of course relates to the first partition of Poland. The final one was not effected till after Maria Theresa's death.

W. D.

Queries with Answers.

DONNE'S POEMS, FIRST EDITION.—In Chambers's *Cyclopædia of English Literature*, i. 109, ed. 1844, in an account of Dean Donne, it is stated that his works "were first collected into one volume by Tonson in 1719." I beg leave to dispute this statement, or rather to disprove it, for I have before me a collected edition of "Poems by J. D., with elegies on the author's death. London: Printed by M. F. for John Marriot, and are to be sold at his shop in St. Dunstan's Churchyard, in Fleet Street, 1639." Facing the title-page is a portrait of Donne, representing him as a young man, with cross-shaped earrings in his ears, and holding a sword by the pommel in his right hand; beneath the portrait are verses by Izaak Walton. By the introductory address of "the Printer to the Understanders," I infer that *this is the first collected edition*; and as he promises another edition, I am anxious to discover if any such edition was published between 1639 and 1719 (Tonson's), and from what cause Messrs. Chambers have sanctioned by their authority the erroneous statement to which I have called attention. Donne died in 1631; my copy of his collected works was printed in 1639, eight years after his death; whereas Tonson's "first collected edition" did not see the light till eighty years later. I have compared the extracts in the *Cyclopædia* with my copy, and observe several differences in the readings. CHESSBOROUGH.

[The Poems of Dr. John Donne were published in the following order:—

Poems, by J. D. with Elegies on the Author's Death, 1633, 4to. Prefixed is a striking portrait by Lombart. On this edition much reliance cannot be placed, as it includes "An Epitaph upon Shakspeare," written by William Basse.

Poems. Second Edition, 12mo, 1635. This edition contains the portrait engraved by Marshall from a picture painted in 1591, when Donne was in his eighteenth year. Underneath are eight lines by Izaak Walton.

Poems. Third Edition. 1639, 18mo. An exact reprint of that of 1635.

Poems. Fourth Edition. 1650, 12mo. This edition was edited by his son, John Donne the civilian, and is the first complete edition of his father's poems. It is dedicated "To the Right Hon. William Lord Craven, Baron of Hamsted-Marsham." It was reprinted in 1669, and by Tonson in 1719.

Poems. Fifth Edition. 1654, 18mo. The title-page states, that it contains "Elegies on the Author's death: to which is added divers copies under his own hand never before in print." Prefixed is Marshall's portrait.

The edition of 1669 is unquestionably the most complete of Dr. Donne's Poems, though generally wanting two leaves, pp. 95-98, which were suppressed. Tonson's, of 1719, omits the Sixth Satire, and is inaccurate in other respects, though apparently taken from this edition. The suppressed poem will be found in that of 1719, pp. 89-91, and is one of those pieces, as Walton laments, "which had been loosely—God knows, too loosely—scattered in

his youth, and which he wished had been abortive, or so short-lived that his own eyes had witnessed its funeral.]"

"MARCH, A POEM."—Perhaps some of your readers may be able to inform me who is the author of the following beautiful lines upon March, which I find in *The Critic* of a few years back, and which are inserted in one of the volumes of *Beautiful Poetry*. The manner reminds one of Shelley; the lines are musical, and the ideas are fresh and original:—

"MARCH.

"He stands like a warder stout and strong
In the open gate of the year;
He bloweth loud, and he bloweth long,
A blast on the horn in his hands,
And it rolleth shrilly and clear
Through the amber caves low under the waves,
And it rolleth along the lands.
"The sprites of the fruits, and flowers, and leaves,
They had long been out at play
With the spirits that rule the mellow sheaves,
In the crystalline palaces,
In the ether halls no mortal sees,
In the gardens under the day;
But the stirring blast that clarion cast,
Oh! it broke their holiday.
"And they hurry home at their topmost speed,
Flurried and flushed with the sudden need,
Sprinkling earth as they pass along
With a flood of colour and gush of song;
For the summer is coming to wed the spring,
And Earth on their altar her wealth shall fling,
And the Heavens soft odours and breezes bring,
And the hollow heights and the depths shall ring
With a wild overgushing of gladdening,
With the tumult and joy of that marrying."

These lines appear with the signature of "J. J. Britton." Who is he? Has he written anything else? The hand which could pen the above lines should not be idle. HENRY S. ELWIN.

[Mr. John James Britton was one of the editors of *The Midland Magazine and Monthly Review*, afterwards entitled *The Midland-Metropolitan Magazine and Monthly Review*, 8vo, 1852-3. This work contains many of his prose and poetical pieces.]

TRINDLES.—"Trindles, or rolls of wax," ordered by Edward VI. in his Injunctions to be taken away from the churches and destroyed. What were they? M. C.

[At a meeting of the Society of Antiquaries in Feb. 1762, the meaning was asked of the word Trindals in the Injunctions of Edward VI. 1547, and in those of Queen Elizabeth, 1569. We cannot find that that learned body attempted to explain the word. Dr. Pegge, however, in his *Anonymiana*, p. 143, offered conjecturally the following solution: "I conceive," he says, "it may mean *cakes of wax*, which being round, are therefore called *trindles*, or *trundles*, as perhaps it might be more accurately written."

In support of this conjecture it may be remarked, that a wheel, in some parts of England, is still called a *trindle*. When wax was used ecclesiastically, not only for candles but for various other purposes, the faithful from time to time made offerings of wax, and to some religious houses there were regular dues for wax, "ceragia, vulgariter

waxscotts."* When either the dues or the offerings were paid in kind, we may suppose that the wax, when taken from the hive, was melted down, and assumed, as it cooled, the form of the vessel in which it had undergone the process, so as to come out in a round form, as we still see it in shop windows; and that it was then delivered and received under the name of *trindles*.]

"THE SALE-ROOM."—Can any of your readers give information as to a periodical published at Edinburgh, in 1817, by John Ballantyne (Scott's "little Picaroon"), entitled *The Sale-Room*? Who were the editor and contributors? F.

[*The Sale-Room* commenced on Jan. 4, 1817, and we believe closed its brief career on July 12, of that year. The Coryphæus, or leader of the band of contributors, was Sir Walter Scott. It is thus noticed by Lockhart in his *Life of Sir Walter Scott*: "The Sultan of Serendib, or the Search after Happiness, was originally published in a weekly paper, after the fashion of the old Essayists, which about this time issued from John Ballantyne's premises, under the appropriate name of *The Sale-Room*. The paper had slender success; and though Scott wrote several things for it, none of them, except this metrical essay, attracted any notice. *The Sale-Room* was, in fact, a dull and hopeless concern; and I should scarcely have thought it worth mentioning, but for the confirmation it lends to my suspicion that Mr. John Ballantyne was very unwilling, after all his warnings, to retire completely from the field of publishing.]"

Replies.

THE ORDER OF ST. JOHN OF JERUSALEM.

(3rd S.iii. 289.)

In my two last communications I have sufficiently proved, 1st. that there has always existed, and actually does exist, a head and supreme authority of the Sovereign Order of the Knights Hospitallers of St. John of Jerusalem; and that the Supreme Authority is now vested in the Lieutenant of the Magistrery and S. Council: and 2ndly. That the Lieutenant of the Magistrery and S. Council, and the Langues of Italy and Germany, the *only two existing Langues of the Order*, never approved nor sanctioned the alleged transactions of 1826-7-31, by which the "English Langue" claims to be re-established.

My attention has been drawn to a pamphlet entitled—

"Hospitallaria; or, a Synopsis of the Rise, Exploits, Privileges, Insignia of the Venerable and Sovereign Order of the Knights Hospitallers of St. John of Jerusalem, with a brief account of the Sixth or British Branch. London: Mortimer, Wigmore Street. 1837."

It contains sixty-eight pages of matter, and concludes—

"By order of the Right Rev. the Prior and Council of

* "WAXSHOT, or WAXSCOT, a duty heretofore paid thrice a year towards the charge of wax candles in churches. In old records it is expressed by *Ceragium*."—Phillips's *New World of Words*.

the British Order of Knights Hospitallers. R. B. London: Jan. 30, 1837."

At p. 49 we are informed ("by Order of the Rt. Rev. the Prior," &c.) —

"On the resumption by Queen Elizabeth of the possessions of the Knights Hospitallers within her dominions, they gradually withdrew from England, but the act of Queen Mary, reincorporating the Sixth Language, never was repealed, and consequently is in full force at this day."

I have already shown that the Charter of Philip and Mary never incorporated the Language of England; and supposing even, that the Charter had not lapsed, as I proved it has done, it would have been repealed by "the resumption by Queen Elizabeth of the possessions of the Knights Hospitallers within her dominions;" and Blackstone says that a Corporation may be dissolved, 1. by Act of Parliament; 2. by the natural death of all its members, as in the case of an aggregate Corporation. (*Comm. B. i. c. 18, p. 484.*) Consequently, then, the Charter of Philip and Mary has doubly lapsed.

At p. 53 I read that: —

"In compliance with the decree of the Council of London, A.D. 1126, which provides that every Grand Prior must be in Priest's Orders, on February 24, 1834, the present Grand Prior (the late Rev. Sir Robert Peat) qualified for his office under the Charter of Philip and Mary in the Court of King's Bench."

If it was in consequence of this decree that the Rev. Sir Robert Peat was elected "Grand Prior," it follows as a matter of course that the present "Grand Prior" must also be in priest's orders, but I cannot find "his reverence's" name in the Clergy List!

At p. 56 I read: —

"By the Statutes of the Order, the British Language and the German Language are strictly Protestant."

Now I regret much for the sake of the "Prior (Sir R. Peat) and Council" by whose order this pamphlet was issued, to have to say, that, after carefully searching the Statutes, I cannot find a single statute, or even a part of one, which bears out the statement I have quoted!

So much for the "Hospitallaria."

My attention has also been drawn to another little pamphlet, entitled —

"Memoir in regard to the Venerable English Langue of the Sovereign and Illustrious Order of St. John of Jerusalem, &c., as ordered to be printed for the Langue by the Chapter General of the 24 June, 1861."

This production has, I find, been distributed amongst the Societies and Associations in London, doubtless in the hope of beating up recruits. I wish I had seen it earlier, as it is the most satisfactory document of the "English Langue" which as yet I have come across, for the author has, to use a current expression, "let the cat out of the bag," whether wittingly or not I cannot say; but this much I know, that my own doubts

are now entirely cleared away; for, from this pamphlet I learn that the "*English Langue*" has made application to the Lieutenant of the Magistracy and S. Council — the Supreme Authority of the Order — to be recognised as THE *English Langue*, and I infer that the application has been refused! Indeed, Major Porter distinctly says, that the authorities of the Order refuse to acknowledge the "English Langue" as a branch of the Order. Doubtless, the application for recognition made the most of the revival of the lapsed Charter of Philip and Mary! But now I learn from the "Memoir" ordered to be printed by the Chapter General of June 24, 1861, — that the "English Langue," whatever it may be, is not the *English Language*, nor a branch of the S. Order of St. John; neither are its members, therefore, *Knights Hospitallers of St. John*. I presume the "Grand Prior" and the members did not see matters exactly in this light, when they ordered the suicidal "Memoir" to be printed on June 24, 1861. Still, however, it is a satisfaction to remember the old proverb, "*It is never too late to learn.*"

At p. 9 I read —

"It may be also proper to state that the utmost willingness has been manifested on the part of the Council at Rome to amalgamate with the English branch so soon as a fund can be established for the necessary support of a Grand Priory upon the ancient basis of such a foundation; but the recent political events have interrupted all negotiations, and desirable as it would be to form a union, time and circumstances do not suit such a purpose."

Now here we are distinctly told that on certain conditions, *i.e.* "so soon as a fund can be established for the necessary support of a Grand Priory upon the ancient basis of such a foundation" — "*the utmost willingness has been manifested on the part of the Council at Rome to amalgamate with the English branch.*"

But if the "English Langue" really is a branch, or the English Langue of the Order, no amalgamation would be necessary.

Then we are told that "*recent political events have interrupted all negotiations.*" Here we learn that negotiations have been going on with a view to the amalgamation, and the fact of negotiations having been begun proves that the "English Langue" was fully aware of the importance of the amalgamation. This is evident: Why then are the results of the negotiations so carefully passed over, just as was the case with "*the special communications*" of 1843, "*which were acknowledged by a letter from the Grand Bailli de Candida, Grand Master ad interim, dated Rome, August 17 of that year?*" (See *Synoptical Sketch*, p. 26). If the negotiations had been successful, would that result have been concealed or passed over? But then the interruption of the negotiations is attempted to be explained away on the

grounds that "*recent political events have interrupted all negotiations.*" *Credat Judæus!* What in the world can politics have to do with the negotiations for the amalgamation of the "Langue of England" with the S. Order of St. John?

Then we are finally told that, "DESIRABLE AS IT WOULD BE TO FORM SUCH A UNION, time and circumstances do not suit for such a purpose."

So now, after all that has been said about the revival or re-organisation of the "English Langue" of the Order of St. John in 1826-7-31, and the revived Corporation under the lapsed Charter of 1557, we actually learn from this "*Memoir* ordered to be printed for the Langue by the Chapter General of June 24, 1861," that there is *no union whatever between the "English Langue" and the Sovereign Order of St. John of Jerusalem*, and therefore that the "*English Langue*" is *not the English Branch of the Order, and is in no way connected with it.* And thus the "Chapter General" has given the death-blow to the institution which it has been trying to establish. As for the allegation that "time and circumstances do not suit for such a purpose," that is mere subterfuge.

At p. 5 I read —

"The succession of the Grand Masters closed with Tomenasi, the immediate successor of Paul, since which period the Order has been governed by Lieutenants of the Mastership, but intervals of entire prostration have given birth to wide changes in its constitution, and at present it may be said to exist in a state of utter disunion and consequent feebleness and decay."

This is another proof — if further proof were necessary — that the "English Langue" cannot be a part or a branch of the S. Order of St. John of Jerusalem, for what General Chapter composed of members professing to be gentlemen and "Knights of St. John," would deliberately sanction such a paragraph to be printed, so derogatory of an Order of which they claimed to be members?

At p. 10 I read that the Commander Taaffe had the permission of King William IV. to appear in the uniform of the Order at the British Court. Many years ago I met this venerable old Knight, and I heard the same account from his own lips; but the author of the *Memoir* has omitted to add one other important little fact — no doubt by an oversight — viz., that Mr. Taaffe was admitted into the Order by the Lieutenant of the Mastership and Council, and that the diploma which they issued was submitted to the King!

No one who has perused the evidence I have adduced can fail to come to the conclusion that the so-called "English Langue" cannot possibly be the English Langue, nor a branch of the S. Order of St. John of Jerusalem, and that the members thereof cannot be "Knights Hospitallers of St. John."

We have learned from the "English Langue," by their official "*Memoir*, as ordered to be printed for the Langue by the Chapter General of June 24, 1861," that there is *no union* between the "English Langue" and the Sovereign Order of the Knights Hospitallers of St. John of Jerusalem, although the union would be "desirable." On the other hand, we have also learned from the official document of the Sovereign Order, which SIR GEORGE BOWYER has communicated to "N. & Q.," that the Order of the Knights Hospitallers of St. John of Jerusalem is in no way connected with the "English Langue." Having, therefore, *the unanimous testimony on both sides*, as to the fact that they have no connection with each other, it is quite evident that the aforesaid institution which calls itself the "Venerable English Langue of the Sovereign and Illustrious Order of St. John of Jerusalem" *has not the slightest right, either legal or moral*, to assume that title and designation, or to represent itself as being what, from its own official testimony and that of the Order of St. John, it is *not*.

HISTORICUS.

THE PLACE OF CROMWELL'S BURIAL.

(2nd S. xii. 145, 192.)

It may be said that "enough, and more than enough," has been written on this subject; but it is satisfactory, in any matter of doubt, that the truth should be ascertained and stated, and that any error, especially as regards an historical fact, should be corrected.

From what I had heard I was inclined to believe that it was very probable Cromwell might have been buried near his daughter Mrs. Claypole, in Northamptonshire, and that the funeral in Westminster Abbey was consequently a mock pageant. Being now satisfied that he was there buried, in the first instance, it is due to your readers to make some explanation on the subject.

The conclusions arrived at by your correspondent T. B., in his interesting letter in "N. & Q.," are doubtless correct. The statements which have been previously made, that Cromwell's body was *embalmed*, and carried in pomp to Westminster, are confirmed by the following extract. Naseby, Red Lion Square, and the Thames, will no longer be quoted as the *primary* places of Cromwell's burial, whatever may subsequently have become of his remains.

That the bodies of Cromwell, Ireton, and Bradshaw should be removed from their graves, and suspended at Tyburn, — their heads fixed on the front of Westminster Hall — that this should be done in obedience to an order of the two Houses of Parliament, approved by the king, — is a transaction to which no Englishman can refer but with shame

and regret. It was an outrage against the common feelings of humanity and decency, and could not in any way contribute to what should be the real end of public punishment or degradation.

In the last part of the *Transactions of the Historic Society of Lancashire and Cheshire* (New Series, vol. ii.), the Honorary Curator, Mr. A. Craig Gibson, has communicated "Original Correspondence of the President Bradshaw, with other Documents illustrating his Personal History." The writer says:—

"As in the case of Cromwell's remains, an apocryphal statement has been made with regard to the ultimate fate of those of his great associate and opponent. In the *Life of Thos. Hollis* it is asserted that Bradshaw, foreseeing the Restoration, escaped to the West Indies, and died there peacefully many years afterwards; a cannon having been exhibited, and I believe preserved, inscribed with an ably written and strongly eulogistic epitaph, intimating that John Bradshaw's dust lay there.—Were any serious refutation of this story called for, we may find it, oddly enough, in the notes to some editions of *Hudibras*,* where a quotation is given from the MS. Diary of Mr. Edward Sainthill, a Spanish merchant of those times, preserved by his descendants.

"The 30th of Jan. (being that day twelve years from the death of the king), the odious carcases of Oliver Cromwell, M.-General Ireton, and Bradshaw were drawn on sledges to Tyburn, where they were hanged by the neck from morning until four in the afternoon."

The state of the three bodies is then described. The following shall suffice:—

"Cromwell in a green cerecloth, very fresh, embalmed."

The countenance must therefore have been recognised at once. The doubt, as your correspondent T. B. justly states, applies to the second interment, as it is not improbable that some relative or friend of the Protector would endeavour to save the body from so dishonoured a grave as "the hole dug at the foot of the gallows." Narborough may therefore still retain his bones.

J. H. MARKLAND.

NOBLE PHYSICIANS.

(3rd S. iii. 248.)

DR. HITCHMAN inquires whether there are "any other authentic instances of distinguished noblemen—marquises or dukes"—*practising* as physicians, except that of the Marquis of Dorchester? I submit that the Doctor should first establish his one "authentic" or exceptional instance. He quotes, indeed, as authority, a passage from what he calls the *Life of Bishop Ward*, written, as he believes, by Dr. Walter Pope, wherein we are told, he says, that the Marquis "possessed great knowledge in almost all sorts of learning, being M.D., and practising at his house at Highgate." I infer from all this that

your correspondent has never seen the work to which he refers, and from which he appears to quote, although, so far from being "extremely scarce," it is extremely common, being no other than *The Life of Dr. Seth, Lord Bishop of Salisbury*, "written," as stated on the title-page, "by Dr. Walter Pope." Further, the passage quoted is not only incorrect, but misleading. Pope certainly uses the word "practising," but the reader is left to his own interpretation, and, as I think, it ought to be interpreted by the known facts, and the known spirit of the writers. Pope, writing about Rooke, Professor of Geometry at Gresham College, says incidentally—

"A year or two before Mr. Rooke's death, the Marquis of Dorchester, who possessed so great knowledge in almost all sorts of learning, being a doctor of physic, admitted into the College and practising, a Counsellor at Common Law and at Doctors' Commons, &c., was pleased to make choice of Mr. Rooke for his companion and fellow-labourer in philosophy and mathematics. The Marquis lived then at his house at Highgate, from whence, every Wednesday, he used to bring Mr. Rooke in his coach to the Royal Society."

The words professedly quoted by DR. HITCHMAN contain a direct assertion that the Marquis was a *practising physician at Highgate*, whereas such an interpretation would be a mere inference from the genuine text; and it is my opinion that Pope, who was more a wit than a physician, used the word satirically, and meant that the Marquis very foolishly "practised" on himself. Let us look into this, as a probability.

There is no doubt that the Marquis was a remarkable man, somewhat greedy after public honour and public recognition. There is an excellent memoir of him in Munk's *Roll*, written by Dr. Goodall, a contemporary physician, and he tells us that the Marquis "had early passed through all manner of learning, both divine and human,—as the fathers, councils, schoolmen, casuists, the civil law, canon law, and was remarkably well versed in common law. He had read the whole body of philosophy, mathematics, and physics." He was, as we further know, an active politician, created a Privy-Councillor and a Marquis by the king, and fined 10,000*l.* by the Parliament; an eloquent Member of the House of Lords in defence of the Bishop, and a gallant soldier in defence of the King. There is reason to believe that he was a Doctor of Laws; and he was certainly admitted as a Member of Gray's Inn, "performing his exercises of reading in the hall before his admission, and giving the benchers, barristers, and students of that Inn of Court a noble dinner," but I do not hear that he "practised" either in the King's Bench or in Doctors' Commons. It was some time after these honours had been conferred on him, that "he was desired by the great Dr. Harvey and some

* A more explicit reference is desired.

others of that learned body, to honour the College of Physicians by being a Member thereof, which he readily embraced, and made a Latin oration to them in the hall of the College. Is it to be believed that, on the strength of this honorary degree, the scholar, soldier, legislator, lawyer, set up as a *practising physician at Highgate*?

But that the Marquis did practise on himself, may be very reasonably inferred from the narrative of Goodall; and Walter Pope was just the man to anticipate his greater namesake by laughing at the dangerous consequences of a little knowledge. It appears from Goodall that it was "an ill habit of body" which, at forty-three years of age, first put the Marquis "upon the study of physic," and though cured at the time by Dr. Harvey, he was ever after "curious to preserve" his health. Subsequently, we read of some of his preserving curiosities; thus, it was his practice of a morning as soon as he was out of bed, "to take a cordial electuary of his own prescribing," and on one occasion "his servant, who kept it amongst many other things of this and the like kind . . . mistook the gallipot, and instead thereof, brought a pot of the extractum cardiacum," by taking which his life was endangered; and though he did recover, contrary to the expectation of his physicians, "I verily believe," says Goodall, "that it hastened his end in November following;" and he seems to refer to his death as a consequence of this mistake, or to another of his preserving curiosities. "By being rubbed with a bag of salt (for he had used, many years, friction over all his body when he arose in the morning), a little skin not bigger than a sixpence was rubbed off his left heel," . . . which "caused an inflammation, and in less than a week's time such a swelling, that his leg became as big as an ordinary man's body . . . it gangrened and mortified," and he died.

This, I believe, to have been the sort of practice, and the only practice, of the Marquis, and very likely to have been quietly laughed at by the witty Dr. Walter Pope, who, be it remembered, wrote the *Memoirs of Mons. Du Vall, with his last Speech and Epitaph*, as well as the gossiping *Life of Dr. Seth, Bishop of Salisbury*.

N. T. D.

Walter Pope does not say, as your correspondent quotes (p. 248) that the Marquis of Dorchester was an M.D., "practising at his house at Highgate" — words which would scarcely admit of misconstruction — but that he was "a doctor of fysic, admitted into the College and practising, a Counsellour at Common Law, and at Doctors' Commons, &c." (p. 119.) What he meant by using the word "practising" may be open to discussion; but assuredly I never supposed either

that the Marquis was a medical practitioner at Highgate, where he resided, or that he took briefs in the King's Bench, or pleaded in the Civil Law Courts; the known facts of his life would disprove any such inference. Dr. Munk, a high authority, agrees with me, for in his *Roll of the College of Physicians*, writing of Dr. Browne, the son of the famous Sir Thomas, he says he was the ordinary medical attendant on the Marquis of Dorchester — a *patron and amateur* of the profession, and a Fellow of our College (i. 353.)

Still the word "practising" remains a puzzle, and I submit for consideration a few facts which may, I think, help us to a conclusion.

The Marquis was admitted of the College in 1658; Honorary Fellows were first created in 1664; Pope's work was published in 1697. May not Pope have meant, simply, to note that the Marquis was admitted before 1664?

As to the simple fact of the admission of other "Dukes and Marquises" to Fellowship, there is no doubt. On October 23, 1717, his Grace John Duke of Montagu, Master-General of the Ordnance, Colonel of the 2nd Dragoon Guards, &c. &c., was, Munk says (ii. 52) "at his own request, admitted a Fellow;" and on June 25, 1728, his Grace Charles Duke of Richmond; but there is no hint that either of them "practised."

W. P. D.

DR. HITCHMAN, if he is not already aware of it, will thank me for drawing his attention to the case of Lord Radnor (though I am not sure he was more than an amateur), as related by Mr. Jeaffreson, in his *Book about Doctors*: —

"He had a great fondness for letting the blood (at the point of an amicable lancet, not of a hostile sword) of his friends; but his Lordship, far from accepting a fee, was willing to remunerate those who had the courage to submit to his surgical care. Lord Chesterfield, wanting an additional vote for a coming division in the House of Peers, called on Lord Radnor, and after a little introductory conversation, complained of a distressing headache. 'You ought to lose blood, then,' said Lord Radnor. 'Gad! do you indeed think so? then, my dear Lord, do add to the service of your advice by performing the operation. I know you are a most skilful surgeon.' Delighted at the compliment, Lord Radnor, in a trice, pulled out his lancet-case and opened a vein in his friend's arm. 'By-the-bye,' asked the patient, as his arm was being adroitly bound up, 'do you go down to the House to-day?' 'I had not intended going,' answered the noble operator, 'not being sufficiently informed on the question which is to be debated; but you, having considered it, which side will you vote on?' In reply, Lord Chesterfield unfolded his view of the case, and Lord Radnor was so delighted with the reasoning of a man who held his surgical powers in such high estimation, that he forthwith promised to support the wily earl's side in the division. 'I have shed my blood for the good of my country,' said Lord Chesterfield that evening to a party of friends, to whom he related the story."

JOB J. BARDWELL WORKARD, M.A.

A brief notice of several noble, and even royal practitioners of physic, or of surgery, is given in Wadd's *Mems, Maxims, and Memoirs*, p. 131; of whom the Electoral Prince Charles, his Grace the Duke of Montague, and his Grace the Duke of Richmond, as well as the Marquess of Dorchester, are said to have been "licensed" by the College of Physicians. For these Dr. Munk's *Roll of the College* may be consulted. D.

"LORDS OF CREATION" (3rd S. ii. 410, 437.)
I am the composer of the song commencing with the words—

"The Lords of Creation men we call,"
which a friend adapted to the tune of the song,
"At the baron of Mowbray's gate."

EMILY ANNE SHULDHAM.

Rectory, Norton Fitzwarren.

"A NEW-YEAR'S GIFT" (3rd S. iii. 259) was not the production of Bishop Ken. The first edition, in which the Bishop of Bath and Wells is mentioned on the titles was published in 1704. In an advertisement we have the following notice: "This excellent book being to be reprinted, the late Lord Bishop of Bath and Wells thought good to add a third part." As early as 1705 the hymns were altered by the publisher of *A Conference between the Soul and Body*. As the "New-Year's Gift" was not written by Ken, we have no reason to believe that he sanctioned the alterations in the hymns. The insertion of the hymns in that work was undoubtedly without Ken's authority. We want, therefore, an edition of *The Manual* published before Ken's death containing the alterations. If such an edition cannot be produced, or some written instructions in Ken's hand, we can scarcely adopt the readings of the edition of 1712.

THOMAS LATHBURY.

P.S. I wish to supply an omission in the foregoing communication. The change of the words "Glory to Thee" to "All praise to Thee," in the first line of the Evening Hymn, was first adopted by the author or publisher of *A Conference between the Body and Soul*, in 1705. In an edition of *The Manual* of the same year, Ken repudiated the hymns as they appeared in the *Conference*; yet his name appeared on the title-page, and again before the hymns. Is it probable that the bishop adopted one of the most remarkable of the alterations in 1709, after disowning it in 1705? On the contrary, is it not manifest that the use of his name and the alterations were unauthorised in 1709? In 1704 a third part of "A New-Year's Gift" was ascribed to Ken; in 1709 the third part was suppressed, and the two hymns were substituted. During his life, as well as after his death, Ken's name was placed on the titles of several books of

which he was not the author. As the words "All praise to Thee" were not Ken's, it can scarcely be supposed that he ever gave his sanction to their adoption.

Bristol.

THOMAS LATHBURY.

SONG (3rd S. iii. 250.)—The second passage about which Mr. I. J. REEVE inquires is from Robert Herrick's *Hesperides* (see "Amatory Odes," 65.) It is based on Catullus, Ode 5, lines 7-13:—

"Da mi basia mille, deinde centum,
Dein mille altera, dein secunda centum:
Dein cum millia multa fecerimus,
Conturbabimus ista, ne sciamus,
Aut ne quis malus invidere possit,
Cum tantum sciat esse basiorum,"

to the translation of which the English author has prefixed only two of his own:—

"Ah! my Anthea, must my heart still break?
Love bids me write what shame forbids me speak."

C. B. CAYLEY.

I cannot direct Mr. I. J. REEVE to the exact song to which he refers; but it almost always happens that there are several varieties of these old ditties; and I send a fragment of one very similar. I omit the first verse, for though it contains nothing bad, it is too coarse to appear in print:—

"Taffy was brought before my lord judge,
Sinny me cary, danty que oddy;
For he was caught smuggling under a hedge,
Sing toodly banna paranna.

"Says my lord judge, You must be hanged,
Sinny me cary, dante que oddy;
Please my lord judge, I'd rather be banged,
Sing toodly banna paranna."

Cetera desunt.

F. C. H.

THE TYLEE FAMILY (3rd S. iii. 269.)—If D. K. N., New York, will forward his address to J. P. Tylee, Bridge Street, Bath, Somersetshire, he might give him some information.

TURNING THE CAT IN THE PAN (3rd S. iii. 191.) I am not satisfied that either the above form, or the other quoted from Bacon, "turning the *cat* in the pan," is the genuine old saying, though the latter is a near approach to it. In a letter to good old *Sylvanus Urban*, as far back as Feb. 1754, the adage is given thus: "*to turn cat i'th' pan*;" and it is maintained that *cat* is a corruption of *cate*, an old word for *cake*, which being usually fried, in fact a *pan-cake*, and consequently turned in the pan, the saying expresses very aptly the changing of sides in politics or religion. The writer proceeds to produce authorities for the word *cate* being used for *cake*. It will be observed that in the phrase attributed to Mr. Justice Blackburn, the sense of the proverb becomes totally changed. Its original meaning may be additionally gathered from the old song of the "Vicar of Bray":—

"When George in pudding time came o'er,
And moderate men looked big, Sir;
I turned a *cat-in-pan* once more,
And so became a Whig, Sir."

F. C. H.

I happen to know that Mr. Justice Blackburn, when he saw *The Times'* report MR. ALDIS WRIGHT refers to, remarked that the reporter had made the mistake of substituting *fat* for *cat* in his use of this saying.

This, I think, answers MR. WRIGHT's Query; but, as Queries beget Notes, so by "alternation of generations" Notes produce Queries; and I ask, Is Bacon's essay *On Cunning* the only authority for the saying? Is it true that *cat* stands for *cate* (= *cake*)? And how does the saying come to bear the meaning Bacon gives it?

HUGH BLACKBURN.

University of Glasgow.

GREEK CROSS (3rd S. ii. 463).—Referring to the argument maintained by J. C. J. "that no artist before the fourteenth century represented the crucified Saviour with only three nails;" I find that in the description of the woodcuts in Labarte's *Handbook of the Arts of the Middle Ages*, the following remarks are made, bearing upon the point mooted by J. C. J.:—

"Fig. 14. Copper crucifix, twelfth century, Coll. Soltzkyoff (No. 332, Debruge Labarte Coll.) Copper, enamelled and gilt. The Saviour is not clothed in the long Byzantine robe of the eleventh century, but in a tunic descending to the knees, in which he is represented until the fourteenth century. His feet are not crossed or nailed, but rest on a tablet (suppeditanum), which a third nail fixes to the cross. Before the thirteenth century Jesus was attached to the cross by four nails, one to each hand and foot. In consequence of some anterior discussions, the feet from this period were placed over each other and attached by a single nail, it having been settled that three nails only were used at the crucifixion. Cimabue is said to have been the first painter who adopted this arrangement. This crucifix (fig. 14) was made at the end of the twelfth century, when the four nails had been rejected,* but the feet had not been superposed; so, to get rid of the difficulty, the third nail is here attached to the tablet which supports the feet."

According to this authority, three nails appear to have been used certainly one century earlier than is admitted by J. C. J. Not having at hand the back numbers of "N. & Q.," to refer to the discussion in its pages upon the proper mode of representing the crucifixion, I forward this note for the chance that the passage in Labarte has not been referred to before.

SIGMA TAU.

Cape Town, S. Africa.

THE DANISH PRINCESS OF 1469 (3rd S. iii. 221.) In the year 1468, the Chancellor of Scotland, Andrew Stuart, was instructed by James III. to negotiate a marriage between the young monarch and the Princess Margaret, daughter of Christian

I. King of Denmark. Christian I. was the founder of the illustrious house of Oldenburgh, whose descendants have ever since occupied the Danish throne. When the preliminaries were arranged, the king's brother-in-law, a member of the powerful family of the Boyds, was sent with a ship, in the autumn of that year, to bring the princess to Scotland; and in the spring of 1470 a Danish fleet was seen off the Scottish coast bringing home the royal bride. The marriage was solemnised on July 10, 1470. King Christian engaged to bestow with his daughter 60,000 Rhenish florins, as a dowry; but owing to his being engaged in a war with Sweden, he was unable at that time to pay more than 2000, and, by way of pledge, gave the Orkney and afterwards the Shetland isles, which he was never able to redeem, and consequently these islands became lost to the Danish crown. The marriage was promoted by France, which aimed at uniting Scandinavia and Scotland in a league against England. For this purpose Louis XI. effected a marriage between his daughter, the Princess Jeanne, and a younger son of the Danish King, Duke Hans. The princess afterwards became the wife of the Duke of Orleans, better known as Louis XII.

J. MACRAY.

"DEI DELITTI E DELLE PENE:" BECCARIA (3rd S. iii. 228).—It was with much surprise that I observed in a late number of "N. & Q." that doubts had been thrown on the authorship of this admirable work.

The *Atlante Letterario e Cronologico*, published at Leghorn in 1828, is considered, I believe, by Italians to be a trustworthy authority on matters connected with the History of Italian Literature; and in that work the authorship of the book in question is given to Beccaria without the remotest hint of any doubt on the subject. And more than that, it alludes to the honourable reception Beccaria met with in different countries of Europe, as a consequence of the estimation in which he was held as the author of the work on crimes and punishments, particularly in France; and mentions that Voltaire received him personally with honour, and wrote a commentary on his book; that the Empress Catherine of Russia, on the strength of his reputation as such author, invited him with generous offers to settle at Petersburg, and that the ministers of the Lombard government dissuaded him from accepting the offer, plainly from being unwilling that Italy should lose so great a man. It is difficult to believe that the world would have been so deceived on a point so easily to be cleared up at the time.

The book was first published at Leghorn in 1764, and it is mentioned in my copy (a Paris edition of 1786) that in the first fifteen years it went through ten editions.

* The italics are mine.

In the preface to the Paris edition of 1786, the editor states that it was prepared *under the supervision of the author himself*. Yet, strange to say, *no author's name* appears on the title page or elsewhere!

I do not think, however, that it would be fair to found an argument upon such an omission. I dare say that there is many a copy of *Paradise Lost* in existence without the name of John Milton on the title-page. I for one shall certainly continue in the belief that Beccaria was the author until I see some stronger evidence to the contrary than has yet been adduced or hinted at.

M. H. R.

WITHAM: GRANTHAM GRUEL (3rd S. iii. 233). Sir Walter Scott evidently got these from the local proverbs in Grose's *Provincial Glossary* (F. 2, ed. 1790: it is curious this edition has no pagination), and he makes one of his characters also quote the Leicestershire proverbs—"The same again, quoth Mark of Belgrave;" and "You may as well try to thatch Groby Pool with pancakes." Most of these proverbs were collected originally by Fuller, and are now very nearly obsolete. The joke of being "born at Little Witham" is, however, still kept up in Essex. All local proverbial sayings are of great value to the topographer.

A. A.

Poets' Corner.

GEORGE I.'s ARRIVAL (3rd S. iii. 248.)—In the *Post Boy* of Sept. 21, 1714, is an account of the procession on this occasion, in which it is stated that:—

"From Temple Bar, the Steward, High Bailiff, and Burgesses of Westminster, in their gowns, attended by all the constable and beadles with their respective staves: and the High Bailiff's officers with their ensigns of office, lined the way: and next to them the militia of Westminster made a guard, leaving a space between them and his Majesty's foot-guards (who lined the way from St. James's into the Strand) for the Artillery Company of London to draw up in, who proceeded so far with the consent of the Lord Lieutenant of Middlesex, and then made their stand."

JOB J. BARDWELL WORKARD, M.A.

HENCHMAN, BISHOP OF LONDON: GEORGE HERBERT: HUMPHREY HENCHMAN, D.C.L. (3rd S. iii. 150, 256.)—The statement that Dr. Henchman, as *Bishop of Salisbury*, admitted George Herbert to priest's orders, is perplexing; for Mr. Herbert died in Feb. 1632-3, and Dr. Henchman was not a bishop till 1660.

DR. HITCHMAN and MR. WORKARD misunderstand Izaak Walton. He says that when Mr. Herbert was made priest, Dr. Henchman laid his hand on his head, and within less than three years, lent his shoulder to carry his dear friend to the grave.

No doubt the bishop who admitted Mr. Herbert to priest's orders was John Davenant, Bishop

of Salisbury (1621-1641), and that Dr. Henchman, who was precentor of Salisbury, was one of the priests present on the occasion, and who, according to the Rubric, joined the bishop in the imposition of hands on the new-made priest.

Le Neve does not give a list of the chancellors of the *diocese* of London. The persons whom Mr. WORKARD names as holding that office were not chancellors of the diocese, but chancellors of the cathedral church of S. Paul.

Humphrey Henchman (grandson of the bishop) was admitted into Westminster School in 1684. In 1687 he was elected thence to a studentship at Christ Church, Oxford, becoming M.A. April 18, 1694, and B. and D.C.L. Nov. 19, 1702. On Oct. 23, 1703, he was admitted an advocate. In 1715 he was appointed chancellor of the diocese of London. He was also chancellor of the diocese of Rochester, Commissary of Essex and Hertfordshire, and King's Advocate in the court of chivalry. As a civilian he enjoyed great reputation. He was one of the counsel for Dr. Sacheverell, and appeared against Whiston in the Court of Delegates. The ministry consulted him respecting the treaty of Utrecht, and he framed some of the articles. He died August 15, 1739, aged seventy, and was buried at Fulham. (Coote's *Civilians*, 108; Howell's *State Trials*, xv. 240, 304, 329, 357; *Alumni Westm.* 202, 208, 211; Noble's *Coll. of Arms*, 373.)

C. H. AND THOMPSON COOPER.

Cambridge.

Many thanks to your constant contributor, MR. BARDWELL WORKARD, for his voluminous information about the Henchmans, almost all of which, however, he will excuse my saying, may be found on reference to previous volumes of "N. & Q." already published by myself. But in no place have I ever attributed to Izaak Walton any such observations as he states, and, consequently, could not possibly have misquoted him, as alleged. The kind and obliging correction of your zealous correspondent, therefore, is purely gratuitous.

He will find the statement I mentioned—not to quote many other authorities—in *British Cyclopædia of Biography*, vol. i. p. 944; *Cyclopædia of English Literature*, vol. i. p. 131, &c. "Holy George," who "on himself the lowliest duties did lay," had yet a passion for finery, fine clothes, and fine company, which "genteel humour," says the *Complete Angler*, "his favour with King James, his annuity, the advantages of his college and oratorship enabled him to enjoy." Allow me, also, in simple justice, to observe that, it is far indeed from my wont "to say rather more than authors warrant." Regarded in this questionable light, "N. & Q." would soon cease to be, as it now is, replete with interest and in-

struction. I repeat, then, that the Dr. Henchman, to whom I formerly adverted, *was* Chancellor of London and Rochester, too; well-known, moreover, as counsel for Sacheverell, and a most intimate friend of Bishop Atterbury, who stood, in truth, godfather to the doctor's son; nay, more, the very seal with which Francis Rochester sealed his treasonable correspondence is still a family heir-loom, and has been, I believe, since the warden of the Tower dispossessed his Lordship of it, *vi non arte*. It is a beautiful red cornelian, set in plain gold, an antique gem, bearing a fine impression of Cicero's head. Several important papers, likewise, in the handwriting of Humphrey London, together with valuable manuscript letters of the Earl of Clarendon, attesting these facts, are yet held by a Henchman, Hinchman, or Hitchman.

WILLIAM HITCHMAN, M.D.

Liverpool.

DR. WHALLEY (3rd S. iii. 240.)—In the critique upon the *Journals*, &c. of the above there is a mistake, which should be rectified. It was not of him, but of his younger brother, Rev. Richard Whalley, whose Memoir was published in 1846 by Mr. Harford, that Hannah More spoke in such glowing terms, as recorded in the aforesaid *Memoir*, p. xxxiv.

C. W. BINGHAM.

GENTILHOMME, AND GENTLEMEN WITHOUT COAT ARMOUR (3rd S. iii. 112, 157.)—From the extracts made by the learned Selden from a MS. in the possession of the Earl of Kent (see *Titles of Honour*, p. 875, ed. 1631), we are led to believe, that the title of gentleman depended not on the arms but on the ancestry. It is a record of a hearing taken at the Mote Hall at Bedford before a Commission issued by the Court of Chivalry, 9th Henry IV. The cause was between Lord Grey of Ruthin and Sir Edward Hastings, as to the bearing Or, a maunch gules. One witness, John Boteler, says that he is a gentleman, but has no arms (*mes nad ny armes*), and could expend (*poet despendre*) in the county of Bedford 10*l.* (x^{li}) per ann. Another, the mayor, says "he is a gentleman of ancestry, and can expend by the year in the county of Bedford xx marks, but has no arms whatever (*mes nad point d'armes*), as he says."

Now this would lead us to suppose that the possession of rents in the county would do somewhat to make the gentleman; but another witness, William Parker, takes another course. He says, "he is a gentleman of ancestry, and has no arms, and can *expend nothing* by the year, and has *nothing to live on* except his service" (*et riens poet despendre par an ne riens ad dount viure sinon son service*). It is clear that this Court of Chivalry considered neither coat armour nor property necessary to make the gentleman; the point made seems to be that he was "gentilhome d'aun-

cestrie." The question is now, how far did these courts go back for this "ancestrie?" Selden defines the title of *gentleman* as it is ordinarily used in common speech, as "*Nobilis*, gentleman of blood."

What is really the meaning of "*nobilis*," from whence our word "noble" is derived? The most reasonable I have seen is that of Robert Stephens (*Thesaur. Lat. sub voce*), who supposes it to be "*Noscibilis*" (from *nosco*), well-known, noted. In many of the Italian cities the nobles are called "notables."

A. A.

Poets' Corner.

SOMERSETSHIRE WILLS (3rd S. iii. 245.)—The custom of leaving a bequest to the cathedral church of the diocese was a common one. I have now before me a copy of the will of Henry Perke, of Leicester, dated October 25, 1557, in which he bequeaths "to y^e mother church of Lyncoln iiij^d."

T. NORTH.

Southfields, Leicester.

FAMILY OF DE SCURTH, OR DE SCUR (3rd S. iii. 89, 170.)—There was a family named Scarth who resided on the north-east coast of Yorkshire, and possessed property at Hinderwell in 1560; and at a later date near Whitby. They are in no way connected with any of the Scaiths, but quite a distinct family. They are, I have reason to believe, originally from Denmark or Norway, and settled in the Orkney Islands, where a Mr. Scarth of Ben Scarth House, now resides, most likely a representative of the original family. I should be glad of further information on the subject.

J. S. D.

P.S. The name of Skarde occurs in Laing's *History of the Sea Kings of Norway*. There is nothing, I believe, Saxon in the family.

"AND SHALL TRELAWNY DIE?" (3rd S. iii. 28.) The Bristol version of the lines on Bishop Trelawny is identical with that of Cornwall. The reason is of course obvious why they should have been transmitted to, and been perpetuated at, Bristol. There can be no doubt that they never extended beyond the four lines which form the burthen of the Rev. R. S. Hawker's spirit-stirring song.

C. I. P.

SHOREHAM SEAL (3rd S. iii. 258.)—The interpretation suggested by T. J. BUCKTON is contrary to all Middle-age phraseology. The legend has evidently been blundered by the engraver, and ought probably to read thus:

"Hoc dulci signo voco vos sic nomine digno."

It would seem almost as if the maker of the seal, being at a loss for the legend, had copied one from the church bell. As to the peculiarities of *singno* and *dingno*, any one acquainted with MSS. of the thirteenth and fourteenth centuries

must be aware that the insertion of the *n* before the *g* is frequent. ALPHA-BETA.

PEWS (2nd and 3rd S. *passim*.) — The following is an early use of the word, and perhaps worth a note: John Rocke, citizen and haberdasher of London, in his will dated Dec. 11, 1488, desires to be buried in the Church of St. Michael in the Querne, "at my pew's end." C. J. R.

HACKLUYT (3rd S. iii. 248.) — Hackluyt of Eaton, or Yatton, bore: Gules, 3 hatchets or. See Strong's *Heraldry of Herefordshire*; Burke's *Armory*, &c. "Of this family," says the former authority, "was the author of the celebrated collection of voyages." Was Ralph Hacklute, who *temp.* Henry VII. married Elizabeth, elder sister and co-heir of Thomas Corbett, of Chaddeley Corbett, co. Worcester, of this family?

H. S. G.

SIEGE OF PENDENNIS CASTLE (3rd S. iii. 250.) — Pendennis Castle was surrendered to Colonel Fortescue, not in 1647, as Clarendon seems to say; but on, or about, August 15, 1646. On August 25 of that year, two letters from Colonel Fortescue were read before the House of Commons: "One of 15 Augusti, with the Articles of Pendennis Castle inclosed; another of 18 Augusti," containing lists of the prisoners, ammunition, and arms, found in the fortress. Whitelock says that the prisoners consisted of the Governor, Colonel Arundel, four knights, five colonels, and "diverse others of quality." I think I have seen a list of these prisoners among the civil war pamphlets in the British Museum. It forms, if I remember rightly, the last leaf of a quarto tract.

See Clarendon's *Hist. Rebel.*, 1 vol. 1843, p. 609; *Commons Journals*, iv. 651; Whitelock's *Memorials*, fol., 1732, p. 220; or 8vo, 1853, vol. ii. p. 63.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THROWING DOWN A TOWER (3rd S. iii. 247.) — The coals were not wanted for the purpose of blasting, as your correspondent supposes; but for one which was common in mediæval times. On besieging a town, when it was required to overthrow a tower, or part of a wall, it was usual to undermine the same; carefully supporting it with wooden shores, lest it should fall on the besiegers themselves. When this was done to what was considered a sufficient extent, fuel of some kind was heaped round the props and ignited. The besiegers had time to retire; and as the timber slowly consumed it gave way, and the whole superstructure rolled to the ground. A. A.

Poets' Corner.

LOVE LANE CHAPEL, DEPTFORD (3rd S. i. 210.) — The Rev. Jenkin Lewis was minister of Butt Lane Chapel. He died Nov. 1751, *vide* Timpson's *Church History of Kent*. In 1771, the

old Meeting House was taken down, and a more commodious one erected; which, in 1862, gave place to a larger and handsome structure. There is not, nor ever has been, a Love Lane in Deptford; and "Butt Lane" was, some years ago, changed to "High Street" — the name it now bears.

ESTEFORT.

REV. W. PROWDE (3rd S. iii. 231.) — The Rev. Wm. Prowde, who resided at Sleights near Whitby in the reign of Charles II., was curate of Ugglebarnby, a village adjoining Sleights, and was married at Sneaton Church, as appears by the following extract from the register there: —

"Willm Prowde, Ck, Curate of Ugglebarnby, and Alice Chapman, 2 March, 1683."

Being curate of Ugglebarnby, he appears to have entered his marriage in the register of that parish also, as appears by the following entry: —

"Willielmus Prowd et Alicia Chapman, secundo die Martis, '83, in Ecclesiâ Stowniæ ex Munstrum ibid nupt. fuerunt p. Licentiam."

In the register of burials, at Sneaton, there is this entry: —

"Samuel, son of Mr Wm Prowde, 2 Jan., 1683."

And in the register of burials, at Ugglebarnby, the following entries: —

"Samuel, son of Willm Prowde, 26 Nov., 1684.

"Elizabeth, daughter of Willm Prowde, 20 June, 1686.

"Johannes, filius Willielmus Prowd, 12 Aug., 1688.

"William, son of Wm Prowd, 23 Feb., 1694."

I do not know whether any other information can be obtained in the neighbourhood, but I think I remember an inscription on a tomb in Whitby churchyard, bearing the name of "Caty Prowd."

T. CHAPMAN.

25, Bryanston Square.

A CHEAP-JACK PUZZLE (3rd S. ii. 45.) — The accompanying cutting from the *Glantham Journal* of January 10, 1863, gives us an insight into the principle upon which Cheap-Jacks practise liberality, and is presented by me with compliments for the edification of your correspondent.

"Stamford market was on Friday last visited by one of those scheming individuals who obtain a living by their own audacity and the stupidity of others. Persons are often duped and swindled in most extraordinary ways, but never before has so barefaced a trick been heard of in Stamford as the one practised on the *gobe-mouches* on last market day. A fellow, who possessed the 'gift of the gab' to perfection, with the greatest *sangfroid* commenced his harangue by telling the bystanders he had visited the town for the express purpose of deceiving whoever he could, and he wished to see whether the Stamfordians in 1863 were greater dolts than their ancestors in the fourteenth century. He then proceeded to sell one or two sovereigns for 19s., and a few shillings for 10d. each. He afterwards pulled a hair from his head, and asked if any one would give him 6d. for it. A person in the crowd ventured to buy it, and the man presented the purchaser with a shilling. Having by these means and the distribution of some pence, and a great deal of talk, raised the expectations and good

humour of the crowd, he thought it time to begin business on his own account. He purchased about twenty-five matches for 6d., and offered them for sale at 1s. each. The lookers on, no doubt thinking he was about to perform the same liberal act as in the case of the hair, eagerly clamoured for the matches, and in a very few minutes twenty were disposed of. The man then asked if they were all satisfied with their bargain. One individual said he was not, and the fellow answered: 'Then you'll get *nothing*.' Turning to the others, he asked if they were satisfied? 'Yes,' was the immediate reply. 'Then so am I' was the rejoinder; and throwing a few coppers amongst the crowd to clear the way, he walked to the railway station, a gainer of 15s. or 16s. by his 'deception.' He said at the station he scarcely expected the people of Stamford would prove such fools."

ST. SWITHIN.

OSBORNE (3rd S. iii. 249.)—I would advise O., from my own experience, that if he wishes to trace Osborne (and so do I, see "N. & Q.," 3rd S. ii. 330), or any other family through "N. & Q.," he had better sign his *name* and *address*. I have received much valuable genealogical information from perfect strangers, most courteously given direct—and such as it might not have been desirable to publish, nor would it be interesting to the general reader—in reply to Queries published in "N. & Q." All thanks to the editor. Even books and MSS. have been lent to

H. T. ELLACOMBE.

Clyst St. George, Devon.

THE STORM OF 1703 (3rd S. iii. 168, 197.)—The volume of which J. A. G. gives the title, and called *The Storm*, was compiled by Daniel Defoe, the author of *Robinson Crusoe*. If it be correct that this storm was by certain theatrical representations "turned into a means of amusement and mockery," it may be satisfactory, on the other hand, to know, that there were those who thought the event susceptible of religious admonition and improvement. A Mr. John Taylor, who was connected with the Baptist community, meeting in Little Wild Street, founded an annual lecture in commemoration of the storm. He died in 1729, and subsequently a sermon was preached at that place of worship each year; how long continued I know not, but two sermons, published on these occasions, are now before me; one preached in 1733, by Dr. Andrew Gifford, the other in 1737, by Dr. Joseph Stennett, entitled *God's Summons to a Sinful Nation considered*, second edition. In Howell's *Medulla Hist. Ang.* a copious account of the storm and its consequences may be found; and I may add that the House of Commons presented an address to the Queen, deploring the calamity; and, further, from a letter of Archbishop Herber's, it appears that a form of prayer was prepared, and, I presume, used, on the occasion. (Nichols's *Lit. Anec.*, ix. 296.) X. A. X.

FAMILY OF GODDARD AND JAMES GOOD, M.D. (3rd S. iii. 269.)—In the year 1701 Thomas Goddard, citizen and baker of London, purchased

certain freehold houses, in the parish of St. Mary, Somerset, near Broken Wharf, in the city of London; and by his will, dated Dec. 25, 1711, he devised the same to his eldest son, Joseph Goddard, of Winchester Street, in the city of London, Esq., who, in 1742, mortgaged the houses to Thomas Cheyney, D.D. In 1750 Joseph Goddard was dead, and Thomas Goddard, of the city of London, gentleman, was his second son and heir. He died intestate (the date of his death does not appear), leaving two sisters, Sarah and Elizabeth, his heirs at law.

In 1572, James Good, of London, Doctor in Physic, was a mortgagee of the houses in St. Mary Somerset, London, which had been conveyed in 1550, by Henry Earl of Arundell and Lord Lumley, to Roger Walton, by whom they had been mortgaged to Dr. Good; and, in 1592, I find the equity of redemption conveyed to John Good, of Chancery Lane, son and heir of James Good, Dr. of Physic. In 1597 John Good married Elizabeth, daughter of Sebastian Bruskett, gentleman, and Jane his wife, and then widow, whereupon a settlement was made of lands of the said John Good in the parishes of Herne and Cheslett, Kent, and in London. In 1662, Chas. Good, Esq., son and heir, and executor of Sebastian Good, and administrator *de bonis non* of James Good, deceased (the first-named M.D.), great grandfather of the said Charles Good, assigned a term of one thousand years in the London property, which was then sold to William Wootten.

I must admit that what I have said of the Goddards is no answer to Mr. FERRY's query, and that I have rambled from the Goddards to the Goods without any other connection than their having been successively owners of the same property. My object is to obtain information respecting James Good, M.D., in the reign of Queen Elizabeth, his family and descendants; and also respecting my relations, the Goddards.

BELLARMINE.

LORD GRANBY AN AUTHOR (3rd S. iii. 251.) — To prevent mistake it seems necessary to point out that Lord Granby, the author to whom Walpole alludes in 1774, was not the famous soldier, John, Marquess of Granby (who died in 1770), but his son Charles, who, in 1779, succeeded to the dukedom of Rutland, and died in 1787.

C. H. & THOMPSON COOPER.

Cambridge.

ROBERT BEAUMONT (3rd S. iii. 227) was of Trin. Coll., Cambridge, B.A., 1634–5. Any information as to him will be acceptable.

C. H. & THOMPSON COOPER.

Cambridge.

CHRISTIE (3rd S. iii. 150.) — The family seat is Baberton, near Edinburgh; which was rented for some time of the late Archibald Christie, Esq., by

Charles X., ex-king of France. The late Admiral Christie, his father, lived for many years and died in Belmont, Bath, where a part of his family still reside. The family is very ancient, and is connected with the Pringles of Torwoodlee, Logies of Langhead, and various other families of note both in Scotland and England. The late Sir Archibald Christie, Governor of Stirling Castle, belonged to this family. F.

STATISTICS (3rd S. iii. 268.)—H. E. W. will find the population divided according to occupation in one or more of the bulky volumes which are the result of each decennial census. These may be had of the Queen's printers. For researches into the sickness and mortality experienced by mechanics of various trades, he may consult two Reports on Friendly Societies, presented in 1853 and 1854 to the House of Commons by Mr. A. G. Finlaison, and the periodical returns of the experience of the Oddfellows' Societies in the Manchester Unity, prepared by Mr. Radcliffe, their secretary. I may add, as a statist, a practical caution, that before arriving at any conclusion upon these collections of facts, the whole of the circumstances attending their aggregation ought to be very carefully weighed.

JOB J. BARDWELL WORKARD, M.A.

ZINC (3rd S. iii. 288.)—Zinc, called also speltre, was first mentioned by Paracelsus, in the sixteenth century, under the name of *zinetum*. It does not occur in the native state, but is obtained from its ores, which are chiefly the sulphuret and carbonate of zinc. (*Penny Cyc.*, xxvii. 780.)

T. J. BUCKTON.

HERALDIC : SLADE (3rd S. iii. 208.)—The Slades are an old Somersetshire family, though their name does not occur in the Visitation of the county. Among my papers I met with the following descent, but do not know whence it was extracted : John Slade, M.A., Rector of S. Perrot, co. Somerset, died 1574, married in 1567 Joan, daughter of John Owsley, of Misterton, co. Som., by whom he had four children,—Samuel, born 1568 ; Matthew, born 1569 ; Martha, born 1571 ; and Elizabeth, born 1573.

C. J. R.

SIR GEORGE CORNEWALL LEWIS.

We are sure there are no readers of "N. & Q." who will not share the deep regret with which we announce the death of one by whom they have been so often instructed and delighted—SIR GEORGE CORNEWALL LEWIS. The melancholy event took place on Monday last, so that the interesting paper on "The Presidency of Deliberative Assemblies," in last Saturday's "N. & Q." had scarcely been perused by our Subscribers before the hand which penned it was cold and dead. On Tuesday, the House of Commons was adjourned, out of respect to his memory ; the adjournment being moved by one of his political opponents, Mr. Walpole, whose esteem and affection for SIR GEORGE LEWIS dated from the time

when they were "Eton boys" together. That motion was seconded in the few words which his feelings permitted him to utter, by his political Chief, Lord Palmerston ; but the eulogium on the high character and great abilities of CORNEWALL LEWIS was pronounced by the head of the Opposition, Mr. D'Israeli. The whole proceeding was worthy of the country and worthy of the man. Well might Mr. D'Israeli speak of the death of SIR GEORGE LEWIS as a calamity which had befallen the nation. As a Statesman he was clear-sighted, untiring, and honest as the day ; as a scholar his reputation was European ; and as a Christian gentleman, his name will be affectionately treasured in the memories of all who had the good fortune to number him among their friends.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose :—

ARMY LIST, December, 1862. Parker.

Wanted by Messrs. Henningham & Hollis, 5, Mount Street, Grosvenor Square.

LINGARD'S HISTORY OF ENGLAND. Vol. II. Edition 8vo, 1818.

Wanted by Mr. F. T. Vibert, Penzance Public Library.

MOULLE'S HERALDRY OF FISH. 8vo, boards.

NOTES AND QUERIES, First Series. Vols. II. and III. In parts or boards.

LOWER'S ENGLISH SURNAMES. 2 Vols. 8vo, boards.

SKENE'S HIGHLANDERS OF SCOTLAND. 2 Vols. 8vo, boards.

RIDDELL ON THE EARLDOM OF LENNOX. 8vo, boards.

BUHKE'S EXTINGUISHED PEERAGE. Last Edition. 8vo, boards.

MILTON'S PROSE WORKS. 8 Vols. 8vo, boards. Pickering, 1851.

BARROW'S WORKS. 8 Vols. 8vo, boards. Oxford.

Wanted by Mr. Thomas G. Stevenson, 22, Frederick Street, Edinburgh.

PAROCHIAL PAPERS, edited by Rev. J. Armitstead, M.A. Vol. I. J. H. Parker.

COLONIAL CHURCH CHRONICLE. Vol. I. Rivingtons.

MISSION FIELD. Vol. I. Society for the Propagation of the Gospel in Foreign Parts.

Wanted by Rev. J. Wilson, B.A., Robin Lane End, near Wigan, Lancashire.

Notices to Correspondents.

Among other Papers of interest which will appear in next "N. & Q." are—

GIL BLAS, by Mr. Keightley.

CHRISTMAS CAROLS, by Dr. Rimbauld.

LOCKE ON HUMAN UNDERSTANDING, by Mr. Lynch.

SHAKESPEARE MUSIC, by Mr. Roife, &c.

DAGMAR'S CROSS. C. D. J. is referred to "N. & Q." of 28th February last, p. 161, for an account of this.

CANTAB. The best account of the Roman numeral characters is given in Asle's Origin and Progress of Writing, as well Hieroglyphic as Elementary, 1803, 4to. Consult also a series of articles on Arabic numerals in Vols. I. and II. of our First Series.

ALEPH. The statue of Queen Anne in front of St. Paul's Cathedral is by E. Bird.

G. W. B. Thomas Bedingfield was the translator of Cowden's Comforte, 1573, 4to. This is the book which Hamlet holds in his hand when he enters soliloquizing. See Doane's Illustrations of Shakspeare.

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LONDON, SATURDAY, APRIL 25, 1863.

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Notes.

THE GRAVE OF CARDINAL WOLSEY.

Although the time and place of the cardinal's death are recorded, viz. that he died in 1530, and was buried in the church of Leicester Abbey, yet not a stone exists to mark the spot where his ashes repose.

In the last century I believe Browne Willis, and several other antiquaries, took some pains to discover the exact place of the cardinal's sepulture. Mr. Throsby, in his *History of Leicester Abbey*, gives the following details, communicated to him by the Rev. Mr. Carte, which may interest the readers of "N. & Q." These are his words:—

"As to the great Cardinal's sepulchre, the best account which I have met with is from one John Hasloe, whose grandfather, Arthur Barefoot, was gardener to the Countess of Devonshire, who lived in the abbey before the Civil Wars. He tells me that part of the church stood in what is now a little garden, at the east end of it, in the orchard, where his grandfather, with others digging, found several stone coffins, the cavities of which did not lie uppermost, but were inverted over the bodies. That one of these was taken up about six feet one inch long, four wide, and a foot deep; that it seemed very sound at first, but when it was exposed to the air, it soon mouldered away; that he observed that all of them had a round hole about the middle of them, near five inches in diameter, but for what end he could not tell.

"That among them he discovered Cardinal Wolsey's coffin, which the countess would not suffer to be stirred,

but ordered it to be covered again." (See *Cardinal Wolsey and his Times* by Howard. London, 1824, pp. 582-3.)

This account is incomplete and unsatisfactory, because Mr. Hasloe did not mention (it seems) to the Rev. Mr. Carte *how* he knew the grave or the coffin to be that in which the illustrious cardinal had been buried.

There is (or has been) a popular tradition in Leicester, that there was buried with the cardinal a considerable quantity of money: hence many attempts have probably been made, at various times, to discover the supposed treasure. The interment took place in the Lady Chapel, but the exact position cannot now be clearly ascertained, so that it is almost hopeless to expect that the grave will ever be discovered. In his *Life*, written by his Gentleman Usher, Cavendish, an interesting account of the funeral is given. I conclude with an extract from it:—

"After diverse opinions it was thought good he should be buried the next day following; for Mr. Kingstone would not tarry the return of the poste. And it was further thought good that the Mayor of Leicester and his Brethern should be sent for, to see him personally dead, to avoide false rumours that might happen to say that he was still alive.

"Then was the Mayor and his brethern sent for, and in the meantime the body was taken out of the bed where he lay deade; who had upon him, next his body, a shirte of heare (hair), besides his own shirte, which was of very fine holland; which was not known to any of his Servaunts being continually about him in his Chamber, saving his Ghostly Father; which shirtes were laide in a coffin made for him of bordes, having upon his dead corpse all such ornaments as he was possessed in when he was made Bishop and Archbishop—as miter, crosse, ring, palle, with other things due to his order and dignity. And lying thus all day in his coffin, open and barefaced, every man might see him there deade that woulde, even as the Mayor, his brethern, and other did.

"Lying thus untill foure or five of the clocke at nighte, he was carried downe into the Church with great solemnity by the Abbot, and conducted with much torch lighte, and service songe due for such funeralls. And being in the Church, the Corpse was set in our Lady Chappell, with diverse tapers of waxe, and diverse poore men sitting about the same, holding torches in their handes, who watched about the Corpse all nighte, while the Canons sang Dirge, and other devout oraisons. And about foure of the clocke in the morning, Mr. Kingstone and we his Servants came into the Church, and there tarried the executing of diverse ceremonies in such cases used about the corpse of a Bishop. Then went they to Masse, at which Masse the Abbot and diverse others did offer. And that done, they went about to bury the body in the midst of the sayd Chappell, where was made for him a grave. And by that time that he was buried, and all ceremonies ended, it was six of the clocke in the morning," &c. ("Cardinal Wolsey's Life by Cavendish," p. 546, in Wordsworth's *Ecclesiastical Biography*, vol. i. Ed. London, 1818.)

The popular belief that Wolsey was the son of a butcher in Ipswich seems to be quite incorrect. Cavendish merely states "that he was an honest poore man's sonne of Ipswiche." Grove says "that Wolsey's father was in truth a reputable grazier

in the town of Ipswich, and not a butcher and poor, as many have asserted." (*Hist. of the Life and Times of Cardinal Wolsey*, vol. i. p. 9, edit. London, 1742.)
Norwich.

J. DALTON.

GIL BLAS.

I propose here to do for the French what they have not yet done for themselves—prove that the immortal *Gil Blas* is their own exclusive and rightful property.

It is well known that Padre Isla and Señor Llorente have asserted that Le Sage had got a Spanish romance—by De Solis, Llorente says—in manuscript, from which he made his *Gil Blas*. The arguments of Isla are very poor, but those of Llorente are at least specious. He endeavours to show, from the language, the names of persons and places, the manners and customs, and the errors in names, in chronology, and topography, that the work cannot have been French in its origin, but must have been derived from a Spanish source. To all these, however, I think—with the exception of the last, the argument from topographic errors—a sufficient answer has been given by François de Neufchâteau, the advocate for France: while in fact, by allowing the full force of this last argument, the French have actually surrendered the whole cause. Thus, in the edition of *Gil Blas*, Paris, 1834, in a "Table Explicative," at the end, Llorente's corrections are adopted: ex. gr. "*Rodillas* pour *Revilla*, iii. 11." For the error could only have arisen, as Llorente says it did, from Le Sage's not being able to decipher the proper names in his Spanish manuscript.

I must confess this perplexed me greatly: for convinced as I was and am, that if any work is decidedly French, it is *Gil Blas*, such errors seemed to be almost inexplicable. At last the idea struck me that Le Sage might have written with a map of Spain before him. The most likely map seemed to be that in Sanson's *Atlas*, and that I resolved to examine. In this Fortune favoured me. There are two editions of that *Atlas*—one in 1674, and another in 1696; which last is far more correct, and has the roads marked on it which the other has not. It was luckily the earlier edition I met with; for the map in it was the very one which Le Sage had used, and which contains *every one* of the places mentioned by him, placed as he places them, spelt as he spells them; with a very few trifling exceptions, evident printer's errors: such as *Obisa* for *Cobisa*, and *Villardesa* for *Villardesaz*. Llorente also dwells on *Almodavar* for *Almodovar*; but it is so in the map also.

I will now examine two or three of Llorente's objections, leaving to those who take an interest

in these matters the task of comparing *Gil Blas* with the map in Sanson.

In the narrative of Doña Mencía de Mosquera (i. 11), she speaks of her husband's *château* between *Gajal* and *Rodillas* near Burgos. Now, says Llorente, there are no such places; and Le Sage must have found, in his manuscript, *Tardajos* and *Revilla*, which lie just where he puts those two places. This may be so, but most certainly the names in Sanson's map are *Grajal* and *Rodillas*; while *Tardajos* and *Revilla* do not appear in it at all. Again, on his way from Astorga to Burgos, Gil Blas says he passed through *Ponte de Mula*, which Llorente says should be *Puente-dura*; but Le Sage adhered closely to his map.

Gil Blas says that he and the barber Diego, when on their way from Valladolid to Olmedo, stopped one night at a place between *Moyados* and *Valpuesta*. *Moyados*, says Llorente, should be *Mojados*; and as there is in all Spain but one *Valpuesta*, and that near the left bank of the Ebro, we should read *Valdestillas*. Sanson, however, places *Moyados* and *Valpuesta* in a line along the Duero.

Captain Rolando tells Gil Blas that the trap-door of the *souterrain*, which he had left open, had been seen by a peasant from *Luceno* as he was crossing the wood. There is no place in Spain named *Luceno*, says Llorente; but there is in that vicinity a village named *Luyego*, which must be the word Le Sage found in his manuscript. In his Sanson, however, he found *Luceno* due east of *Cacabelos*.

With respect to *Cacabelos* I may note what has escaped Llorente, that, in Sanson's map, *Oviedo*, *Peñaflor*, and *Cacabelos* are all in a direct line from north to south in the direction of Astorga; while in the map which I have before me, *Peñaflor* does not appear at all, and *Cacabelos* lies far to the west of the line from *Oviedo* to Astorga; which last place is not at all in the direct road from *Oviedo* to Salamanca, whither Gil Blas was going (i. 2).

I must now notice a curious mistake into which Le Sage fell, and which could only be rectified by one who had Sanson's map before him. It, of course, did not escape Llorente. Gil Blas, when relating his journey from Madrid to *Oviedo* (x. 1), says: "We lay the first day at *Alcalá de Henares*, and the second at *Segovia*." Now, *Segovia* lies about north-west of Madrid, while *Alcalá* lies due east of that city. This route Llorente justly pronounces to be impossible. The solution is this:—El Pardo is four miles due north of Madrid, and the road to *Segovia* passes through it. Now in Sanson's map the name of *Alcalá de Henares* is in very large letters, extending all the way from El Pardo to *Alcalá*—the first *A* being close to El Pardo. Le Sage then, who had never been in Spain, thought the name belonged to the

town at its left end, and hence his error. I cannot, however, explain why he made El Pardo, so close to Madrid, about half way to Segovia. Llorente says it must have been *Galapagar*; but that town is not on the road, and Le Sage certainly only made the mistake I have noticed. In a previous journey to Segovia (ix. 3), Gil Blas says: "The rest of the night we bowled along the *Manzanares* We changed horses at *Cormenar*." This last is properly *Colmenar* in Sanson, which is not on the road to Segovia, which road does not run along the *Manzanares*; but the roads are not marked in Sanson's map, and hence Le Sage's natural error.

The Spanish claim, I think, has not now a leg to stand on. *Gil Blas* is French, and most thoroughly French; though the scene is in Spain, and most of the stories and incidents have been taken from Spanish plays, tales, &c.

THOS. KEIGHTLEY.

NOTICEABLE ENTRIES IN THE REGISTERS OF ALLHALLOWS BARKING.

Book V.

Contains *Marriages* only, and is the oldest printed Register. It is printed in the form required by the Act of 26 Geo. II., entitled "An Act for the better preventing of Clandestine Marriages." The entries range from 1764 to 1802, and the book is perfect in every respect.

1766, 28 Jan. Rev^d. Hugh Pugh and Mary Bigg by license.

[Pugh was Curate of this parish.]

1774, 27 Decr. Ashton Thorpe, D.D. and Mary Neale.

1778, Ap^l 4. Rev^d. Henry Du Cane, of Loggeshall, Essex, and Louisa Desmadryl, of this parish.

1794, May 6. Mary Butts Owen, Clerk, and Mary Twedale of Creeting All Saints.

[Owen was Curate and Rector of S. Olave, Hart Street, for more than 50 years.]

1797, July 26. John Quincy Adams, Esq., of Boston, in N. America, and Louisa Catherine Johnson, Spinster, of this parish, by license.

[Adams was son of the Second, and himself afterwards the Sixth President of the United States. At the date of this marriage Adams was thirty years old, and must have been on his way to Berlin, since he was sent during the first year of his father's presidency (1797) on a mission to the Prussian states.]

Books VI. to XIII.

are all modern Registers, printed according to the various modern Acts. They contain little more than the bare names of unknown individuals. The following from the burial books—with the exception of Taylor and Thomas—are also recorded upon monuments in the church:—

1813, Jan^y 21. George Bunyon.

1814, Feb. 25th Margaret Taylor, Mary Ann Thomas, aged respectively 15 and 14, burnt to death at the Custom Ho. Fire on Saturday, 12 Feby.

1814, at $\frac{1}{2}$ p. 6, A.M. The remains of both in the same coffin.

1816, Nov. 16. John Reed of Peckham.

1818, Sept. 12. Samuel Walker.

1822, May 17. Eliz^h Sedgewick.

1824, Feby. 2. John Farrer of Clapham.

1826, Mar. 17. William Harry Butler.

1828, July 5. Margaret Nixon.

1832, June 24. William Garrett.

1832, Aug^t 3. William Marshall.

1835, Oct. 31st. Joseph Steele, 90 years.

1841, Mar. 31. John Drinkald.

1841, Ap^l 27. John Nixon.

1846, Nov. 7. Henry Gostling White, 42 years Curate of this parish, aged 79 years.

[Formerly Fellow of Clare Hall, Camb., B.A., 1792, M.A. 1795; Chaplain to H.R.H. the Duke of Kent; Lecturer of Rotherhithe, &c. A distinguished preacher. Commemorated by a handsome monument of Gothic design on the S. wall, whereon are some verses composed by himself, which, however, would not add to his reputation if quoted for insertion in "N. & Q."]

1849, April 26. Thomas Loud Sedgewick.

1850, May 11. Frances Mary Hamilton, wife of the Curate of the parish.

[Tomb, a slab on the S. wall.]

JUXTA TURRIM.

KING JAMES I. AND THE COMET OF 1618.

All classes in this country were greatly agitated in the year 1618 by the unexpected appearance of a large comet, which continued, from the 18th of November to the 16th December following, not only visible throughout the night, but until the sun had almost attained the meridian. The queen's death happening very shortly after its first appearance, it was supposed to have predicted that event; subsequently it was thought to have foreshadowed the troubles of her daughter, the queen of Bohemia. As the people became accustomed to the sight of this mysterious visitant, the length of whose tail was estimated at 100,000 miles, every one was seized with a desire to determine for himself its right altitude; and, in particular, whether its course lay above or below the moon. In short, the cometary theory of Aristotle was put to the test.* Corbet, the witty Bishop of Norwich, in a rhyming epistle to his friend Mr. (afterwards Sir) Thomas Aylesbury of Sion, thus ridicules this whimsical conduct of the *profanum vulgus*:—

"And though wee use noe forward conferringe,
Nor sende our learned praters to the Kinge,
Yet every morning when the Starre doth ryse,
There is noe blacke for three howers in our eyes;
But, like a Puritane-dreamer, towarde this light
All eyes turn'd upward—all are zeal and white.
More: it is doubted this new prodigie
Will turn tenn schooles to one Astronomie;

* The best account of this comet will be found in *The Astronomical Description*, with diagrams (London, 4to, 1619, pp 42), by the celebrated Dr. John Bainbridge.

And this analysis wee iustly feare,
 Sith every Arte doth seeke for resure there;
 Physitians, Lawiers, Glovers on the Stall,
 The shopp-keepers speake mathematics all:
 And though men reade noe Gospell in theis signes,
 Yett all professions have become divines —
 All measurers, from the bodkin to the pyke,
 The mason's rule, the taylor's yarde alike,
 Take altitudes; and the early fiddling knaves
 In flutes and hoebayes make them Jacob-staves;
 Lastly, of fingers glasses wee contrive,
 And every fist is made a perspective."

(These lines, as the reader will perceive, vary from the text of the Bishop's *Poems* as edited by Gilchrist. The above extract has been made from the holograph which is preserved in her Majesty's State Paper Office.)

Whilst exposing the folly of his countrymen, Bishop Corbet was careful not to include his sovereign in the general censure; and in so doing he was actuated by no spurious loyalty. It will be seen in the accompanying lines by King James, on the same theme, that "the learned praters" to whom the Bishop refers had good cause for not troubling his majesty with their cometary speculations, mathematical or divine. James, in fact, treated both them and the object of their study with the utmost scorn. "The king takes no more notice of the blasing starre," writes Sir Philip Mainwaring to the Earl of Arundel, "then he hath alwayes done of the day-starre, nor will acknowledge it for any other" (quoted in Nichols's *Progresses of James I.*). When, however, the royal pedant condescended to expatiate on the popular subject, his language savoured less of the palace than of the hovel, or less of the schools than of the stews. "Concerning the blazing starre," writes the Rev. Thomas Lorkin to Sir Thomas Pickering, "his majesty, they say, swears it is nothing else but Venus with a firebrand in her —," (*Court and Times of James I.*, ii. 110).

The king, it is well known, devoted a spare hour occasionally to *Poetical Exercises*, which were duly distributed for the edification of his people. The following highly characteristic production of his muse—which, for obvious reasons, most probably was withheld from their knowledge as well as from their eyes—is now for the first time printed. It is preserved in the State Paper Office (Dom. Jas. I., vol. civ. 16 Dec., 1618). The lines confirm in a remarkable manner the persistent folly of James in prosecuting a Spanish alliance for his unfortunate heir, and his studied contempt for the disapprobation and alarm of his subjects caused by his policy. It will be seen, too, that the royal poetaster was a true, if an involuntary, prophet: for (*mutatis mutandis*) the "dream of famine, plague, and war," became a terrible reality to his family; whose misfortunes, it is not too much to say, sprung out of the proposed "match with Spayne."

"Yee men of Brittainye, wherefore gaze ye so
 Upon an angry starre? When as yee knowe
 The Sun must turne to darke, the Moone to bloodde,
 And then t'will bee too late to turne to good.
 O! bee see happy then while Time doth last,
 As to remember Doomesday is not past:
 And misinterpret not, with vayne conceyte,
 The character you see on heaven's heichte;
 Which though it bringe the world some newes from
 Fate,

The letter is such as none can it translate;
 And for to guesse at God Almightyes minde,
 Were such a thinge might cozen all mankind:
 Therefore I wish thee, curious man, to keepe
 His rash imaginations till hee sleepe:
 Then let him dreame of famine, plague, and warre,
 And thinke the match with Spayne hath rays'de this
 starre;

And let him thinke that I, theyr Prince and mynion,
 Will shortly change, or, which is worse, Religion.
 And that hee may have nothing else to feare,
 Let him walk Paules, and meeete the Divell there;
 Or, if hee bee a Puritan, and scapes,
 Jesuites salute him in theyr proper shapes:
 These jealousies I would not have bee treason,
 In him whose fancy overrules his reason;
 Yet to bee sure hee did noe hurt, 'twere fitt
 Hee should be bold to pray for no more witt,
 But only to conceale his dreame—for there
 Are they that would believe all hee dares feare.

"JACOBUS REX."

GWALTER OWAIN.

Minor Notes.

THE BODY OF CHARLES V. SEEN BY MR. BECKFORD. — The following account is taken from Mr. Stirling's *Cloister Life of Charles V.* (2nd edit. p. 254). The writer, however, does not vouch for its perfect correctness, because Mr. Beckford has left no note or memorandum of the fact; and hence the date and the names of the other witnesses of this singular spectacle are now probably lost, unless some of your readers can throw any additional light on the subject. In a note (p. 254) Mr. Stirling acknowledges that he is indebted to the Duchess of Hamilton, the daughter of Mr. Beckford, for the account which I now send you: —

"Mr. Beckford used to relate that, when he was leaving Madrid Charles III., as a parting civility, desired to know what favour he would accept at his hands. The boon asked and granted, was leave to see the face of Charles V. in order to test the fidelity of the portraits by Titian. The finest portraits of Charles, as well as his remains, were then still at the Escorial. The marble sarcophagus being moved from its niche, and the lid raised, the lights of the Pantheon once more gleamed on the features of the dead Emperor. The pale brow and

cheek; the slightly aquiline nose; the protruding lower jaw; the heavy Burgundian lip; and the sad and thoughtful expression—remained nearly as the Venetian had painted them, and unchanged since the eyelids had been closed by Quixada. There, too, were the sprigs of thyme, seen by Philip IV.; and gathered, seven ages before, in the woods of Yuste."

Mr. Beckford's *Letters from Spain*, show that he visited the Escorial at the close of 1787. (See Beckford's *Italy, with Sketches from Spain and Portugal*, vol. ii. London, 1834.) J. DALTON. Norwich.

HILDEBRAND JACOB, POET AND DRAMATIST. — Hildebrand Jacob, Esq., was author of —

1. *Bedlam*; a poem. London, 4to, 1723.
2. *The Fatal Constancy*; a tragedy. London, 8vo, 1723.
3. Works containing Poems on various Subjects and Occasions. London, 8vo, 1735.
4. *Epistle to a Person of Quality*. London, fol. 1735.
5. *Epistle to Mother Lodge*; a poem. London, fol. 1735.
6. *The Prudes' Purgatory*; a poem. London, — 1736.
7. *The Unequal Match*; a poem. London, — 1736.
8. *Patriotic Love*; a poem. London, — 1736.
9. *Donna Clara*; a poem. (Two editions.) London, — 1736.
10. *The Nest of Plays*: consisting of three comedies, viz. *The Prodigal Reformed*; *The Happy Constancy*; *The Trial of Conjugal Love*. London, 8vo, 1738.

These works have been attributed to Hildebrand Jacob, Esq., who succeeded to the baronetcy March 31, 1740, and died Nov. 4, 1790; when he is said to have been aged seventy-six. (Nichols's *Lit. Anecdotes*, i. 60, 61, 83; *Biog. Dram.*; Carlisle's *Family of Bland*, 43.)

Now, in 1723, Sir Hildebrand Jacob was not above nine years old, assuming the statement of his age at the time of his death to be correct; but its accuracy is open to question, as in 1741 he was a student at Oxford. (Wotton's *Baronetage*, iii. 452.)

I think there can hardly be a doubt that Hildebrand Jacob, the poet and dramatist, was the father of the baronet of that name, viz. Hildebrand Jacob, Esq., who died June 3, 1739.*

C. H. COOPER.

TOADS IN ROCKS. — The following extract, which I copy from this day's *Times* (April 16) is, I think, sufficiently interesting to be preserved in your pages: —

"TOADS IN THE HOLE. — Sir A. P. Gordon Cumming writes to the *Elgin Courier*: 'In cutting the Inverness and Perth Railway through the Lochnavandah Park on Altyre, we have unceremoniously trespassed on the privacy and retirement of a numerous colony of ancient toads. The cutting is here from 20 to 25 feet deep, the lower part being through from 10 to 16 feet of freestone and red conglomerate. The interesting old residents are found in the red freestone about 15 to 20 feet below the surface, where they certainly must have been several nineteen years' leases out on the land above them. They

are sometimes turned out by the heavy handpick or the great iron crowbar; but a blast of powder, of which a vast amount is here expended, seems to cause the greatest upset in the establishment, as a shot is sometimes the means of exposing as many as a dozen of the sleepy old fellows. They seem none the worse for their long repose, but after giving a few winks at the 'new light' thus suddenly let in upon them, and taking several gasps of the unwonted air, they leisurely and deliberately proceed to hop and crawl down the line along the small watercourse towards the lower fields. I have seen them in numbers, and some of the men have counted above forty at once.' — *Scotsman*."

W. I. S. HORTON.

THE SPIRITUALISTS. — Happening to have just perused the account of the Orleans Ghost in D'Aubigné's *Reformation in the Time of Calvin*, book II. c. xxxv. pp. 364-374, just before the arrival of my *Saturday Review*, which contains an able article on *Incidents of my Life*, by D. D. Home, I could not help being struck with the resemblance between the course of action adopted by the sham spirit in the one case, and the (as we are wished to believe) bonâ fide spirits which come at Mr. Home's bidding in the present day.

The Orleans ghost, not being permitted to speak, answered by signs, in the approved fashion. For "yes," it gave two knocks, for "no," three; and no doubt if Protestantism had not been in the ascendant at the time, it would have retained its character to this day.

But Francis I., whatever his bad points, was "no bigot." Judges were appointed to investigate the matter: a novice was found to have been the rogue in the play; and on being assured that he should have the protection of the king, and never return into the hands of the monks, he confessed as follows: —

"I made a hole in the roof, to which I applied my ear, to hear what the provincial said to me from below. Then I struck a plank which I held in my hand, and hit it hard enough for the noise to be heard by all the reverend fathers beneath. That was all the fun."

It turned out, in that instance, no fun for the monks; and though, in these days, one does not advocate a recurrence to the system of "witch-finding," yet it might not hurt the prospects of common sense if the penalty of exposed imposture were at least a ducking.

At any rate, the chapter of D'Aubigné to which I have referred is suggestive. Δ.

CURIOUS ADVERTISEMENT. — I lately received some reprints of old journals published in the seventeenth century. They generally contain advertisements immediately following the last paragraph of news. One of these, the *Commonwealth Mercury* of the week between September 2 and 9, 1658, is surrounded with a deep black border. It announces the decease of his Highness Oliver the Lord Protector, the particulars of his illness, and the proceedings taken upon its fatal

[* See "N. & Q." 2nd S. iii. 76.—Ed.]

termination. The last paragraph records the official communication of the event to the foreign residents and diplomatic body, and then follows this advertisement:—

"There is lately published, A few Sighs from Hell, or the Groans of a damned Soul, being an exposition of words in the 16th of Luke, concerning the Rich Man and the Beggar, wherein is discovered the lamentable state of the d—d, their cries, their desires in their distresses, with the determination of God upon them. A good word of warning to sinners, both old and young, to take into consideration betimes, lest they come into the same place of torment. By that poor servant of J. C., John Bunyan. Sold by M. Wright, at the King's Head in the Old Bailey."

Could so suggestive an advertisement have been inserted intentionally or *per incuriam*? If the former, the publisher must have been very bold; if the latter, very blind. We know that other parties besides that of the Royalists hated the regicide and usurper, but one could scarcely imagine that any hatred could be so hard-hearted as to be gratified by a kick at the dead wolf (as Col. Titus called him) upon the earliest possible opportunity, although Bunyan himself probably entertained but small hope of the spiritual safety of most Presbyterians and Independents; at all events, such an advertisement was curiously timed.

J. R.

TYPOGRAPHICAL MEDALS.—I beg to add to MR. BLADE's short list of typographical medals (3rd S. iii. 248), and would be obliged by any of your correspondents informing me on what occasion it was struck.

Ob. "COMES . CONSILIORUM." Female figure (Silence) seated on a bale: her left arm resting on a book, placed on an altar, on which is inscribed "VICIT . VIM . VIRTUS," and the arms of Harlaem. Ex. "HARLEM." Rev. "ARTE . ET . MARTE." Bellona seated on a printing press: in her right-hand a shield, resting on the wall of a town; in her left a compositor's stick, a ship, and a wreath. Her right foot is placed on a vase—"SPARE" on the rim—discharging water: behind her another vase, discharging printing types. Ex. "DAM. CAPT : TYP. INV : URB. DEFEN."

INO. H.

Queries.

JONES'S ACCOUNT OF ABERYSTWITH, 1779.—What library contains a copy of this work?

N. H. N.

AUTHOR QUOTED BY DR. TRENCH.—In his *Hulsean Lectures*, Cambridge, 1854, Dean Trench quotes a striking passage at p. 308, without giving the author's name. He says,—

"I borrow these remarkable words from the answer of one whose position gave him full right to speak, to the proposal for publishing an expurgated edition of the Classics for the use of schools. . . . 'This lesson they

will teach you, that refinement of intellect will not purify the heart; that great mental endowments may coexist with great moral insensibility; that vigour of understanding and delicacy of taste will not reform the world. You see that these have been tried and found wanting. Something more is needed.'"

Who is the author? Dr. Arnold?

EIRIONNACH.

MAJOR BERNARDI.—Can some of the readers of "N. & Q." answer the following inquiries?—

1. Was Major John Bernardi, who was said to have been concerned in the Rookwood conspiracy, ever released from Newgate, and where did he die?

2. Have we any information concerning him subsequent to the publication of his narrative (1729), and if so, where?

3. What are supposed to be the reasons for the continuance of his imprisonment by the different acts, 1 Anne, cap. 29; 1 Geo. I. cap. 8; 1 Geo. II. cap. 4?

R. W.

CANARIES NATURALISED.—Lewis, in the *Topographical Dictionary*, under "Puddington, Bedfordshire," states that "canary birds in a wild state are often found in the neighbourhood;" if so, they must probably have escaped from some aviary. It is a district on the borders of Northamptonshire, more celebrated for the rare beauty of its village churches than amenity of climate or pastoral scenery. Is there any record of these charming birds becoming naturalised in this country, and enduring the occasional severity of our winters?

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

RICHARD CARLTON published, in 1601, a collection of *Madrigals to Five Voyces*. He had in the year preceding contributed a madrigal to *The Triumphs of Oriana*, published under the editorship of Thomas Morley. On the title-page of his *Madrigals*, he describes himself as "Preist, Batchelor in Musique." He is not, however, included amongst the *Athenæ* of either University by Wood, or the Messrs. Cooper, and is only incidentally named in the *Fasti* of the former. He dates the preface to his *Madrigals* "from Norwich;" whence I conjecture he may have been a minor-canon of the cathedral, or have held some other church preferment in that city. His collection, which contains twenty-one madrigals, is one of the rarest of its class, and is not mentioned either by Hawkins or Burney. I shall be obliged to any correspondent who can supply any information concerning him.

W. H. HUSK.

CIVITAS AND PAGUS.—I find in S. Turner's *History of the Anglo-Saxons*, edit. 1820, pp. 215, 216, the following assertions:—

"It was usual with the Romans to partition their conquests into districts called *civitates*. In Gaul, during the fifth century, there were 115 *civitates*; each of these had its capital city, in which resided a senate whose jurisdic-

tion extended over all the *pagi* which composed the territory of the *civitas*."

Turner quotes Du Bos, who says the same things, but gives no authorities. What are the authorities for this use both of *civitas* and *pagus*?
C.

DULCHIRACHAN.—James Houston, of Dulchirachan, is one of the Highland chiefs who sign the well-known letter in 1714. Where is the place?
Z. O.

AN EXPLANATION WANTED of the following passage, which occurs in the authorised translation of *Les Misérables*, vol. i. c. liv. p. 214:—

"This morning I was looking at the dust on the mantel-piece, and I had a notion that I should soon see Cosette again."

Does this come under the head of Folk Lore?
ST. SWITHIN.

ARMS OF GOULAINE.—The arms of the Breton family of Goulaine (Barons de Faouët and Marquises de Goulaine) are the royal arms of England and France dimidiated. I should be glad to learn on what occasion they were conferred, as both they and the motto ("A cettuy-ci, à cettui-là, j'accorde les couronnes") are evidently allusive to some historical fact.
J. WOODWARD.

KNIGHTS OF ST. JOHN AND THE FREEMASONS.—The various articles which have appeared lately in "N. & Q." on the above Order have naturally led to an inquiry which I hope some correspondent will answer. It is tolerably well known that the Order of St. John of Jerusalem has long been kept up in a certain way by the Freemasons. It forms one of the Orders of what they term Masonic Knighthood. It is not to be supposed that the real authorities of the Order have ever acknowledged this incorporation with Freemasonry; but it would be interesting to know when, and upon what occasion, it took place; and what can be the object of continuing what at best must be regarded as an assumption, if not something even less dignified.
F. C. H.

THE LOLLARDS.—Can any reader of "N. & Q." throw any light upon the following extract from the *Liber Metricus* of Thomas of Elham:—

"In specie muscæ fit Tartareus Draco sumptus,
Ethan dans pluvios crescere quando tumet:
Hæreticos Serpens sibi sic incorporat Orci.
Ut sapiant avo lumina tincta vorant."

LL 1282-85.

"Nota [it is added in the margin] quod Lollardi recipiunt dæmonem in specie muscæ, et sic incorporatur in illis Sathanus."

What interpretation is to be put upon this strange charge of the Lollards transforming the Devil into a fly, as related in the first line? And what is the meaning of "sapiant avo" in the last?
G. O.

MARKS OF BARHAMVILLE.—Who is author of *Poems* by Marks of Barhamville, New York, 1850? This is noticed along with other poetical volumes in a review in *Fraser's Magazine*, June, 1850.
R. I.

MONOSYLLABIC SURNAMES.—Is there any theory extant with regard to the origin of these names, particularly when terminating with a double consonant, as, for instance, Budd, Dodd, Sugg, Tegg; and which, moreover, have this peculiarity, that in former times they were spelt with a final *e*?
L. E. D.

THOMAS PICTON.—The first publication of John Fox (the celebrated author of the *Book of Martyrs*), which is entitled,—

"De non plectendis Morte adulteris consultatio Johannis Foxi. Impressum Londini per Hugonem Syngletonum, sub intersignio D. Augustini, Anno Domini M.D. 1548"—

is preceded by a dedication which the author thus introduces: "Generoso viro Thome Pictono, I. Foxus salutem et pacem in Christo." Can any of your correspondents give me any information as to this Thomas Picton?
M. C. J.

Liverpool.

POLITICAL SQUIB.—Allow me to submit to your notice a political squib, the words of which I very much want to recover. It begins,—

"A handful of silver he left us
For a ribbon to hang on his coat."

I cannot remember more. Perhaps some of the readers of "N. & Q." will be able to recover the words, and say to whom it alludes. BATHOS.

QUOTATIONS.—

"Softer than the soft Sybarite's, who cried
Aloud, because his feelings were too tender
To brook the ruffled rose-leaf by his side."

I shall be greatly obliged if any correspondent of "N. & Q." can direct me to the work in which these modern lines occur; and, above all, to the source, classical or other, from which the allusion to the rose-leaf is borrowed.
T.

Can the source of the following quotation be supplied through the columns of "N. & Q."?

"Præsentia calcantes, æterna specularum."

MANCUNIENSIS.

SUNDRY QUERIES.—I have only access to the first edition of Mr. Lower's work on *Surnames*, and should feel obliged for information respecting the custom of changing the female surname at marriage. How and about what time was the custom introduced amongst us?

What is the derivation of the word "Twistle" occurring in the names of places, especially in Lancashire, thus—"Osbaldtwistle," "Entwistle," "Tintwistle"?

A recent *Guide-book to Sark*, reviewed in the *Athenæum*, July 20, 1861, says:—

"The Harbour beach was, till within the last few years, the one Post-office of Sark, and oftentimes each islander his own postman, coming down, if he expected letters, to look for them on the shore. Great opposition was made to any alteration as a breach of the feudal system."

Can any reader of "N. & Q." afford me further elucidation of this subject? C. EDWARDS.

LINES ON THE SWALLOW. —

"The swallow! the swallow! she does with her bring
Soft seasons, and all the delights of the Spring.
The swallow! the swallow! we're sure we are right,
For her back is all black, and her belly all white;
From your stores, ye good housewives, produce, if you
please,
Lumps of figs, jugs of wine, and some wheat, and some
cheese;
With some hens' eggs! the swallow will well be con-
tent.

Must we go, then, or shall we have anything sent?

"We will not allow you to do as you choose;
To give or give not, to comply or refuse;
But will certainly take from its hinges the door,
Or bear off the good dame as she sits on the floor,—
She is little and light, we can manage her, sure.
Open, open the door to the swallow, for we
Are playful young children, not men, as you see."

These lines, which are translated from the Greek of Athenæus, I have lately discovered in MS. They are appropriate to the present season, and may prove acceptable to some of your readers, who perhaps may be able to inform me from what publication they are taken, and who is their author.

THOMAS E. WINNINGTON.

TARLTON.—Can any of the readers of "N. & Q." tell a contributor where he can find a copy of *A pleasant Ditty between Tarleton and Robyn Goodfellow*? * C. W.

WELLS OF PITY, MERCY, AND EVERLASTING LIFE.—In the will of Sir Edmund Shea, or Shaw, goldsmith and alderman of London, in 1487 (the brother also, I may remark, of the "Dr. Shaw" of Shakspeare), he directs "16 rings of fyne gold to be graven with the Well of Pitie, the Well of Mercie, and the Well of Everlasting Life," and to be given to his friends. What were these symbols?

M. D.

Queries with Answers.

BAPTISMAL NAMES. — I shall be glad to be informed by any of the correspondents of "N. & Q." as to what discretion the officiating clergyman has in reference to the names given in baptism. Can he positively refuse to give children such objectionable names as, *e. g.* Pontius Pilate, Judas Iscariot, Beelzebub, Cain, Esau, &c.? I would also men-

tion as an objectionable name, though for a different reason, Emmanuel. E. H. A.

[The only allusion to baptismal names in Burn's *Ecclesiastical Law* is the following: "By a constitution of Archbishop Peccham, 'The ministers shall take care not to permit wanton names, which being pronounced do sound to lasciviousness, to be given to children baptized, especially of the female sex; and if otherwise it be done, the same shall be changed by the Bishop at confirmation.' Which being so changed at confirmation (Lord Coke says), shall be deemed the lawful one. (1 Inst. 3.)" Mr. Phillimore, in his edition of Burn (1842), has no note on this passage.]

WILLM: BELKE. — Can any of your readers inform me who and what the person was who wrote his name as above? The name is written on the fly-leaf of an old MS. book of sermons. One of the sermons was "preached before his Majesty at Whitehall, Oct. 31, 1637;" others at "St. Marye's, Cambridge;" another, on "Mat. xxvi. 38," was "preached at St. Paul's Crosse on Good Friday, April 3, 1629." From the corrections, additions, and notes, the MS. is evidently the author's handwriting. W. F. TREGARTHAN.

[We are inclined to attribute these sermons to the Rev. William Belke, S.T.P., born in 1602, the son of John Belke, Esq. of Sheldwick in Kent. He was Rector of Wootton in 1641, afterwards of Chilham, and then of Wickham Breaux, all in Kent. At the Restoration he was appointed a Canon in the Third Prebend in Canterbury Cathedral. He died on August 12, 1676, aged seventy-four, and was buried in the lower south cross of this cathedral, where his gravestone still remains with this inscription: "Hic jacet Gulielmus Belke, S.T.P. canonicus hujus ecclesiae; uxorem habuit Elizabetham Thomæ Hardress de Hardress, in comitatu Cantiano, equitis filiam; obiit 12 die Augusti, Anno Domini, 1676, ætatis suæ 74."—Hasted's *Kent*, iv. 609.]

WHIST. — What is the meaning of the terms "Tenace," "Love," and "Lurch," employed by Hoyle in his "Instructions for the Game of Whist"? M. D.

[1. "Tenace" is "holding first and third best cards of any suit, and having to play after the person who holds the intermediate one." (Routledge's *Whist Player's Hand-Book*, 1854.) To give an example. You hold the ace and queen of hearts. Your right hand antagonist leads a heart, from which you infer that he holds the king of the same suit and wishes to draw the ace, in order to make his king. You however play the queen, and win the trick; still retaining your ace, ready to win again when he plays his king. Under somewhat similar circumstances in the game of ombre the French have the phrase "demeurer tenace," "to remain tenacious," *i. e.* to hold your own, to retain the best card when an attempt is made to draw it.

2. "Love." Hoyle's phrase is, "when your adversary is six or seven love." This is when your adversary has scored six or seven (of course at long whist), and you have scored nothing; "nothing" and "love" being with card-players equivalent terms; as when we speak of "playing for love."

3. "Lurch." This term, in connection with whist, seems to be passing into disuse. But when your adversaries have scored nine, and you win the odd trick, one still hears it occasionally said that you have "saved your

[* According to Mr. Halliwell, in his Introduction to *Tarleton's Jestes* (Shakspeare Society), this piece has not escaped the ravages of time.—ED.]

lurch." This is the phrase used by Hoyle, and implies that you have just escaped losing the game. The "lurch" in cribbage is when one party has marked up and down the board before the other has "turned the corner." This, with some players, counts as two games. The loser has "got the lurch."]'

GALEATUS.—I saw the other day at a friend's house a copy of the Vulgate, which he had bought at Rio. It was a modern edition, printed at Vesontio, or Besançon; prefixed was "S. Hieronymi Prologus Galeatus." What is the meaning of this word as here used? E. H. A.

[The object of Jerome is to distinguish between authentic and spurious books. His Prologue may serve as a helmeted introduction to all the books of Scripture, which we have translated from Hebrew into Latin: so that we may be able to know, that whatever is beyond these, is to be put among the apocryphal books. (Horne's *Introduction*, i. 494, edit. 1856). "*Galeatus* prologus dicitur per metaphoram, in quo ea dicuntur, quæ faciunt ad tuendam auctoritatem libri, cui præponitur. Ita prologum suum inscripsit D. Hieronymus, quem S. Scripturæ præfixit."—Facciolati, *Lexicon*, s. v.]

SIR TOBIE MATTHEW.—Is anything known of a curious MS. formerly in the collection of Dr. Neligan, and described in the appendix to Mr. W. H. Smith's *Bacon and Shakspeare*? CPL.

[About the year 1835, Dr. Neligan printed thirty-five copies of an account of this manuscript, entitled "Brief Description of a curious Manuscript, A true historical Relation of the Conversion of Sir Tobie Matthew to the Holy Catholic Faith." Small 8vo. The original MS. was sold at Sotheby's on August 17, 1855 (lot 178), and purchased by Mr. Lilly the bookseller. This is probably the manuscript formerly in the possession of the Rev. Alban Butler, and which consists of 234 pages, signed and sealed by Sir Tobie as an authentic account. It is dated September 8, 1640. An abridgment of this manuscript by Alban Butler was published in an octavo pamphlet of thirty-seven pages in 1795, edited by Charles Butler the barrister, and it is much to be regretted the whole document was not printed entire. The Life of Sir Tobie Matthew would form an excellent subject of historical biography.]

JARGONELLE.—Did this variety of pear take its name from any locality in France, or from the name of its cultivator? C. D.

[We discover no authority for the derivation of this word from the name of any person or locality; and etymologists seem to have nothing to say upon the subject. We think it not impossible that our neighbours across the water may have derived their *jargonelle*, on account of the partly yellow colour of the fruit, from *jargon*, a kind of yellow stone. "*Jargonelle*, Petite poire, mi-partie jaune." "*Jargon*, espèce de diamant jaune." *Beschreille, Dict. Nat.*]

LADY ANNE CLIFFORD'S DIARY.—This is quoted by Collins and Nichols. Is the original manuscript in existence, and if so, where is it? CPL.

[From an interesting article on Lady Anne Clifford by our valued correspondent, Mr. J. H. MARKLAND, in our 1st S. xii. 2, it appears that this Diary and other manuscripts were formerly preserved in Skipton Castle, but it is no longer there. It would have been published by the Camden Society, but the Council was unable to procure any MS. but the abridged one, which was subsequently

edited by Mr. Hailstone, and printed in the *Proceedings of the Archaeological Institute at York*. Seward, in his *Anecdotes of Distinguished Persons*, edit. 1798, i. 215-230, has given fifteen pages of extracts from it, "printed," he says, "for the first time."]'

MANNINGHAM'S DIARY.—The Camden Society had some intention to publish this Diary, but I believe it was never carried out. May I ask how is it known to be Manningham's, and where can I obtain any information about him? I have seen it stated that he was the author of the saying about Dr. Donne's marriage, "John Donne, Anne Donne, Undone." CPL.

[For the discovery of this curious Diary and the identification of the writer, John Manningham of the Middle Temple, see Hunter's *New Illustrations of the Life, Studies, and Writings of Shakspeare*, ii. 365-376. Izaak Walton states that it was Donne himself, who immediately after his dismissal from the service of Sir Thomas Egerton, "sent a sad letter to his wife to acquaint her with it; and after the subscription of his name, writ 'John Donne, Anne Donne, Un-done;' and God knows it proved too true."]

Replies.

SHERIDAN AND LORD BELGRAVE'S GREEK.

(3rd S. iii. 209, 294.)

Among the many improbable and foolish "sayings and doings" so frequently and so unfairly attributed to Mr. Sheridan, there cannot be a more foolish or improbable story than that quoted by your correspondent, FITZHOPEKINS. Is it to be conceived that Mr. Sheridan, when addressing the House of Commons, would have ventured to impose on such an assembly by pretending to quote Greek, while he was only uttering gibberish? and that Mr. Fox, "who piqued himself" on his knowledge of Greek, as well as Lord Belgrave, who has been described as "a learned and accomplished young nobleman," should, after such buffoonery, compliment Mr. Sheridan on "his readiness of recollection," and the aptness of the quotation? The simple truth is tolerably fairly stated by your correspondent, J. C., and confirmed by the note he quotes from the satirical poem of the *Pursuits of Literature* (1797). There is no doubt that Lord Belgrave misquoted a passage from some Greek author, and that Mr. Sheridan corrected him. There is nothing surprising in this. Mr. Sheridan was probably as good, if not a better, Greek scholar than Lord Belgrave, with a memory quite as retentive. It is stated in Moore's *Life*, vol. i. p. 16, that at the early age of nineteen he had, in conjunction with his friend Halhed, of the same age, translated the seventh Idyl, and many other of the lesser poems, of Theocritus, and published a translation of Aristænetus in English verse.

In further proof that Lord Belgrave made a Greek misquotation on the occasion to which your

correspondents refer, I am enabled, from circumstances, to subjoin an unpublished stanza, from the original manuscript copy in my possession, of the "lampoons" referred to by Mr. Moore, at p. 81 of the 2nd vol. of Sheridan's *Life*, entitled,—

"An incomparable new Ballad, which goes excellently well to the tune of

'Mrs. Arne, Mrs. Arne,
It gives me concern,' &c.

proposed and intended to be sung at the opening of the Union Parliament-House:—

"Lord Belgrave, Lord Belgrave,
Nay, why look so hellgrave?
And why do you never now speak?
Have the d—d Sunday papers *
Giv'n your Lordship the vapours,
Or are you revising your Greek?"

Lord Belgrave,
Say, are you revising your Greek? †"

To which are added the following notes:—

"* Vide his Lordship's methodistical harangue in support of Mr. Wilberforce's motion to suppress the Sunday papers.

† See Debrett's *Reports* for a celebrated Greek misquotation of his Lordship's."

B. S.

CHRISTMAS CAROLS.

(3rd S. iii. 6, *et seq.*)

Among the most curious remains of our sacred lyrical poetry are the Christmas Carols, which formed almost the only religious songs of the people in England previous to the versifying of the Psalms. Many of these are very quaint and curious, and it is a subject of regret that they have never been properly collected. Some few years since a MS. turned up in one of the Oxford Colleges containing some most valuable inedited specimens. This highly interesting volume was pointed out to my notice, immediately after its discovery by the present learned and courteous Oxford librarian, and I hope soon to take some steps to lay it before the public in a printed shape.

When I printed the version of "I saw three ships," in my small volume of *Christmas Carols with the Tunes*, I was not aware of the existence of the following rude lines, some of which are the original of the "quaint conceits" in the more modern Carol. The extract is from a rare volume entitled:—

"Cantas, Songs, and Fancies, to three, four, or five Parts, both apt for voices and viols. With a brief Introduction to Musick, as is taught by Thomas Davidson, in the Musick-School of Aberdene. Second Edition, corrected and enlarged. Aberdene, printed by John Forbes, and are to be sold at his shop, Anno Domini, M.DC.LXVI.

"All sones of Adam, rise up with me,
Go praise the blessed Trinitie;
Cry Kyrie, with Hosanna,
Sing Alleluja now;

Save us all; Emanuel.

Then spake the Archangel Gabriel,
Said, Ave Mary milde,
The Lord of Lords is with thee,
Now shall you go with childe;
Ecce ancilla domini.
Then said the Virgin, as thou hast said, so that it be,
Welcome to heaven's king.
There comes a ship far sailing then,
Saint Michel was the stieres-man;
Saint John sate in the horn;
Our Lord harped, our Lady sang,
And all the bells of heaven they rang.
On Christ's Sunday at morn.
Then sang the Angels all and some,
Lauda deum tuum, Sion.
The sons of Adam answered, then sang,
Glore be to the God and man,
The Father and the Sprite,
Also with honor and perpetual joy."

I quite agree with Mr. Holland, who remarks in his *Psalmists of Britain* (i. 220, note), that in these early specimens, "the taste of the Poet is often more questionable than his piety, or his orthodoxy, especially when, in conformity with the religious feeling of the age, the profoundest mysteries of 'God manifest in the flesh,' were made the subjects of the most palpable illustration."

In connection with the present subject, I have now before me that rare volume, *Ane Cöpendious Buik of Godlie Psalmes and Spirituall Sangis*. The copy is imperfect, but it is an early edition. Of this work, which has been often printed, the earliest edition, referred to in the *Life of James Melville*, under the year 1570, is not known to exist. Mr. Jolley's copy, now in the Miller Collection, is that of 1578. A copy of another edition of the work, printed at Edinburgh by Robert Smyth, 1600, was sold at the Roxburghe sale, and afterwards at George Chalmers's; both editions are considered to be unique. A later edition, printed at Edinburgh by Andrew Hart, 1621, was reprinted in the collection entitled *Scotish Poems of the Sixteenth Century*, edited by Sir John Graham Dalyell, Edinb. 1801. 2 vols. 12mo. The "Compendious Buik" contains several interesting Carols on the birth of Christ. I extract a portion of one of these (the same as chosen by Mr. Holland) with the remark, that though rude and rough, it contains some touches of tenderness and simplicity which appeal directly to the heart.

"*Ane Sang of the birth of Christ, with the tune of Baw lulalaw.*

"This day to you is borne ane childe,
Of Marie meike, and Virgine milde;
That blissit barne, bining and kynde,
Sall you joyceye baith heart and mynd.

* * * * *
"It is the Lord Christ, God and man,
He will do for you quhat he can;
Himself your Saviour hee will bee,
Fra sinne and hell to make you free.

* * * * *
 And were the world ten tymes so wyde,
 Cled over with gold and stanes of pride,
 Unworthy 3it it were to thee,
 Under thy feit ane stule to bee.

* * * * *
 O my deir hert, 3oung Jesus sweit,
 Prepare thy creddill in my spreit,
 And I sall rocke thee in my hert,
 And never mair from thee depart."

The Carol of "The Carnal and the Crane," of which CANON DALTON quotes the first stanza (3rd S. iii. 94) may be seen in Sandys's *Christmas Carols*, p. 152. EDWARD F. RIMBAULT.

LOCKE ON THE HUMAN UNDERSTANDING.

(3rd S. iii. 205.)

A Note on the order of the composition of the books of Locke's *Essay* by MR. DOWDEN, shows a minute knowledge of the *Essay*. I think however, that MR. DOWDEN is mistaken in supposing that he has settled "beyond question" the order in which the books of the *Essay* were composed, and I consider that the extracts which he gives prove demonstratively that the *fourth* book of the *Essay* was the *last* in order of composition, and *not* the *first*, as MR. DOWDEN believes he has established. That my opinion is correct will, I think, be plain from the following considerations:—

The dedication of the *Essay concerning the Human Understanding* to the Earl of Pembroke and Montgomery, bears the date of May 24, 1689; and in that dedication Locke states that the *Essay* "is grown up," and "has ventured into the world." We have, therefore, Locke's own statement that the work was complete on May 24, 1689.

The extract given by MR. DOWDEN from the fourth book, in which the date July 10, 1688, occurs, is taken from ch. xi. Now, if (as MR. DOWDEN states he has established "beyond question") the fourth book was the first in order of composition, since Locke tells us the *Essay* was complete on May 24, 1689, it will follow that the whole of the *Essay on the Human Understanding* (with the exception of the first ten chapters of Book iv.) was composed in the interval between July 10, 1688, and May 24, 1689; that is, in the space of ten months and fourteen days!

Respecting the passage quoted by MR. DOWDEN from Book II. ch. xiv. § 30, it seems natural enough that Locke should have inserted after the words, "the present year," the date of the year in which the *Essay* was first published. It would appear strange to read in a book published for the first time on May 24, 1863, the words "this present year, 1862." Be that as it may, it is necessary to adopt this or some like conjecture,

or believe a manifest absurdity; viz. that the *Essay* was composed in ten months and fourteen days: an essay which Locke tells us (see *Epist. to the Reader*) was "written by incoherent parcels; and after long intervals of neglect, resumed again, as my humour or occasions permitted."

From the wording of the passage from Book IV. ch. xi. § 11, quoted by MR. DOWDEN, it is evident that the date mentioned in it, July 10, 1688, is that of the day before the composition of the passage. If this date be correct (and Locke could have no reason for a misstatement), there would remain ten months, only a reasonable time for writing the remaining ten chapters of Book IV., and for correcting and revising the whole. I therefore conclude that the fourth book was the last in order of composition, as it is in arrangement, of the books of Locke's *Essay*.

That this conclusion is in direct contradiction to Dugald Stewart's conjecture, that the fourth book of the *Essay* was the first composed, I am fully aware; but the data on which I have argued are derived from Locke's work, and my reasoning, I venture to say, is correct. In support of my conclusion, I refer my readers to Locke's *Essay*, Book III. ch. ix. § 21, where he says, "*But when having passed over the original and composition of our ideas I began to examine the extent and certainty of our knowledge*, I found it had so near a connection with words that unless their force and manner of signification were first well observed there could be very little said clearly and pertinently concerning knowledge, from which it clearly follows that the three books of the *Essay* were written before the fourth.

I may give as an instance of the carelessness with which Dugald Stewart appears to have read Locke that he states, that "the name of Descartes does not once occur in Locke's work." Whereas in Locke's celebrated chapter on Maxims, Descartes is mentioned no less than three times.

DAVID LYNCH,

Student of Trinity College, Dublin.

THE KNIGHTS OF ST. JOHN OF JERUSALEM.

(3rd S. iii. 270, 289.)

I thought that the extinction of the *English Langue* of the Order of the Knights of Malta was now an admitted fact, and the Insignia, when now conferred upon English subjects, must be considered in the same light as that of any other *foreign order*.

You seem, however, to have correspondents interested upon the subject, and having some time since endeavoured to learn the history of the separation of the English from the other Langues, I send you the result at which I arrive, and which led to the conclusion that the English Langue

does not exist under any legal foundation; nor is it recognised by the governing authorities of the surviving foreign Langues.

The Order of St. John of Jerusalem, once the most celebrated equestrian order, combining a military with a religious character, and possessed originally of large revenues, has been known throughout Europe under the several designations of Knights Hospitallers of St. John, Knights of Rhodes, and Knights of Malta.

From its earliest foundation, an English branch or *Langue* of this Order was united to the original body, and the Grand Prior of England, under the title of "The Prior of St. John of Jerusalem," had place and seat in Parliament. The Order is said to have been introduced into Scotland under King David I. (1124), and into Ireland by the Earl of Pembroke about 1174.

The house or hospital of the English branch was at Clerkenwell, and the Order was countenanced by the pontiff and every potentate in Europe.

In the commencement of the fourteenth century (1322), the Order, by a decree of its Chapter held at Montpellier (or Avignon, as some writers say), was divided into seven Langues or Nations; and in that council England was placed sixth in rank, and soon afterwards an eighth division was made called Castile and Portugal, so that the Langues or Nations stood thus:—

Three French—1. Provence; 2. Auvergne; 3. France. 4. Italian; 5. Spanish or Aragon; 6. English; 7. German; 8. Castile and Portugal. After a lapse of four centuries the overthrow of this independent Order has been in great degree accomplished.

The last locality of the Knights as a body was Malta, and its sovereign independence was considered extinguished when Napoleon Buonaparte in 1798 took possession of that island, and confiscated the estates and revenues of the remaining Knights, who were disunited, and had degenerated from their former greatness.

The Order within the limits of France had ceased to exist by an enactment of the Constituent Assembly in 1792, Rohan, elected in 1775, being at that time Grand Master. By the capitulation of June 12, 1798 with the French (Ferdinand de Hompesch then Grand Master), Malta was lost to the Order; but it is alleged that the supreme executive authority remained vested in the Grand Mastership and Sacred Council of the Order, and that the overthrow of the Order by its expulsion from Malta did not affect any one existing *Langue* more than another.

Rohan, in 1797, foreseeing and fearing the intentions of the Directory of the French Republic to seize upon Malta, had sought the protection of the court of Russia for the falling brotherhood, but he died on the 13th July before Baili Count

de Litta (whom he had dispatched to St. Petersburg) returned. Ferdinand de Hompesch was elected in his place Grand Master; he was a member of the German *Langue*; had been ambassador of the Order at the court of Vienna, and afterwards Grand Bailiff of Brandenburg, Chief of the Anglo-Bavarian *Langue*, added to the Order in 1782.

The Emperor Paul had just succeeded to the crown, and, yielding to Rohan's solicitations, restored to the Order their possessions in Poland, which had fallen to Russia upon the partition of that kingdom, and converted the Polish Priory, largely augmented in revenue, into a Russian Priory. On November 29, the emperor was decorated with the Grand Cross of the Order, and assumed the title of "Protector of the Order of Malta."

The great body of the knighthood, who, upon their expulsion from Malta became destitute, proceeded to Russia, the emperor having retained the title of "Protector of the Order;" and although the Grand Master, Hompesch, was the undoubted head, they assembled in conclave, and elected the emperor Grand Master on October 27, 1797.*

The Emperor Paul died in 1801, when Alexander, his successor, convened a council of the Order at St. Petersburg (which called itself the "Sovereign Council of the Order") on June 22 in that year, wherein a substitute was proposed for the original mode of election of the Grand Mastership, as required by the condition in which the Order was then placed. The nomination from amongst the names contained in the several lists to be returned being left to the Pope as supreme chief of the Romish Church, and as superior of all religious orders. Under this decree John de Tomasi was named by the Pope Grand Master, and he resided at Catania until his death in 1805; since which period the executive functions of the Order have been carried on by Lieutenants of the Master in succession down to his Excellency Count Colloredo, Lieutenant, who succeeded in 1847, but now deceased.

Whether the nomination of the Emperor Paul was informal or imperfect, from the fact of Hompesch being alive, and not having resigned or surrendered his office of Grand Master, or from a want of the proper elements necessary to a valid election under the statutes, I cannot say; but it is clear that the Emperor Paul was pro-

* The proclamation states the members taking part were only the Bailiffs, Grand Crosses, Commanders, and Knights of the Russian Priory, with all other members of the Order of St. John then present in St. Petersburg, being no doubt the fugitive members from Malta. At the time of the cession of Malta, there were in the convent the following knights:—Of the three French Langues, 200; Italian, 90; Spanish, 25; Portuguese, 8; German, 4; Anglo-Bavarian, 5; total, 332. Of which number, 280 were capable of bearing arms.

claimed Grand Master, exercised the office, and was recognised as Grand Master of the Sovereign Order by the English Government, by sanctioning the grant on Sept. 20, 1799, of a licence, at the instance of his Imperial Majesty, to Captain Home Riggs Popham, R.N., to receive and bear in his own country the insignia of Commander and Knight of the Sacred Sovereign Order, which his Imperial Majesty had in that character conferred upon that officer.

Under this view the original institution or fraternity of the Knights Hospitallers of St. John would seem never to have ceased, although there was a defalcation or extinction of some of the original Langues or nations. The executive, now residing at Rome, has at this time a minister received at Vienna as representative of this Sovereign Order, which still bears the character more of a religious than an Equestrian Order.

The Emperor's acceptance of office is dated November 13, 1798, Hompesch not actually resigning until July 6, 1799. His Imperial Majesty erected a new Russian Priory for such of his subjects as were members of the Greek Church, in addition to that which existed for those of the Church of Rome within his kingdom.

The English Langue of the Order flourished under a Grand Prior for England during three centuries and a half, until its destruction in the reign of King Henry VIII. In April, 1540, an Act of Parliament passed vesting in the Crown all the possessions, castles, manors, churches, houses, &c. of the Order of St. John. The site of its Priory and its precincts were granted away. Out of its revenues certain provisions were made for the late Prior, Sir Richard Weston, the last legitimate Grand Prior. Queen Mary, by charter, April 2, 1551, restored, replaced, and refounded the said Hospital of St. John of Jerusalem in England to its former condition, and erected and instituted the Priory and Hospital of St. John of Jerusalem in England, under the same title of St. John of Clerkenwell, which it possessed before the said dissolution; and appointed Sir Thomas Tresham, Knt., Prior of the said Hospital, and Richard Shelley, Turcopolier of the Turcopoliership, &c., and other persons, who were formed into a body corporate, with perpetual succession under the title of the "Prior and Brethren of the Hospital of St. John in Jerusalem," and at the same time transferred to them the possessions formerly vested in the Order then in the hands of the Crown.

It is very questionable whether the Charter of Queen Mary, incorporating the Prior, Bailiff, and Commanders of the Hospital of St. John, can be construed to revive or constitute a corporation of the English Language: it is to be observed that the knights were not included in this charter of incorporation though they formed part of the Langue of England.

The question then arises as to how the society in London has acquired any position, and by what means the English Langue, said to be extinguished in the reign of Queen Elizabeth, has been attempted to be revived.

The last Grand Prior sat the 1 & 2 parliament of Queen Elizabeth; but in the year 1559 that Queen destroyed the Langue of the Order, and it has ever since remained in a defunct state until an attempt made in 1782 by the Grand Master, De Rohan, to revive it by combining it with that of Bavaria, under the title of the "Anglo-Bavarian Langue;" but this does not in any way assist the case of the Society alluded to.

In the preface to a tract entitled the *Ritual of Profession of the Knights and Religious Ladies*, by George Bowyer, Esq., M.P., and Knight of the Order (now Sir George Bowyer), it is stated, page vi., that in the year 1814 "a Commission of the Langues of Provence, Auvergne, and France was constituted at Paris, with faculties from the Grand Mastership and Sacred Council (as appears from the Bull registered in the Chancery of the Order at Rome) to administer the affairs of those three Langues. It was presided over by the Baili de Clugny, and then by Prince Camille de Rohan, Grand Prior of Aquitaine." This commission at first did many things for the benefit of the Order, but the Prince de Rohan having died, and the other surviving chiefs of the commission having become old and incapable, its affairs fell into the hands of an unprincipled secretary, who made a most illegal and dishonest use of the authority of the commission, and even usurped powers belonging to the Grand Master and Sacred Council, the only Supreme Executive Authority of the Order. It has been stated (we know not whether truly) that three different instruments were given under colour of the authority of the commission, bearing dates respectively June 14, 1826, August 24, and October 15, 1827, purporting to re-establish the extinct or dormant Langue of England; and it has been alleged that the objects of those instruments were carried into execution by divers [acts between 1826 and 1831.

In the year 1825, the proceedings above referred to were made known to the Grand Mastership and Sacred Council, who then recalled and annulled the faculties of the commission of Paris, and declared void, and protested against its acts and proceedings. Thus ended the unfortunate Paris commission; but the secretary and some of his associates contumaciously set the authority of the Order at defiance, declared themselves a permanent Chapter, and among other things, it is said, executed the instruments above referred to.

The Commission had no power regarding England, and against the proceedings of this society

the protest of the Vice-Chancellor and Secretary of the Order, now exercising its functions at Rome, is directed. They protest against the Knights so nominated by the said society in England being considered as having, either in reference to the origin of the Order, or at any later period, been connected with its personal composition or its action; and maintain that the Langues of Italy and Germany are the only ones which retain a legitimate existence according to the statutes, with a reservation in respect to the Grand Bailliewick of Brandenburg.

The alleged revival of the Order by any proceedings taken by Sir Robert Peat as an individual, in 1834, before the Chief Justice, must be a mistake. Sir Robert Peat, moreover, was not elected by competent authority. The property acquired by the Hospital under this charter was seized by Queen Elizabeth in 1559, and the body corporate extinguished. Nothing but a re-grant from the crown could restore vitality to the corporation.

The assumption of the power of creating or electing Knights of St. John by the society in London, called "The Sovereign Order of St. John of Jerusalem Angliæ," seems to be without authority.

On reference to a copy of the Treaty of Amiens, March 25, 1802, especial reference will be found to the subject, under Article X. No. 2, by which it seems declared that there should no longer be recognised either a French or an English Langue, viz.:—

"The Government of the French Republic and of Great Britain, desirous to place the Order and Island of Malta in a state of entire independence with respect to themselves, agree that there shall not be in future either a French or an English Langue; and that no individual belonging to either the one or the other of these powers shall be admitted into the Order."

J. R.

I can inform HISTORICUS, on the authority of a letter from the late Sir Richard Broun, "Grand Secretary to the Langue of England," that the principal agent ("the Agent General employed by the French authorities," he styles him) of the *soi-disant* French Commission of 1826-7 in the work of re-establishing the said "Langue," was an army tailor, named Currie, who kept a shop in Waterloo Place, where he dealt in tartans and such like Scottish gear.

I have every reason to believe that the same Mr. Currie was the "Envoy Extraordinary representing the Continental authorities," mentioned in the *Synoptical Sketch*, who assisted at a Chapter of the "English Knights," held on January 29, 1831 (*vide* "N. & Q." 3rd S. iii. 271.)

Indeed, Mr. Currie told me himself that he

had acted officially as the Agent of the Order in France (i. e. the *soi-disant* Capitular Commission) in another affair; and Sir Richard Broun, in his letter says, that neither he (Sir. R. B.) nor the "English Langue" had ever any *personal knowledge* of any of the French Knights.

HISTORICUS also inquires, What, and who, was the *Mandataire Général*, the Baron Nottred de St. Lys? and whether he was the same individual who figured, in 1858, before the Correctional Police in Paris for trafficking in titles and decorations? Perhaps the following extract from Sir R. Broun's letter may enlighten him on that point:—

"Our papers, of late, have contained paragraphs relating to the discoveries made in Paris as to the traffic in titles, decorations, &c.; and I regret to see among the names of persons implicated that of the Baron Notret (*sic*) de St. Lys, with whom, some years back, we had correspondence as a *Mandataire Général* for the Langues in France, &c. Judging merely from the style of these letters (*for we have never seen any of the French Knights here* *), I would have supposed him to be a respectable character, more so than the Marquis de M.† I now begin to suspect that N—— and N—— ‡, &c. have been imposed upon by the latter, for their diplomas came through his hands, &c. &c."

I am afraid these disclosures will go far to make your readers conclude, that, notwithstanding the grandiloquous flourish about the "French, Spanish, and Portuguese Authorities of the Order" (whose agent Mr. Currie was), and the "Executive Government of the Order concentrated in the Paris Commission" ("N. & Q." iii. 270), and the "Executive Sovereignty of the Order, which may be said to have been exercised exclusively by the six Languages, &c." ("N. & Q." iii. 289), all which assertions are magnified into extraordinary importance by the writer of the *Synoptical Sketch* (Sir R. Broun), the much vaunted re-establishment of the "Venerable Language of England" has been mainly brought about through and by the instrumentality of a Tailor, and a Chevalier d'Industrie. INVESTIGATOR.

THE VIRGIN MARY CORRECTING OUR SAVIOUR (3rd S. ii. 212; iii. 240.)—The following extract is from *Notes of a Residence at Rome* in 1846, by a *Protestant Clergyman*, Rev. A. Vicary, B.A.; and will probably satisfy the mind of your correspondent GEORGE BOUET:—

"Leaving the square at Lucca, which contains the cathedral, I entered a long and narrow street; and when I had traversed it for about half a mile, I suddenly came upon the ancient and massive church of San Martino. It contains some pictures by the old masters, several altars,

* The italics are mine.

† I suppress names for obvious reasons.

‡ Members of the "Langue of England."

as usual, and a few monuments; but the object that struck me most, and deeply interested my attention, was a fresco painting on the west end, and on the outside. It so completely represents the effect and intention of the Roman Catholic religion, that I cannot forbear detailing it minutely here. The Virgin is represented inflicting corporal punishment upon the youthful Jesus. She holds a rod in her hand; with the other she holds the garments of the child. She is in the act of inflicting punishment. The child is in alarm, and its eyes are eagerly directed to St. Anna, the mother of the Virgin, in the background; entreating her intercession to escape the cruel ordeal. The look of the Virgin is not that of affection, but has the stern and harsh appearance which we might imagine a schoolmistress to have when engaged in a similar occupation. Under the picture is written, in very legible characters: 'Jure matris rege filium.' This picture is better executed than those which are generally to be found at the corners of the streets, or on the outside of the churches."

Then follow some observations on the subject, which may be found in the *North British Review*.

E. D.

DIVINE LEGATION OF MOSES: MASORITES: DR. SHUCKFORD (3rd S. iii. 286.)—The *Masora* (=tradition) is the critical or exegetical commentary of the Jews on their sacred books. To the Masorites of the School of Tiberias, early in the sixth century, is usually attributed the invention of the vowel points and musical accents, as well as other critical marks designed to facilitate the reading and chanting of the Hebrew as a dead language. The Tiberias of Buxtorff (1620) enters fully into the subject of their labours, which are also discussed by Eichhorn on the Old Testament (s. 129, &c.). The *Masora* is exegetical; the Talmud hermeneutical and dogmatic. Dr. Saml. Shuckford (chaplain to George II.) wrote *The Sacred and Profane History of the World connected*. (See the fourth edition by Creighton, Lond. 1808.)

The quotation from the "Society of Gentlemen," although short, abounds in errors.

There is no resemblance in the *Divine Legation of Moses* by Warburton, or in the *Brief Examination*, to the work of Dr. Colenso on the Pentateuch, Joshua, &c.; the latter is merely commencing the critical and exegetical investigation of the Old Testament, which began in Germany about a century ago.

T. J. BUCKTON.

Lichfield.

PRINCE OF WALES AND PRINCESS ALEXANDRA (3rd S. iii. 204, 258, 295.)—I submit, with due deference to the editor of the *Almanac de Gotha*, that Koch is a much higher authority on a question of titles and genealogies than he. The three princes named are, I conceive, no more entitled to the style of Landgraves than any of our royal Princes are to that of King of England. Koch remarks (*Tableau des Révolutions*, i. 236), that "the title of Landgrave came from the House of Thuringia to the country of Hesse, which was simply a Seigneurie. Henri l'Enfant was created Prince of the Empire in 1292." According to

Koch's genealogical table, cix., William IX., who lost his estates in 1806, had two sons, Frederick and William, the latter of whom succeeded him as William II., he having styled himself William the *First* on obtaining the dignity of Elector, Feb. 25, 1803. (*Penny Cyc.*, xii. 187.) Neither Charles nor Frederick, brothers of William IX. or I., nor William son of the last-named Frederick, the three Princes in question, ever attained the dignity of Landgrave, nor is there a probability that the last-named William ever can, as there appear to be three sons of William II., and two sons of his uncle Charles, enjoying the prior right by descent.

"The Markgraves of Thüringen assumed the title of Landgraves towards the end of the eleventh century, and it was obtained in the next century by the Graves of Hesse, in whose dominions the title is still borne (with the exception of the sovereigns of Hesse-Cassel and Hesse-Darmstadt, and their presumptive heirs) by all the members and collateral branches of the reigning families." (*Penny Cyc.*, xiii. 303.)

The Landgrave was the chief, governor, or judge of a territory, corresponding to our Earl, or the French Count; whilst the Markgrave was the chief, governor, or judge of the frontier, corresponding to the title Marquess. (Comp. Thierry's *Merovingian Times*, A.D. 593.)

T. J. BUCKTON.

Lichfield.

RALEIGH ARMS (3rd S. iii. 149, 238, 295.)—Sir Walter Raleigh used supporters to his arms, by virtue of his office, as Lord Warden of the Stanaries.

JOHN WOODWARD.

New Shoreham.

Since my former communication on this subject I have discovered a memorandum as follows:—

"Walterus Rawleigh, Miles," (Dugdale).

"Quarterly:—

- "1. G. a bend of lozenges A.
2. 6 martlets on a canton a mullet.
3. A fess betw. 2 chevrons.
4. 3 garbs and a chief.
5. A bend vaire betw. 6 escallops.
6. An eagle displ.
7. 3 bucks' heads cabossed.
8. 3 garbs in bend betw. 2 bendlets.
9. On a bend cott. 3 cinquefoils (or roses).
10. On a bend 3 horseshoes."

I have copied the memorandum exactly as I found it, and am sorry I cannot state further than that it is derived from one of Dugdale's works. The second quartering, I have ascertained from Papworth's *Ordinary*, is for "Stockhey, quartered by Sir W. Raleigh." Perhaps some of your correspondents may be able to identify the others. I remember to have remarked several genealogical and heraldic notices of Sir Walter's family in the Harleian Catalogue, but I made no memoranda.

H. S. G.

DONNE'S POEMS (3rd S. iii. 308.)—Your account of the different editions of Donne's *Poems* is correct as far as it goes, but it omits one point of importance, viz. that some of Donne's poetical productions were in print more than twenty years before the date of the first collected edition of 1633. I allude to his "Anatomy of the World," on the death of Elizabeth Drury, daughter of Sir Robert Drury; some copies of which are dated 1611, and others 1612. The "Anatomy of the World" was again printed separately in 1621 and 1625, after which it was included in the volume of 1633. From a passage in one of Donne's *Letters* in 1614 (I have not a copy of them at hand, so as to be able to supply the particular date), it is almost certain that some of his Satires had by that date been printed; but we know of no such edition. They had been written as early as 1593. I never saw Lombart's head of Donne prefixed to the *Poems* of 1633; but I have a copy of Marshal's portrait, struck off in 4to, before that edition. Lombart's head usually precedes Donne's *Letters*.

J. PAYNE COLLIER.

QUOTATION (3rd S. iii. 288.)—The lines beginning —

"Thou didst laugh at sun and breeze,"—

are by Mrs. Howitt. Your correspondent does not quote quite correctly, the third line should stand thus :—

"Thou wast with the reptile broods."

H. FISHWICK.

REGIMENTAL MEDAL (3rd S. iii. 191, 238.)—The Order of Merit was first established in the British army in 1767 by Lieut.-Gen. Studholme Hodgson, of the 5th Foot. It consisted of three classes of medals worn at the button hole of the left lappel of the tunic. The first class, given to those of seven years good conduct, was of gilt metal: bearing on one side the badge of the regiment, St. George and the Dragon, with the motto—"Qua fata vocant;" and on the reverse, "5th Foot, Merit." The second was of silver: on one side the badge and motto, as above; on the other, "Reward of fourteen years' military merit." The third was of similar metal to the second, but was inscribed with the name of the soldier to whom it was given, thus: "—, for twenty-one years' good and faithful service as a soldier, had received from his commanding officers the honourable testimony of his merit." Those who received the last wore, on the right breast, in addition, an oval badge of the same colour as the facings, embroidered, and inscribed with the word "Merit" in gold.

This Order of Merit received the approval and sanction of the Horse Guards in 1832.

This account is taken from a work published by a General Donkin, in America, in 1777.

C. S. R.

FERN SEED (1st S. v. 172.)—It is a popular belief —

"that the fern seed became visible only on S. John's Eve, and at the precise moment of the birth of the Saint; that it was under the peculiar protection of the Queen of the Fairies; and that in this awful night the most tremendous conflicts took place for its possession, between sorcerers and spirits; for —

'The wond'rous one-night seeding fern,'—

as Browne calls it, was conceived not only to confer invisibility at pleasure on those who succeeded in procuring it, but it was also esteemed of sovereign potency in the fabrication of charms and incantations. Those, therefore, who were addicted to the arts of magic, and possessed sufficient courage for the enterprise, were believed to watch in solitude during this solemn period, in order that they might seize the seed on the instant of its appearance."—Quoted in Drake's *Noontide Leisure*, vol. i. p. 171.

UUYTE.

Capetown, S. A.

THE PRINCE CONSORT'S HYMN (3rd S. iii. 268.)—In answer to an inquiry in "N. & Q.," under the above heading, I beg to say that the hymn, "When my last hour is close at hand"—the fourth and fifth verses of which, commencing "I shall not in the grave remain," were sung at the Prince Consort's funeral,—was translated from the German of Nicholas Herrman, who died in 1561, by Mr. Edgar Bowring. The chorale, to which it was adapted on that occasion, was composed by Nicholas Decius in 1529. It is published by Novello, and edited by Dr. Elvey, organist of St. George's, Windsor. There are two beautiful chorales, composed by the Prince Consort; and they are to be found, with the words of Hymns 483 and 486, in the Church Psalter and Hymn Book of Rev. W. Mercer and Mr. Goss, published by Cramer and Co.

F. W. DANIELL.

99, New Bond Street.

JOHN GOLDIE (3rd S. iii. 208.)—There can be little doubt but that the Vol. I. of Goldie's *Essays*, possessed by J. O., has been tampered with as suggested by the owner. The title of my copy is complete. It runs :—

"Essay on Various Important Subjects, Moral and Divine. Being an attempt to distinguish True from False Religion. By John Goldie. In Three Volumes. [Then follows two texts from Acts and one from John's Gospel, and a quotation from Pope.] Vol. I. Glasgow: printed for the Author, and sold by him at Kilmarnock. MDCCCLXXIX. Price Five Shillings and Sixpence stitched."

There are 344 pages in the volume, closing with "Finis."

Perhaps some reader of "N. & Q." may be able to throw further light upon the subject, as to whether the three volumes were completed. The author, John Goldie, was the person upon whom

Burns wrote the lines beginning, "O' Goudie, terror of the Whigs;" and, as stated by the author of the work, *Contemporaries of Burns*, he was the very first patron of the Ayrshire ploughman.

Query, Who was the author of *Sketches from Ayrshire Poets, Contemporaries of Burns*.

W. L. M'K.

CONJUNCTION OF THE PLANETS (3rd S. iii. 249.) The inquiry arising from the remark of Cicero (*Somn. Scipionis*, vii.) as to the period of time when all the planets were last in a line, and when next they will be so, does not admit of a positive reply. The Chinese and the Indians fixed on an assumed epoch, by calculating backwards, when some of the planets would be nearly in conjunction. The Chinese say that five of them, Saturn, Jupiter, Mars, Venus, and Mercury, were in conjunction from 2514 to 2436 B.C., and that it took place just beyond the constellation Che, which occupies about 17° of longitude, and the centre of which is 6° Piscium. According to the calculations of Father De Mailla, all these circumstances are verified (within a limit of twelve degrees) in the year 2461 B.C. (*Hist. de la Chine*, i. 155-158), but he has substituted the Moon for Venus. More accurate tables than those of Lahire, which he used, might correct this result, which cannot be entirely depended upon. I am not aware that any calculation has been made in reference to a future conjunction of all the planets. It deserves notice that the Chinese reckon a general conjunction of sun, moon, and planets in 143,231 B.C. (See *Hist. of Astron.*, L. U. K., p. 2.) Since these calculations were made, numerous planets have been discovered between Mars and Jupiter, but these might be dealt with as fractions of one planet.

T. J. BUCKTON.

Lichfield.

PERSIAN CUSTOMS (3rd S. iii. 288.)—Herodotus (iii. 16) says, "The Persians hold fire to be a god, so that to burn dead bodies is contrary to the institutions of both Persians and Egyptians." He also says, (i. 131) that he understood the Persians sacrifice to water.

T. J. BUCKTON.

I am sure that your correspondent S. S., relative to verifying the first statement in Herodotus, viz. that "the Persians would not burn their dead," &c., will at once be satisfied on referring to *Thalia*, book iii. ch. xvii., of that author: where he states the different reasons why both the Persians and the Egyptians simultaneously worship fire, and were most averse to desecrating that element. I think, in answer to S. S.'s Query for the passage in Herodotus concerning the Persians not washing the dead, "because they revered water," there must be some misapprehension. In his *Clio*, book i. ch. cxxxviii. *in fin.*, are related some details of the Persians paying almost adora-

tion to rivers; yet without mention of any superstitious notion of abstaining from the use of water in caring for their dead.

MACRINUS.

OXFORD AND CAMBRIDGE DEGREES: PRECEDENCE (3rd S. iii. 268.)—Graduates of the same degree, but of different Universities, take precedence according to the dates of foundation of their several Universities: thus, a M.A. of Oxford takes precedence of a M.A. of Cambridge simply because the University of Oxford was founded in 836, and therefore before that of Cambridge, which dates from 1110. Graduates of the same degree and University rank, of course, according to the dates of their degrees. This rule, however, holds good only where the graduates have no other and superior qualification.

CHESSBOROUGH, M.A.

PRISONERS TAKEN AT MODBURY CASTLE (3rd S. iii. 268.)—The Devonshire prisoners, and among them Henry Champernon, arrived at Gravesend, in the custody of Captain Drake, about Christmas, 1642. The House of Commons, on the 27th of December, made an order for their distribution between the Fleet Prison, Winchester House, the Compter in Southwark, and the King's Bench. To this last place of confinement were committed Henry Champernone, Edmund Tremayne, Tho. Wood, Peter Fortesque, Henry Bidlake, and Robert Warren, Esquires. (*Commons Journals*, vol. ii. p. 903.) On the 13th of March following an order was made that Colonel Hen. Champernoone, in company with eight other royalist gentlemen, should be removed to Ipswich, and confined either in the county or the town gaol. (*Com. Journ.*, vol. ii. p. 1001.) On the 19th of September, 1643, it was resolved to exchange George Bailye, William Penvose, Mr. Champernoone, and Tho. Leighe, for Captain Butler, Rich. Penwarne, Ensign Hen. Kekwiche, and Lieutenant Garrett. (*Com. Journ.*, vol. iii. p. 246.) Whitelock made the following memorandum about the 29th Jan. 1645:—

"News came from the west that Greenville, in discontent, had pistolled Colonel Champernoun and his brother." (Whitelock's *Memorials*, p. 126, 1732.)

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CHURCHES DEDICATED TO THE HOLY GHOST (3rd S. ii. 45, 100.)—In the interesting church of St. Nicholas, North-Walsham, Norfolk, there formerly existed five chapels, which were dedicated as follows:—To the *Holy Ghost*, to Corpus Christi, to St. John, to St. Thomas, and to St. Margaret; the first of these adds another to our list as above.

JOHN BOWEN ROWLANDS.

TRINITY CHURCH, HULL (3rd S. iii. 193.)—Gent's *History of Hull* contains a larger collection of the monumental inscriptions in Holy Trinity Church than is to be found in any other printed book. In Warburton's *Collection* for Hull, Hessele, and the neighbourhood (made in

pencil in the summer of 1724) now in the British Museum, Lansdowne MS. 923, a number of the monumental inscriptions may be found, but the collection is not so interesting as the one in Abraham de la Pryme's MS. History or Description of the Church written in the year 1700.

EDW. J. WILSON.

SAMUEL ROWE (3rd S. ii. 411.)—Your correspondent was, I think, correct in his conjecture. Anthony à Wood says of Owen Rowe or Roe, the regicide, that he was originally a silkman and Colonel of the London Militia." He got his son Samuel Roe made Fellow of All Souls by the Commissioners.

C. J. R.

WORKS OF THE HON. ROBERT BOYLE (3rd S. iii. 166, 214.)—I have carefully compared the list given by Ἀλκίους with—

"A Catalogue of the Philosophical Books and Tracts, written by the Honourable Robert Boyle, Esq^{re}; together with the order of Time wherein each of them hath been published respectively. To which is added: A Catalogue of the Theological Books, written by the same author. London: Printed for Sam. Smith, at the Sign of the Prince's Arms in St. Paul's Churchyard. 1690."

The following is the result of the comparison:—

1st. As to discrepancies in the two lists. Smith's list gives:—

A Defence of the Doctrine touching the Spring and Weight of the Air, &c. London, 1661.

An Examen of Mr. Tho. Hobbes's Dialogus Physicus, &c. London, 1661.

[The three following—New Experiments, Physico-Mechanical, &c.; A Defence of the Doctrine, touching the Spring and Weight of the Air, &c.; An Examen of Mr. Tho. Hobbes's Dial. Phys.—were published together in one volume 4to, 1662.]

Some Considerations touching the Usefulness of Experimental Natural Philosophy. Second edition, 4to. Oxford, 1664. [The first had been published 1663.]

On the Usefulness of Natural Philosophy. The second Part. 4to. 1669.

Ditto Ditto. The second Tome. 4to. Oxford, 1671.

The Origin of Formes and Qualities, &c. 8vo. 1666.

Tracts about the Cosmical Qualities of Things, &c. 8vo. Oxford, 1670.

Tracts: A Discovery of the admirable Rarefaction of the Air, &c. 4to. London, 1670.

Experiments, Notes, &c., about the Mechanical Origine or Production of Divers particular Qualities, &c. 8vo. London, 1676, 1690.

A Discourse of Things above Reason. 8vo. 1681.

The Glacial, or Icy Noctiluca. 8vo. London, 1680.

General Heads for a Natural History of a Country. Phil. Trans., April 2, 1666.

The following additions may be made to the list given by Ἀλκίους:—

Certain Philosophical Essays and other Tracts, with a Discourse about the absolute Rest of Bodies. 1662. 4to. London, 1669.

Seraphic Love. 8vo. 1660.

In addition, Smith's list contains the titles and dates of twenty-five contributions of Mr. Boyle to

the *Philosophical Transactions*. These I shall be glad to forward, if they are considered of sufficient interest to find a place in "N. & Q."

J. BAILY.

Bishop Middleham.

PORROU (3rd S. iii. 151.)—The Roll of Nobles has, within the last four years, been published by the "Société des Antiquaires de l'Ouest," in Poitiers, in their Proceedings. The *Journal de la Vienne*, the local newspaper, also gave it publicity.

F.

THE COPE (3rd S. iii. 246.)—The quotation from the Churchwardens' Accounts of Allhallows Barking is only another proof that copes were commonly worn in *parish churches*,—a fact denied by the author of *How shall we Conform to the Liturgy?* p. 295, 2nd edit. The sale of the cope may be illustrated by the following passage from Walker's *Sufferings of the Clergy*, p. 25:—

"About the latter end of the same year [1643-4], I find also mentioned, in the Journals of the House, an order for selling the *copes*, surplices, &c., in all cathedral, collegiate, and parish churches. And by another ordinance of May 9, 1644, 'to accomplish the blessed reformation so happily begun,' they enlarged the clause about removing of images and pictures, which before was confined to churches, chapels, or places belonging to them, to all open places whatsoever; and then proceeded to forbid the use of surplices, superstitious vestments, &c.; provided that no cross, crucifix, picture, &c., as before should 'continue upon any plate or other thing used about the worship of God;' ordered the taking away of all organs, and in the close commanded that all those *copes*, surplices, superstitious vestments, roods, fonts, and organs, be not only taken away, but utterly defaced."

The Commonwealth found a willing poet in Francis Quarles, who, in his *Shepherd's Oracle*, 1644, thus sings:—

"Whate'er the Popish hands have built,
Our hammers shall undo;
We'll break their pipes and burn their *copes*,
And pull down churches too.

"We'll exercise within the groves,
And teach beneath a tree;
We'll make a pulpit of a cart,
And hey! then up go we."

EDWARD F. RIMBAULT.

HYMN BY KING CHARLES I. (3rd S. iii. 232.)—This hymn is alluded to by Walpole, *Royal and Noble Authors*, i. 137, edit. Park. He says, speaking of Charles I.:—

"This prince, like his father, did not confine himself to prose. Bishop Burnet, and from him Mr. Harris (p. 125) has given us a pathetic elegy, said to be written by Charles in Carisbrook Castle. The poetry is most uncouth and unharmonious; but there are strong thoughts in it, some good sense, and a strain of majestic piety."

It is in the *Memoirs of the Duke of Hamilton* (p. 379) that Burnet prints this hymn; which he tells us he had from a gentleman who waited on the king at the time when it was written, and

copied it out from the original. It is there entitled "Majesty in Misery; or an Imploration to the King of kings."

Hume remarks of these stanzas, "that the truth of the sentiment, rather than the elegance of the expression, renders them very pathetic;" "which," says Bishop Percy (who reprints the hymn in his *Relics*), "is no bad comment upon them."

The hymn was certainly believed to be the production of the king in the latter part of the seventeenth century. It was published by Dr. John Wilson, in 1657, in his *Psalterium Carolinum, the Devotions of his Sacred Majesty in his Solitudes and Sufferings, rendered in Verse, set to Music for Three Voices and an Organ or Theorbo*; in the *Eikon Basilike*, printed for R. Royston, 1681; and again, in Nat. Thompson's *Collection of 86 Loyal Poems*, 1685, p. 218.

I have before me an elegant little volume, entitled *Miscellanea Sacra; or Poems on Divine and Moral Subjects. Collected by N. Tate, Servant to His Majesty*. The second edition, 1698.

At p. 16 are the following lines, which perhaps may not be unacceptable to the readers of "N. & Q." :—

"UPON A QUIET CONSCIENCE, BY K. CHARLES I.

"Close thine eyes and sleep secure,
Thy soul is safe, thy body sure;
He that guards thee, He that keeps,
Never slumbers, never sleeps.
A quiet conscience, in a quiet breast,
Has only peace, has only rest:
The musick and the mirth of kings
Are out of tune, unless she sings.
Then close thine eyes in peace and rest secure,
No sleep so sweet as thine, no rest so sure."

EDWARD F. RIMBAULT.

JERSEY FAMILIES (3rd S. iii. 247.)—NIL FRUSTRA will find, in Payne's *Armorial of Jersey* (published by Le Boutillier, 5, Royal Square, in that island), that the origin of the various local families is referred respectively to early Norman times, or to the various counties or provinces of England or France: and in the immense gallery of heraldic engravings which illustrates this extensive work, the same classification seems aimed at; for according to the antiquity of the house, so are the arms of its members limned severely Norman—à la *renaissance* or *en aujourd'hui*. Very copious pedigrees, compiled from family records, the insular archives, and parochial registers; original biographies of eminent Jersey men; together with jottings and *ana* of all descriptions, form part of the plan of this very interesting, though somewhat unwieldy volume.

The same author is understood to be collecting materials for a similar *Armorial of Guernsey*: thus to complete the family history of the Channel Archipelago, the aborigines of which make it their greatest boast to descend, without much

mixture, from the ancient Normans; whose language, and in many cases whose manners, the unsophisticated peasantry still retain.

CÆSARIENSIS IN ANGLIA.

MEDIAEVAL CONTRACTIONS (3rd S. iii. 151.)—The character referred to has the signification of -tz. Thus, the last two letters of such as Fitz, Fetz, Establisementz, Tenauntz, are abbreviated by this mark in the works printed under the direction of the Commissioners of Public Records.

WM. MATTHEWS.

EIKON BASILIKE (3rd S. iii. 128, 179, 255.)—Bound with my copy of the French edition of 1649 described by B. S., is a contemporary poem entitled:—

"Metamorphose

DES ISLES FORTUNE'ES,

a la

Reyne

Douairiere

De la Grande Bretagne.

ODE.

(Three fleur-de-lys,

2 & 1.)

Imprimé

En l'année MDCKLIX."

The dedication to the queen is signed "D. C." The ode, very irregularly paged, ends at p. 46; followed by "Apotheose du serenissime Roy de la Grande Bretagne, Charles I.," 8 pp.; "Pieux devoirs aux Manes Sacres du serenissime Roy de la Grande Bretagne, Charles I." Finishing, at p. 56, with an ode to Charles II.

Mine is marked "a fine copy," and is elegantly bound, with arms on both covers: Argent, three chevrons, gules, encircled with the collars of St. Michael and of the Holy Ghost, and surmounted with a ducal coronet. Over the fleur-de-lys on the title-page is written: "L. de Tressan, Comte de Lyon."

I wish to place this volume where it would be permanently valued. E. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Memoir of a French New Testament, in which the Mass and Purgatory are found in the Sacred Text. Together with Bishop Kidder's "Reflections" on the same. By Henry Cotton, D.C.L., Archdeacon of Cashel. Second Edition, enlarged. (Bell & Daldy.)

The tenth and eleventh volumes of our Second Series contained a great number of communications upon the subject of the French translation of the New Testament published at Bordeaux in 1686, in which PURGATORY and the SACRIFICE OF THE MASS are introduced in plain terms into the sacred text itself. This Testament many years since attracted the attention of Bishop Kidder, who

made it the subject of a Tract, published by him in 1690, and which is now almost as scarce as the Testament itself. In 1736 this Bordeaux Testament was again brought before the British public by one who was well qualified to throw light upon it—the Rev. James Serres, a native of Geneva, born in 1695, who having been admitted into Holy Orders in this country, was appointed to the vicarage of Appleby in Lincolnshire, and afterwards became Royal Almoner at the Chapel Royal, St. James's. Mr. Serres's Tract is also of great rarity. Archdeacon Cotton, in the little volume, whose title we have transcribed, has reprinted Bishop Kidder's *Reflections*, given a full account of Mr. Serres's Tract, and combined with them his own researches into the history of the preceding versions on which the Bordeaux Testament was founded, and given in the work generally and in his synoptical table, such a bibliographical and critical account of this most remarkable book as might be expected from so ripe a scholar as the Archdeacon of Cashel.

Britanno-Roman Inscriptions. With Critical Notes. By the Rev. John McCaul, LL.D., President of University College, Toronto. (Longman.)

It must be very gratifying to English antiquaries to find the Britanno-Roman Epigraphy attracting so much attention among men of learning in our colonies. The present volume is a reprint, with corrections and additions, of a series of "Notes on Latin Inscriptions found in Britain," published by the President of the University of Toronto in the *Canadian Journal*. The volume will, we are sure, be very acceptable to students of British Archaeology, who will recognise in it that spirit which ought to animate all similar researches; namely, not an endeavour to prove who is right or who is wrong in the interpretation of these monuments, but to ascertain what is really the truth. The inscriptions are arranged according to counties, and the work has a good Index.

Memoirs of Remarkable Misers. By Cyrus Redding. In Two Volumes. (Skeet.)

We have here a gossiping notice of a number of eccentrics, who have indulged in what Byron designated as the good old gentlemanly vice, that of hoarding and saving. Mr. Redding's omission to give his authorities, and the absence of an index, deprive the work of its chance of becoming one of reference.

The Empire; a Series of Letters published in "The Daily News," 1862-1863. By Goldwin Smith. (J. H. & J. Parker.)

Whatever opinion may be held as to the accuracy of Mr. Goldwin's views as to the relationship between colonies and the mother-country, every one interested in the question will be glad to see the Series of Letters in which these views were enunciated collected into a volume, to which reference may conveniently be made.

The Quarterly Review. The new number of *The Quarterly*, reflecting perhaps the character of the times, is more than usually grave and practical. It opens with a valuable exposition of "The Industrial Resources of British India," and contains another equally so on "Salmon Rearing, Fishing, and Protecting." A paper on the "American War" traces the history of this struggle up to the battle of Fredericksburg, and points out the probability of the breaking up of the late United States into three great Confederacies at least. That on "Poland," while showing that an absolutely independent Poland is a mere chimera, holds out the hope that through the mediation of the European powers Poland may obtain security for an improved condition under Russian rule. The present depraved taste for *Sensation Novels* is very properly denounced, in a paper so entitled;

and which, with the exception of a capital article on the "History of Cyclopædias," is the only purely literary paper in the number. The fallacies of Colenso and Davidson are shown in a very masterly manner in the paper entitled "Biblical Criticism;" and an article equally severe on Kinglake's *Crimea*, which the reviewer denounces as a mischievous book, concludes the present Quarterly.

The Journal of Sacred Literature and Biblical Record, No. V. New Series.—Able articles on the "Codex Sinaiticus," "Bossuet," "Renan," "The Bible as the Word of God," and the "Samaritan Pentateuch," form the staple of the present Number: which contains also, what will prove invaluable hereafter to literary inquirers, a reprint of the voluminous Correspondence on the Simonides question. An article is promised on the Colenso controversy: the tendency of which is foreshadowed in the remark, that there is something wrong in the position of a Bishop who on Sunday can stand at the altar, and tell the people "God spake these words," and on Monday publish a book to prove that we have no evidence that God said anything of the sort.

The Museum; a Quarterly Magazine of Education, Literature, and Science. No. IX.—The present Number contains, among many papers of purely educational interest, three which are of interest to literary students: "Quoting and Quoters," "Public Schools in Fiction," and "Homeric Translations." The "Reviews and Notices of Books" well deserve the attention of those engaged in education.

Notices to Correspondents.

Among other Papers of interest which will appear in next or following Numbers of "N. & Q.," we may mention—

ALCALA AND THE GRAVE OF XIMENES: RECOLLECTIONS OF A VISIT,

by Rev. S. P. Tregelles.

THE BATTLE OF CRESSY.

SWIFT OR POPE.

EXCELSOR OF THE ORDER OF ST. JOHN OF JERUSALEM AT TOR-

PRICHEN.

PLACE OF CROMWELL'S BURIAL, by Mr. Pinkerton.

TRADE IN SPURIOUS TITLES AND DECORATIONS.

BISHOP KEN'S HYMNS, &c.

JAYDER. We shall be happy to forward a note to Juxta Turrim.

F. AND FITZROPPINS. We have already stated (2nd S. xi. 212, and 3rd S. ii. 471) that the work published in 1668, entitled *The Isle of Pines*, is simply a piece of drollery, the production of Henry Neville of Billingbeare, co. Berks.—Dr. Moritz M. Kalisch is a Jew, and author of *An Historical and Critical Commentary on the Old Testament now in the course of publication*.

H. E. S. (Edinburgh). A query respecting the *Battle of the Knights* appeared at p. 247 of the present volume.

C. WILLIAMS. Six articles on the ancestry of Oliver Cromwell will be found in the 11th vol. of our Second Series.

AMICUS. The passage occurs in Dryden's "*Song for St. Cecilia's Day*," Works by Scott, xi. 168.

ERRATUM.—3rd S. iii. p. 306, col. ii. line 11, dele "And."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, MAY 2, 1863.

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Notes.

ALCALÀ AND THE GRAVE OF CARDINAL XIMENES: RECOLLECTIONS OF A VISIT.

I visited Alcalà, July 23, 1860, much wishing to see the place where the first printed edition of the Greek New Testament had been executed—the deserted university founded by Cardinal Ximenes, and the monument of that famous man; a copy of whose Polyglott Bible is one of the most prized treasures of my bookshelves. The aspect of Alcalà is now melancholy in many ways. If the University of Cambridge were deserted for forty years or so, and the Colleges partly left to fall into ruin, and partly used as cavalry barracks, it would present something of the same appearance which Alcalà now does. The greater part of the nineteen colleges only indicate what they were in the days of the glory of the university.

The noble buildings of the Collegio Mayor de San Ildefonso are kept in some repair by the municipality in the fond hope that, the university buildings being thus preserved, they may see better days; that the library may again be restored, and that this may once more be a seat of learning. This college is, in fact, the university: it consists principally of three quadrangles; all of them were built, as they now stand, after the death of Ximenes, which occurred in 1517. The chapel, deserted and unused, is very beautiful: it

was a noble resting place for the remains of the founder; where they might well have continued, had it not been that there seemed to be an apprehension lest the building might go to ruin, and that thus the monument of the Cardinal might be injured or destroyed. The ceiling of this chapel of San Ildefonso is peculiarly elaborate and elegant. It has not "fallen in," as MR. DALTON states, on wrong information. (Preface to *Hefele*, p. xlv.) The whole of the edifice deserves to be preserved by the pencil of the artist, and by photography.

The appearance of Alcalà is striking at some distance; but when entered, every thing seems sacrificed to the present destination of the town as a cavalry dépôt. There are colleges turned into stables as well as barracks; churches changed into granaries; and whatever is not wanted destroyed without scruple. The church of San Diego (a local saint, not to be confounded with *Santiago*), was used as a carpenter's workshop, and partly pulled down. *Cosas de España!*

A Spanish friend of mine, who many years ago received his degree of Bachelor of Laws in the hall of the university (before finishing his curriculum at Bologna), and who lamented much over the deserted condition of this seat of learning, had informed me of the removal of the body of the Cardinal to the Iglesia Magistral of San Justo y San Pastor (two martyrs celebrated by Prudentius): to that edifice, therefore, I directed my steps, after having been guided all over the university buildings. On entering at the principal door of the church, the first object now is the monument of Carillon, Archbishop of Toledo, who died in 1482. He was buried in San Diego. In that secularised building, I noticed that his monument was not now to be found; but until I entered the Iglesia Magistral, I did not know that his remains and his magnificent monument had been removed thither. In the *tracoro* in front of the high altar is the monument of Ximenes, above the spot where his body has been now deposited. The recumbent statue of the Cardinal is a work of remarkable beauty by an Italian artist, Domenico Fiorentino. It is strange that Ximenes, and his predecessor Carillon, by whom he was so much persecuted in his early life, and who occasioned his imprisonment for six years, should after three centuries and a half be laid in such close proximity. Both names are of importance in Spanish history; but while Carillon is known as the turbulent prelate, who sought in Spain to emulate his contemporary the *king-maker*, Earl of Warwick, Ximenes is regarded as one possessing far higher claims to distinction. He is not only a prelate and regent of famous memory, but in connection with the publication of the Complutensian Polyglott, his claims are great for remembrance with honour both from

Protestants and Roman Catholics. The removal of his monument from San Ildefonso was a work of some nicety: some portions of the marble were broken, but the injury is not very considerable. The railing of metal work around it, executed by the Spanish artist Vergeras, might well be compared with the labours of the Vischers of Nuremberg. The whole was designed for the chapel in which it was placed, in the Collegio Mayor; but probably it is now seen to still better advantage in the larger edifice. It is worthy of notice, that there was at first a dispute whether he should be buried in this church or at San Ildefonso. A Protestant need not be at the pains to point out wherein he differs from Ximenes, and where he believes him to have erred; it is pleasanter by far to remember in standing by his tomb his services, in giving forth the first edition of the original Scriptures of the New Testament which appeared in print. A far more definite idea of Cardinal Ximenes may be gained from Prescott's *Ferdinand and Isabella*, than could be from Von Hefele. Alcalá has other claims to be remembered besides those relating to Ximenes, and to those educated at the seat of learning which he founded: it was the birth-place of Cervantes, of Catherine of Aragon, and of Ferdinand, the brother of Charles V., who succeeded him in the empire.

Before visiting Alcalá, I had examined with some care the MSS. of Cardinal Ximenes now at Madrid. I may send some notice of these to "N. & Q." at a future time. I wish, however, now to point out that there is amongst them the commencement of a Polyglott Bible *on vellum, in manuscript*; and I was informed that it was originally the intention of the Cardinal to present this to the heir of the Spanish monarchy (afterwards Charles V.), in celebration of whose birth he made his biblico-literary preparations; but that, after the elder Brocar, the printer, had been induced to remove from Paris to Alcalá, the plan of a MS. Polyglott was changed for that of a printed edition.

S. P. TREGELLES.

Plymouth.

THE TRADE IN SPURIOUS TITLES AND DECORATIONS.

Your correspondent SCRUTATOR quotes some amusing extracts relative to the gang of swindlers who were tried by the Tribunal of Correctional Police in Paris for selling pretended orders of knighthood (3rd S. iii. 254). Amongst the spurious patents which were found by the Police, SCRUTATOR enumerates some of the "Golden Spur" or "Gilded Militia." For many years there existed at Rome an order called that of the "Golden Spur," which I believe conferred also the title of "Count of the Lateran," Formerly

this Order was much esteemed, but latterly it was considered, as I have been informed, a greater distinction to be without it than to have it. In Italian, *Gran Stivale*, or *Stivalone*, which means a jack boot, such as the Horse Guards wear, has also the signification of "a fool," or "an ass," used, of course, jocosely; hence the saying that when a man received the "Golden Spur," or *Speron d'Oro*, it was a sure proof of his being a *Gran Stivale*, and therefore a suitable decoration for him! In 1841, Pope Gregory XVI. entirely suppressed the Order of the *Speron d'Oro*, or Golden Spur, and founded that of St. Sylvester, which has quite a different Cross, bearing St. Sylvester on a medallion in the centre. The right of conferring this Order was reserved by the founder to himself and his successors. I believe the Sforza family claimed, in some way or other, the right of conferring the "Golden Spur," but how they obtained this right, and whether they ever exercised it, I know not. I observe in the *Synoptical Sketch* that two members of the "English Langue," who are amongst the "Great Officers," are styled "Knights of the Golden Spur, and Counts of the Lateran;" and I also find on the list of "Great Crosses," the name of a "Duke Louis de Riaro Sforza," who is further described as being "Bailli Mandatory in Italy." Did the Duke claim the right which his family is said to have possessed, and dub these two members "Knights of the Golden Spur"? And what has an Italian to do with the "Langue of England"? And what are the duties of a "Bailli Mandatory"? I cannot find mention of any such official either in the Statutes or any other authentic work on the Order. I presume, therefore, that it is an "institution" peculiar to the "English Langue."

In the Roll of the Members of the "English Langue," I also find that of an individual who, as I am informed, inserted in one or more of the London papers in November, 1857, the following advertisement:—

"A person who has held a high appointment under one of the European royal families, and who possesses considerable influence at several foreign Courts, is willing to use that influence with a view to obtain the title of MARQUIS, COUNT, or BARON, for a Catholic gentleman. The title would be of great service to a family desiring high position, or about to visit Rome or the Continent. Address, P. B. R., &c. &c."

But I never heard whether the advertisement proved remunerative. The name of the advertiser is well known in official quarters.

HISTORICUS.

PRECEPTORY OF THE ORDER OF ST. JOHN OF JERUSALEM, AT TORPHICHEN, SCOTLAND.

From the *Topographical and Historical Gazetteer of Scotland*, Fullarton & Co., Edinburgh,

1845, I extract the following account of the Scottish establishment of this Order, being especially desirous to test the accuracy of the List of Preceptors, some of whose names have a strangely un-Scottish look : —

"The Knights were introduced to this establishment by David I., and had many possessions conferred on them by him and his successors; afterwards, when the Knights-Templars were unfrocked and put under ban, they inherited the extensive property of that great rival Order. In 1291 and 1296, *Alexander de Wells, Prior Hospitalis Sancti Johannis Jerusalemitani in Scotia*, swore fealty to Edward I.; and in 1298, he was slain in the battle of Falkirk. From Precepts which Edward issued to the Sheriffs to restore the property of the Knights, the Preceptory or the Order seem, even at that early period, to have had estates in almost every shire except Argyle, Bute, and Orkney.

"*Radolph de Lindsay* was Preceptor under Robert I.

"*Sir Henry Livingstone* was Preceptor under James II., and died in 1463.

"*Sir Henry Knolls* (*sic in orig.* but *qu.*?) the next Preceptor, governed the Order in Scotland during half a century, and was commonly called *Lord St. John*. He was Treasurer to Jas. III. from 1468 to 1470; he joined the party who hunted down that monarch to his unhappy end; he was appointed in 1489-90 to collect the Royal Revenues in Linlithgowshire, and after being much employed by Jas. IV., he fell fighting by his side on the field of Flodden.

"*Sir George Dundas*, his successor in the Preceptorship, was the schoolfellow of *Hector Boece*, and is praised for his learning.

"*Sir Walter Lindsay*, the next Preceptor, was a Knight of no small fame, and rose to be *Justice General of Scotland*.

"*Sir Jas. Sandilands*, the last on the list, joined the Reformers in 1560; and on his paying down 10,000 crowns, and engaging to pay an annual rent of 500 merks, he received the remaining estates of the Order as a *Temporal Barony*, and was raised to the Peerage under the title of *Lord Torphichen* (or more fully, *Lord of St. John of Torphichen*); and his descendants, whose family seat is Calder House, Mid-Lothian, continue to enjoy the title."

Thus far the *Gazetteer*. I wish to learn how much its account can be relied on, and from what sources its deficiencies can be supplied. *Sir Henry Knolls* appears to me a very suspicious *Scotchman*, unless perchance "Knox" were the name intended to be indicated.

Were the *English* and *Scottish* Branches of the Sovereign Order independent of each other, or did the two united form the "English Langue?"

I should like to know whether a complete and accurate List of the Preceptors of Torphichen has been drawn up, and where it is accessible. May there not exist also Lists of the Knights admitted into the Scottish Branch, at various periods during its existence? "Black Colin of Rhodes," an ancestor of the Clan Campbell, will readily occur to memory, as showing the interest such a list might possess in family history. I hope some of your correspondents will enlighten me on these subjects; and I shall be very glad of

any corrections or amplifications of the List of the Preceptors of Torphichen.

C. H. E. CARMICHAEL.

Castle-Douglas, Kirkcudbright, N.B.

Minor Notes.

MISTRANSLATION.—On taking up a work entitled *Historical and Classical Tour through France, Switzerland, and Italy*, London, 1826, Anon., I was struck with a singular instance of mistranslation which occurs in vol. ii. p. 273. The author, describing the church of Loretto which contains the Santissima Casa, or Holy House, in which tradition says that Christ was born, has the following sentence: "On the façade of the Church, which owes its grandeur mainly to the labours of Sixtus V., we read this inscription:

'Deiparæ domus, in quâ Verbum Caro factum est.'

And at the bottom of the page he appends this translation of the line: "The House of the Virgin, equal with God, in which the word was made Flesh." Here the author has taken *Deiparæ* as though it were a compound of *Deus* and *par, pario*, "to make equal," "be equal," instead of being, as it is, one of the well-known equivalents of the Latin Church for the *θεοτόκος* of the Greeks, the denial of which term, in its Catholic sense, to the B. V. M. was part of the heresy of Nestorius, condemned by the Council of Ephesus.

W. BOWEN ROWLANDS.

ATTACK ON CHARLESTOWN BY SIR PETER PARKER AND GENERAL CLINTON, 1776.—The attack by the Federals on Charlestown has reminded me of a prior one, during the first American war. The principal incidents of this are sketched by a contemporary bard, who, it is to be hoped, was not an Englishman:—

"Yankees (tho' cowards) ply their guns,
And not a man the combat shuns
For Parker's smoke and racket;
At length the bold Sir Peter droops,
Since vain his wish to float the troops
With bladders and cork jacket.

"Tis Lee who points the vengeful fire,
Britannia's scattered ships retire,
Your boasting hero flinches;
See, in despair, he drops his sword,
For who could pass th' insidious ford,
That swelled to feet from inches?"

N. F. H. for Wit, vol. ii. p. 141.

In the *Annual Register* for 1776, p. 160, is a full account of the affair, which would be spoiled by abridgment. The following are extracts:—

"It is said that the quarter deck of the Bristol was, at one time, cleared of every person but the Commodore, who stood alone, a spectacle of intrepidity and firmness which have seldom been equalled, never exceeded. The others on that deck were either killed or carried down to have their wounds dressed. Nor did Captain Scott of the Experiment miss his share of the dangers or glory,

who, besides the loss of an arm, received so many other wounds that his life was at first despaired of."

"Sir Peter Parker, after every effort of which a brave man is capable, finding that all hope of success was at an end, between 9 and 10 in the evening, withdrew his shattered vessels from the scene of action, after an engagement which had been supported, with uncommon courage and vigour, for above ten hours," &c.

The immediate object of attack was Sullivan's Island, six miles below Charlestown. The failure, according to *The Gazette*, was owing to the unexpected depth of the water, which prevented the land forces from co-operating; but why was not this depth of water properly ascertained beforehand? The military had been landed on Long Island nineteen days previously, and had nothing else to do.

"There might be reasons," says the *Annual Register*, "for concealing the true state of the affair." I believe there was a controversy at the time, but the mystery was never explained. W. D.

"SHANDY" HALL IN PERIL.—Yesterday, when visiting one of our few authentic rural shrines of literature, Coxwold, Yorkshire, near which stands "Shandy" Hall, where Lawrence Sterne wrote the books that *have* moved, and *will* move, men to mirth and tears, I was startled to find a country mason and his men at work upon the building, and, on making inquiry, I learned that they were engaged in dividing the Hall into three tenements for the accommodation of a village carrier and two day labourers and their families. I was told this could easily be done by knocking a couple of the old lead-paned windows into outer door-ways, blocking up a few inner passages, and otherwise "improving" the whole place. The old "Shandy" garden, with its venerable yews and other coeval trees, under which Uncle Toby and Corporal Trim fought their sieges over again, is staked out into three cabbage-garths for the incoming tenants; so that, unless the ruthless hand of spoliation be at once arrested, one of the quaintest and most interesting hatching-nests of English literature will go "express" by the *facilis descensus* line to perdition. I make a "Note" of this, in order that you may put the "Query"—Is Sir George Wombwell, the proprietor of Princely Newburgh Park, and of "Shandy" Hall, aware of this desecration? I trow not.

G. H. OF S.

April 16, 1863.

RING FINGERS.—The following is from a *Polyglot Dictionary* published, anno 1625, by John Minshew:—

"RING FINGER. Vetus versiculus singulis digitis Anulum tribuens, Miles, Mercator, Stultus, Maritus, Amator. Pollici, adscriptor Militi, seu Doctori; Mercatorum, a pollice secundum; Stultorum, tertium; Nuptorum vel Studiosorum, quartinum; Amatorum, ultimum."

UYUTE.

Capetown, S.A.

GOG AND MAGOG OF GUILDHALL.—The origin of these gigantic figures being unknown, I will suggest one that I conceive may appear very plausible. In A.D. 566, there was a mayor of the palace of Austrasia, a part of France east of the Seine, as the name imports, called Godeghisel—more commonly contracted into Gog—who was employed to negotiate a marriage for his master Sighebert with Brunechilda, a daughter of Athanagild, King of the Visigoths in Spain. I conceive further, that this historical fact being forgotten, and the Biblical names of Gog and Magog being familiarly known, the Frankish mayor of the Austrasian palace was superseded by a representation not of persons, but of words employed in the Hebrew and Arabic to designate a barbarous and unknown people. (*Thierry's Merovingian Times*, p. 21; *Assemani Bibl. Orient.* III. ii. 16, 17, 20; *Klaproth's Asiat. Mag.* i. 138; *D'Herbelot's Orient. Bibliothèque*, art. "Jagiouge and Magiougne.") T. J. BUCKTON.

RYAN'S "HISTORY OF THE EFFECTS OF RELIGION ON MANKIND."—The following particulars of a work (of which the first edition was published in London in 1788, the second in Dublin in 1802, and the third in Edinburgh in 1806) are copied from a printed slip, which I may safely describe as being "very scarce," and will, I think, prove interesting in more ways than one:—

"Vestry Room of St. Luke [Dublin], November 1st, 1802.

"The Visitors of the Sick Poor, and other Parishioners of St. Luke, having examined the Subscription List of the Rev. Dr. Ryan, their Parish Minister, and the various expenses which attended the publication of the 2nd Edition of his *History of the Effects of Religion on Mankind*, find that the clear profits to the Poor, were all the Subscriptions paid, would amount to 209l. 11s. 0d.

"That the Dr. without waiting for those payments, this day deposited two Government Debentures in the Bank of Ireland, where they are to remain, producing for the Sick Poor 10l. a year.

"That this day the price of the Debentures (including Interest and Commission) is 197l. 4s. 2d.

"That the Dr. paid every expense whatever; while certain Subscribers still owe 83l. 19s. 8½d.; to the Treasurer, 12l. 6s. 10d., and to the Dr. 71l. 12s. 10½d. which the Dr. advanced, and are still due to him.

"The Dr. requests those Subscribers to send him their Subscription to 25, William-street, and he authorizes Mr. Ridley, the Treasurer, to call on such as shall not do so.

"Signed by Order,

"RICHARD POTTER, Vestry Clerk."

Whether Dr. Ryan met with the return he so well deserved for his liberality, I am unable to say. AHBHA.

LOUIS XVIII. AT OXFORD.—

"Our Bishop Cleaver was the man appointed to show Oxford to Louis XVIII. of France. He commends the King's scholarship and good breeding extremely; but how odd it was, that when they opened a Virgil in the Bodleian, the first line presenting itself should be *Quæ regio in terris nostri non plena laboris*? 'Ah! monseigneur,'

cried Louis Dixhuit, 'fermons vite, j'ai eu assez de ça.' 'Why, my Lord,' said I, 'were you seeking the Sortes Virgilianæ on purpose?' 'No,' replied he, 'nor ever thought of it.'—Mrs. Piozzi to Dr. Whalley, 1813, *Memoirs*, &c. of Dr. Whalley, ii. 367.

E. H. A.

Queries.

ÆNEAS SYLVIVS'S DESCRIPTION OF COAL.—Æneas Sylvius, in his work, *De Europâ*, describing Scotland, where he had resided some time as ambassador to James I., states: "Genus lapidis, sive sulphureâ, sive aliâ pinqui materiâ præditum, pro ligno, quo regio nuda est, comburitur."

Coal is supposed to have been discovered more than a century before the date of Pius II.'s strange description of it.

Is it mentioned by any author earlier than Æneas Sylvius as an article of fuel? *

THOMAS E. WINNINGTON.

CARTERS' LANGUAGE.—I subjoin the most common expressions employed by carters in the midland counties when driving their teams, and shall be glad of any suggestions upon their probable derivation, and likewise of any equivalent expressions employed elsewhere, more especially in the districts of Cornwall, Wales, and Scotland. To the best of my ability, I spell them as pronounced: "Come eggin," come hither; "Gee eggin," or "Heet off," go from me; "Gee upp," go on; "Who, Whoa, or Wheygh," stop, or stand still. In connection with this last, I would remark that the celebrated combat or duel, which took place in Smithfield in the year 1467, between the Bastard of Burgundy and Lord Scales, was arrested at the third encounter by the King (Edward IV.) throwing down his staff and calling out "Who!"

M. D.

CHELSEA CHINA.—I have lately seen a pair of porcelain vases—white and gold, with medallions suspended by a coloured ribbon—at the country mansion of a very ancient family of Bucks. These vases have the Chelsea anchor in gold, with a crown also in gold above it. What mark is this? I should say that the vases are [excellent in taste, as well as beautiful in execution.

H. C. C.

CREDENCE TABLE.—Where is the proper and authorised place in the church for the credence table? I observe that at St. Andrew's church, Wells Street, it has lately been removed from the north to the south side; but I know that in a recent restoration of a church in the West Riding, under the superintendence of Mr. Scott, he was applied to for information as to the situation in which the credence should be placed, and that he

directed it to be set up on the north side of the chancel, and he is generally so accurate in all ecclesiastical matters of architectural detail, that I think he must be right. W. Temple.

DANISH AND NORWEGIAN LANGUAGES.—I have the New Testament of the Bible Society entitled "*Det nye Testamente paa Norsk*" (1851), and I request to be informed if this should not be *Dansk* instead of *Norsk*; that is, should it be called a Norwegian Testament or a Danish one?

TRAGOPOLIS.

"DIALOGUE IN THE SHADES," ETC.—Who is author of "Dialogue in the Shades," and "Rare Doings at Roxburghe Hall" at the end of *The Repertorium Bibliographicum*, 1819? R. I.

THE FIFTEEN ACRES, PHENIX PARK, DUBLIN. In that famous park above named, there is a broad, flat, and beautiful piece of green sward (not far from the front of the vice-regal residence) called the fifteen acres, where military reviews, sham battles, duels, and horse-races were whilom practised. Having failed to ascertain why this piece of land is so called—which in extent I should say is nearer to 100 or 150 than fifteen acres,—I now appeal to some Dublin correspondent, or any other who can give the "why and wherefore" for this anomaly; for it is a well-known fact that the Irish propensity is rather given to extend than curtail dimensions, particularly regarding land.

S. REDMOND.

Liverpool.

"GOING TO."—The following is from an article in the March Number of *Good Words*, by the Dean of Canterbury:—

"If a man chooses, as west countrymen mostly do, to say, 'Where are you going to?' he does not violate propriety, though he does violate custom. But let us go further still. Going has not only a *local*, it has also a *mental* meaning; being equivalent to *intending* in the mind. And this usage rests on exactly the same basis as the other. The *to* of the infinitive mood is precisely the same preposition as the *to* of motion towards a place. 'Were you going to do it?' simply means, 'Were you in your mental intention approaching the doing of it?' And the proper conversational answer to such a question is, 'I was going to,' or, 'I was not going to,' as the case may be: not 'I was going,' or 'I was not going,' inasmuch as the verb *to go* does not express any mental intention."

In my young days I was taught that it was improper to conclude a sentence with a preposition, and I was told not to.

As the learned Dean justifies this form of speech, perhaps some of your correspondents could confirm his views. If so, I have no doubt they would be glad to. If they can justify this construction of a sentence, I think they ought to.

I hope I do not impose too much trouble in asking for an insertion of this Query, as I do not

* On the early use of coal in Britain, see "N. & Q." 1st S. v. 513, 568; 2nd S. vii. 24, 303; viii. 53, 95, 119. —Ed.]

intend to. And having said so much, perhaps you wish me to conclude. So I am going to.

CLARRY.

LANDS OF DUNNIVEGAN, INVERNESSHIRE.—Where are they? Patrick Smith, of Braco, is shown therein in 1688. Σ. O.

LOPE DE VEGA: CAMOENS.—Having had occasion to test the accuracy of a great many dates of late, the following discrepancies amongst others have come under my notice, upon which I shall be glad to have any additional light thrown in the pages of "N. & Q.:"—

1. Sismondi, in his *Literature of the South of Europe*, vol. ii. p. 301, ed. Bohn, says that Lope was born on Nov. 25, 1562. In the last edition of Haydn's *Dict. of Dates*, it is given as 1568, under "Eminent Spanish Authors," at the end of art. "Spain." If this latter date is correct, De Vega could have been only twenty years old when he sailed in the Spanish Armada, 1588. At which age he could scarcely have completed his studies, been secretary to the Duke of Alva, spent several years in exile, and lost his wife; all of which Sismondi seems to state he did before joining in the crusade against England.

2. In Haydn, under art. "Portugal," the date of the birth of Camoens, is given as "about 1520." In the Index to the same work it seems to be fixed at 1524. Sismondi, *Lit. Eur.* ii. p. 476, ed. Bohn, while confessing that it has "never been ascertained," gives the preference to the year 1525. In other works it is variously stated, e. g. *Encyc. Londin.* gives it 1527.

W. BOWEN ROWLANDS.

MICHAEL MAITTAIRE.—I desire some further information respecting Michael Maittaire than what may be gathered from the entry of his publications in Watt's *Bibliotheca*, where it is merely stated that this eminent classical editor and bibliographer was born of a foreign family in 1668, and died in 1747.* Unfortunately, his *Historia Stephanorum*, and also his *Historia Typographorum*, which I presume throw light upon his professional career, are both exceedingly rare; nor do I suppose his *Annals of Typography*, a Latin work in five vols. 4to, can now be considered less so, though pronounced "indispensable in every bibliographical library." No doubt his 12mo editions of the *Classics*, printed by Tonson and Watts, may be considered valuable both for their accuracy and for their useful indices to the best passages of each author—in fact, with their excerpts of various readings from the Elzevirs, they are equal to cheap variorum editions. But what I wish to know is, how Maittaire came by his fourteen years' monopoly, which, as I find by Queen Anne's Licence,

[* See Nichols's *Literary Anecdotes*, and Chalmers's *Biographical Dictionary*.—Ed.]

signed by the Earl of Dartmouth, and prefixed to these tiny Classics, was granted him April 4, 1713, not only for the sole printing and publishing, but "strictly forbidding all our subjects within our kingdoms and dominions to reprint the same, either in the like or in any other volume or volumes whatsoever, or to import, buy, vend, utter, or distribute any copies thereof reprinted beyond the seas during the said term of fourteen years." What effect was given to this monopoly? Were no other editions of these Classics, including Cæsar, Catullus, &c., Curtius, Florus, Homer, Horace, Justin, Juvenal, Livy, Lucan, Lucretius, Martial, Corn. Nepos, Ovid, Paterculus, Phædrus, Plautus, Pliny, Sallust, Sophocles, Terence, Virgil, and the Greek Testament permitted in this country till 1727 (in which last year the Sophocles was printed)? Much as these little gem-like Classics must have done for the advancement of classical learning, I cannot believe this.

SHOLTO MACDUFF.

GEORGE NEVIL'S "CHRONICLE."—In vol. ii. p. 360, of *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ*, Oxoniæ, MDCXCVII, occurs a list entitled "Auctarium Librorum vii Manuscriptorum quos transmisit D. Abrahamus Pryme, Lincolnensis," the second of which is thus described:—

"A large Chronicle writt by Mr. George Nevil about the year 1577, in six vols. fol. from Brute's Days unto the aforesaid year."

The author of this chronicle was, I believe, George Nevil of Faldingworth, co. Lincoln, who died in 1579. He doubtless compiled the early part of his work from still existing materials, but it is highly probable that much original information was recorded by him as to the events which immediately preceded his own days.

The Nevils of Faldingworth were among the oldest of the Lincolnshire families of gentle blood, and more than one of George Nevil's near relatives took an active part in the local politics of the stormy period which had then but just past away. I think it not improbable, therefore, that if this manuscript were found, we should recover a highly important historical document.

EDWARD PEACOCK, F.S.A.

HENRY NEWCOMBE'S "TRANSUBSTANTIATION DISCUSSED," 1705.—This is the title of a book of 254 pages, 4to, containing papers "pass'd between T. B., a Popish Priest, and Henry Newcome, Rector of Middleton," which is named as being probably that rector's work in p. xv. of the Introduction to the autobiography of his father (Henry Newcome of Manchester), printed for the Chetham Society, 1852. This conjecture is there avowedly given on the authority of an incomplete copy. My own perfect copy confirms it; and from it and from MSS. I may add, that the controversy arose from a discussion respecting edu-

cation of children of a Romanist by a Protestant wife in the principles of her family, with reference of those of Humphrey Trafford of Trafford, Esq., and his wife Anne, daughter of Sir Ralph Assheton of Middleton. "The debate" was first fixed to have taken place in the "Manchester Library" (obviously that in Chetham's Hospital); and it did take place in 1704, on Dec. 15, 16, 27, 28, between "T. B." and Henry Newcome, attended by two gentlemen on each side, Newcome "having previously, by letter, acquainted" his "diocesan with the challenge," and being nominated by Bishop Stratford as debater on Sir R. Assheton's side.

Can any correspondent give the real name of "T. B." for addition to the writer's copy of this rare book, once belonging to J. Clayton, Chaplain of Manchester Collegiate Church, and the local friend of the Pretender there in 1745?

LANCASTRIENSIS.

ISLAND OF PATMOS. — Anxious to pay a visit to this ever-sacred island, I venture to ask any readers of "N. & Q." who may know, to kindly inform me how, as inexpensively as possible, and at same time *within a month for the whole trip*, it might be reached and explored. Γ.

REFERENCES WANTED. —

(1.) "As that proud cardinal in Germany said, 'I confess these things that Luther finds fault with are naught [*i. e.* naughtily, wicked], but shall I yield to a base monk?' " [Who?]

(2.) "Therefore it was a worthy work of that reverend bishop that set out in a Treatise, all the deliverances that have been from Popish conspiracies from the beginning of Queen Elizabeth's time to this present." (1639.) [Who is the bishop?]

(3.) "As Cyprian saith, 'Non potest seculum,' &c., the world cannot hurt him who in the world hath God for his protector."

Γ.

THE ROYAL WEDDING. — Upon looking into the *Almanach de Gotha* for 1863, I find the 10th of March marked in the Reformed Calendar as the festival of Alexander. Turning to the "Calendar of Saints' Days," in Sir Harris Nicolas's *Chronology of History*, I find no such saint ascribed to that day. But I do find, "Alexander, Bishop of Alexandria, Feb. 26." Further, in the Russian Calendar, in the *Almanach de Gotha*, the 10th of March is dedicated to Porphyrius; and Sir Harris Nicolas gives the death of that bishop as being on Feb. 26, the same date as he fixes for the festival of Alexander above mentioned. Is the festival of Alexander, Bishop of Alexandria, the right one to be ascribed to the 10th March? It would agree with the alteration in the style. It is a curious coincidence, if nothing more, that the Princess of Wales should have been married on that day. GAMMA.

TRACY. — Sir Wm. Pole, in his *Description of Devon* (p. 216) speaks of a William Tracy who

married one of the heirs of William de Ivedon; and a small but beautiful estate, near Honiton, has ever since borne the name of *Tracy*. Can any of your readers inform me what Tracy this was? Sir Wm. Pole gives his arms thus: — "Tracy of Ivedon, *argent*, three saltires *sable*," differing thus from the coat of the Tracys, barons of Barnstaple.

P. H. J.

TUNBRIDGE SCHOOL. — Can any of your readers give me any information about Mr. Hatch, M.A., and Mr. Jenkyns, M.A., two successive masters of Tunbridge School, Kent, between the years 1578 and 1636? * What collegés they were at, and the dates of their residence there, would be very acceptable. R. S.

"WOOD LEIGHTON:" A NOVEL BY MARY HOWITT. In *Wood Leighton, or a Year in the Country*, a charming episode, which forms the framework of a very powerful story called *Denborough Park*, Mrs. Howitt relates a touching incident which probably had its foundation in fact, in the following words: —

"There is an extremely beautiful effigy of alabaster, singularly perfect from having been walled in, and only discovered of late years, of an abbess who, as the tradition says, travelled on foot, perhaps in penance, attended by a lay sister. Night came on as they were approaching Wood Leighton, and they lost their way, for many hours wandering about in a wood below the town — a marshy, desolate wood in those days — and had given themselves up for lost, when they heard the cheering sound of a curfew bell; their spirits revived, and the sound directed them which way to advance. They reached Wood Leighton, and the abbess, a feeble, delicate woman, took to her bed, and died on the third day, leaving a sum of money to be paid yearly to the ringer of the curfew bell; and to this day the curfew is tolled an unusual length of time. . . . This circumstance is authenticated by the town records, singular, but most interesting documents, preserved from the year 1252, when Wood Leighton was made a borough town. These incidents are thus recorded: —

"1417, November. The Abbess came—paid for doctor and attendants, seven shillings and fourpence.

"The abbess gave the rent of the Spicer's Field, which she had purchased, for nightly ringing of the curfew bell, by the space of one quarter of an hour, after the hour of eight at night.

"Paid to him that fetched the notary, threepence.

"Paid to the three women that laid out the body, sixpence.

"Paid for making the vault, and the costs of burial, five pounds ten shillings and threepence.

"Paid to the man who rode with the sister Maud to Derby, one shilling.

"1419. Paid to the mason and his men who put up the monument and stone figure, seventeen shillings and fourpence."

I should be glad to know the locality indicated as Wood Leighton, and whether the story of the

[* In the list of Masters printed in *A Concise Account of Tunbridge School*, 1826, 8vo, Mr. Hatch's name does not appear. The writer adds, that "his efforts to procure any information respecting Michael Jenkins, A.M. have proved altogether fruitless."—Ed.]

abbeſs and the preſervation of the town records be true? Mrs. Howitt gives further extracts from the town books, which have ſuch an air of *vraiſemblance*, that one cannot help thinking ſhe muſt have made her *excerpts* from exiſting documents.

JOHN PAVIN PHILLIPS.

Haverfordweſt.

Queries with Answers.

THOMAS POWELL, THE DRAMATIST. — This mythical kind of perſon has no place, as far as I can perceive, in any biographical or bibliographical work, although a good deal may be traced to his pen. A few days ago, the following privately-printed book fell into my hands: *Emma, or the Baculinia*, a comic-heroic Poem, in five Cantos, with other poetical Studies. By Thomas Powell, Eſq. No imprint or date; Roworth, Printer, at the end. There is a good deal of eccentricity about this work; but I bring it to notice for the proof it affords that he is the author wanted for the under-noted plays omitted in *Biographia Dramatica*:

1. *Edgar and Elfrida, with the Defeat of Hoel, Prince of Wales*. By T. de Monmouth. This, like the laſt, has neither imprint nor date. In my copy, four leaves *Testimonia Variorum*, to the merit of the work, in the ſhape of letters from Horace Walpole, Rev. H. Michell, &c. &c., has been inſerted, and include commendations upon another of the author's dramas — *The Children in the Wood*; the latter apparently ſubmitted in MS. to his friendly critics, and I preſume, never printed.

2. *Camillus and Columba; or, the Sleeping Beauty*. A Drama. Scene, Sicilia. The Prologue and Epilogue ſigned T. P. 8vo, Lond. Roworth, 1806.

In his *Emma*, Mr. Powell has an ode "To my Pen," in which he diſtinctly claims the above, and the following dramas, not, I believe, in print: *The Gipsies; Selim; Circe, the Enchantress, and Courcy, Earl of Ulſter*, the Prologues and Epilogues to ſeveral of which are here printed. I may further ſtate that my ſubject under the aforeſaid *nom de plume* of Taliessen de Monmouth, published in a thin quarto, 1794, *Beauty, an Ode*, with a highly complimentary dedication to the Ducheſs of R. A man who, according to Walpole, has produced a *very extraordinary imitation of Shakespeare, diſcovering much genius*, muſt have been known to his contemporaries, and I would aſk if any particulars regarding him exiſt in print.

Since writing this, curioſity prompted me to look at the *Shepherd's Well*, a tragedy, alſo by a Thomas Powell, printed 1844. In this I was ſurprised to find "A Recollection of an Octo-

genarian" in a ſhort poem. Is it poſſible that the T. P. who published a ſeries of dramas about the latter period is identical with T. de Monmouth, who declined the offer of a friend to ſhow his *Edgar* to Garrick? J. O.

[The author of *Edgar and Elfrida*, and that of *The Shepherd's Well*, 1844, are different individuals. Thomas Powell, alias Taliessen de Monmouth, the author of the former, died at Cheſtnuts, Tottenham, on November 6, 1820. In the Britiſh Muſeum is a volume, apparently containing a collection of his pieces, with two title-pages, one entitled *Poems*, Vol. I. Printed by C. Roworth, 1805: the other engraved title has *Works* of Thomas Powell, Eſq. with a vignette of his houſe, The Cheſtnuts. This volume contains *Emma, or the Baculinia*, with other ſmaller poems. His ſon, the Rev. David Thomas Powell, B.C.L. was celebrated for his heraldic and genealogical reſearches. He died on June 9, 1840. (See *Gent. Mag.* Oct. 1848, p. 438.) His antiquarian and topographical MSS. were ſold at Puttick's on Feb. 17, 1859, with a few printed Tracts and ſome MSS. by his father.]

SIR W. ARNOTT. — Sir William Arnott, Bart., married Mary, ſiſter of Treadway Naſh, the hiſtorian of Worceſterſhire, which lady was born in 1716. He held landed eſtates within the chapelry of Orleton, in this neighbourhood, and probably elſewhere in the county of Worcester. I do not find the name in Burke's *Extinct* or exiſting *Baronetage*, and ſhould deſire to learn any information about this perſon your correſpondents might ſupply. THOMAS E. WINNINGTON.

Stanford Court, Worceſter.

[Naſh, in his Supplement to the *History of Worcesterſhire*, p. 62, thus notices his brother-in-law: "In the chancel of Powick Church are interred the bodies of Sir William Arnott, a Nova Scotia baronet, of the ancient family of Arnott, in Fifeshire, North Britain, who died at Powick, July 19, 1782; and of Dame Mary Arnott, daughter of Richard Naſh, Eſq. He was a man of eminent piety and virtue, and moſt ſtrictly attentive to his duty as a man and a ſoldier. He was Lieutenant-Colonel of the Queen's or ſecond regiment of dragoon guards, in which regiment he ſerved for upwards of ſixty years. She was of equal piety and integrity, a dutiful and affectionate wife, charitable, and univerſally beloved and reſpected." Lady Arnott died March 6, 1783.]

ROBERT BURNS. — Who was the author of ſome verſes, thirteen in number, of which the firſt runs thus: —

"Fair fa' you, Robie, canty callan,
Wha rhy'm'st amaiſt as weel as Allan,
And pleaſes Highland lads and Lawland
Wi' your auld gab;
May never wae come near your dwellin,
Nor ſkaith nor ſcab."

An entire copy of the verſes was communicated to the editor of the *Sheffield Iris* in Auguſt, 1809, and the contributor ſtates that they were written at the time when *Burns's Poems* were firſt published. "They are the production," he ſays, "of a native of Scotland, a man of very conſiderable literary attainments, with whom I had the pleaſure of an intimate acquaintance." The communication

is signed "E. R.," and I have good reason to believe that it was written by Ebenezer Rhodes, author of the *Peak Scenery*. From the similarity in style, diction, and metre, I am inclined to attribute the verses to the author of the song of "Tullochgorum," the original of whose poetical epistle to Burns is in my possession. T. H. CROMEK.

[Can this be the poetical piece entitled "Familiar Epistle to Robie Burns, the Ploughman Poet, in his own style," of which several stanzas are quoted in the Biographical Sketch prefixed to the *Songs and Poems* by the Rev. John Skinner, author of "Tullochgorum," p. xxvi., as well as by Robert Chambers in *The Life and Works of Robert Burns*, ed. 1856, i. 137?]

ST. PAUL.—Was St. Paul a married man? Will some of your readers oblige me by answering the above. F. C.

[The question is an open one. In asking "Have we not power to lead about a sister, a wife" (1 Cor. ix. 5), the Apostle has been generally supposed to imply that he was single. But the passage has been differently translated; and even if we take it as it stands, it may merely signify that he abstained from exercising the power, or right, to lead about with him a wife *in his travels*, not that he was wifeless.

With regard to the period of the Apostle's life which preceded his conversion, Conybeare remarks, "One of the necessary qualifications of members of the Sanhedrin was, that they should be fathers of children, because such were supposed more likely to lean towards mercy. . . . If this was the rule when Stephen was tried, and if Saul was one of the judges, he must have been married at the time." (*Life of St. Paul*, 2nd edit. i. 87, note.) This, however, is very loose reasoning; and that Paul was ever a member of the Sanhedrin remains to be proved. On the whole, the judgment of the learned apparently leans to the conclusion, that St. Paul was an unmarried man. This view is confirmed by 1 Cor. vii. 8.]

SIR CHARLES WILLS.—In the Thirty-second volume of *The Political State of Great Britain*, September 1726, p. 300, it is stated—

"About this time it was declared that a patent was preparing for creating Sir Charles Wills, Knight of the Bath, a Peer of Great Britain, by the stile and title of Baron Wills of Preston, in the county Palatine of Lancaster."

Was this patent issued? I cannot find such a title in Courthope's *Historic Peerage*. COLE D.

[It is evident this patent was never issued, for on the announcement of his death, which occurred on Dec. 25, 1741, he is simply noticed as "Sir Charles Wills, Knight of the Bath, Lieut.-Gen. of the Ordnance, Col. of the first regiment of Foot Guards, Field Marshal and General of Foot, and one of the representatives of Totnes."—*Gent. Mag.* xi. 666.]

CÆSAR'S "COMMENTARIES."—By what writer is it stated, or supposed, that Cæsar's *Commentaries* were not written by Cæsar, but by a nephew of Trogus Pompeius (whom Justin epitomised) under Cæsar's superintendence, and that this accounts for the use of the third person, instead of the first, throughout the *Commentaries*? LESLEY.

[Respecting the authorship of the *Commentaries*, which most learned men agree in attributing to Julius Cæsar,

reference may be made to Smith's *Dictionary of Greek and Roman Biography*, under "Celsus, Julius;" also to the Preface of Valpy's *Cæsar*; and to the Preface prefixed by Lemaire to the *Commentarii de Vitâ J. Cæsaris*.]

SIR WILLIAM WILSON.—Who was Sir William Wilson, the designer of the colossal figure of Charles II. on the west front of Lichfield Cathedral? What other works of his exist, and where can I find any notice of him? K.

[Walpole (*Anecdotes of Painting*, ii. 626, ed. 1849) has the following brief notice of this architect: "Sir William Wilson of Leicester, knighted March 8, 1681, was an architect, and rebuilt the steeple of Warwick church, after it had been burned." Noble, however, in his *Continuation of Granger*, iii. 392, attributes, upon good authority, the building of the whole church to Francis Smith, a provincial architect.]

A HORSEKEEPER'S "LITTLE BILL."—In that very amusing reprint from *Household Words*, entitled *The Roving Englishman*, I find at p. 67 the following bill:—

	s.	d.
"Anos - - - - -	7	6
Atakynonymom - - - - -	0	6
Toathhofol - - - - -	8	0

Is it English? What does it mean? I solicit an interpretation. A GENERAL READER.

[We would submit the following explanation of the unbookish horsekeeper's little bill:—

	s.	d.
An 'oss - - - - -	7	6
A-taking on him home - - - - -	0	6
Total of whole - - - - -	8	0

Replies.

BISHOP KEN'S HYMNS.

(3rd S. iii. 26.)

Your correspondent G. W. N. asks two questions: By whom, and when, were Bishop Ken's Morning, Evening, and Midnight Hymns altered from the original text? To these, another question may be added: Why were they so altered? The short answers might be: The change was made—

1. By the publisher, Charles Brome; who claimed the sole copyright.

2. In 1712, the year after the Bishop's death.

3. In order to make the verses run more smoothly in the iambic metre, which was then popular.

We know for certain that there were ten editions of Ken's *Manual of Prayers*, for the Winchester Scholars, published in his life time, namely:—1674, small 8vo, the first edition, now in the British Museum, 1675, 1677, 1681, 1687, and 1692, small 12mo; promised to the British Museum as soon as this question of the Hymns is settled.

The Hymns were not published in any of those first six, but were added in the next four editions, viz.:—1697, 1700, small 12mo; promised to the British Museum. 1705, small 12mo; in the possession of W. G. Napier, Esq., Alderley Edge, near Manchester. 1709, 12mo; once in the possession of Mr. Sedgwick, but cannot at present be found.

The Hymns of 1697, 1700, and 1705, are word for word alike; being the original version, which I believe was never afterwards altered by the Bishop's authority. It appears that he was justly tenacious of preserving them in the original text. For instance, in 1704, a book was published under the title of—

“A Conference between the Soul and Body: To which is added, Morning and Evening Hymns, by the Right Reverend Dr. Kenn, Bishop of Bath and Wells.”

Strange liberties were taken with the Hymns, many of the stanzas were altered, some wholly omitted, and others (not in the original) were added. This called forth an “Advertisement” from the Bishop, prefixed to the next edition of the *Manual*, dated 1705, stating that those Hymns, “said to be written by Bishop Ken, are very false and uncorrect, and he absolutely disowns them:” then follows the genuine text, exactly corresponding with the copies of 1697 and 1700. From this we learn that he made no alteration down to 1705; and no evidence yet appears to justify the notion that any subsequent change received his approval. On the contrary MR. SEDGWICK says, that to the best of his recollection, the copy of 1709 contained the original version. But the year after the Bishop's death, a new edition (1712) was published with the modern alterations. These were adapted to the popular taste of the day; but are not in harmony with his peculiar and characteristic style, as will be clear to any one familiarly acquainted with the four volumes of his other poems, published soon afterwards by his grandnephew, William Hawkins. Indeed, Hawkins speaks pointedly of the “ill treatment” which the Bishop met with in his life-time, by having his “genuine performances” changed for others that were “spurious.”

I agree with MR. LATHBURY—unless some edition is produced, printed before the Bishop's death, and containing the modern alterations—we must adhere to the original version; and I would earnestly plead, [that hymns so beautiful, so rich in devotional aspirations, and admitted into the services of the Church, should be preserved in their genuine freshness and vigour.

If the alterations had received the Bishop's sanction, doubtless the publisher of 1712 would have said so; because such a declaration would have given additional interest and value to the new version.

MR. SEDGWICK hopes to recover the copy of

1709, and that will decide the question. Meanwhile he has found a curious book, also dated 1709, entitled—

“A New Year's Gift [being a book of Prayers], to which is added, a Morning and Evening Hymn, by Thomas, late L. B. of Bath and Wells.”

But so far from these proving anything in favour of the altered text, they are evidence against it: for they are word for word the same as those contained in the *Conference between the Soul and Body*, which the Bishop has already “absolutely disowned.”

A LAYMAN.

SWIFT OR POPE.

(3rd S. 297).

F. C. H. comes much too hastily to his confident conclusion that Swift wrote the maxim quoted by a former correspondent from “Thoughts on Various Occasions” published in the *Miscellanies* of Swift and Pope in 1727. Let me remind F. C. H. that there were two series of maxims called “Thoughts,” &c. published in the *Miscellanies*—the one printed at the end of the first volume, and the other at the end of the second, and that the maxim referred to is from the second series, or to speak more exactly, from the second volume. Now Pope told Spence (edit. 1820, p. 158), “those [maxims] at the end of one volume are mine, and those at the end of the other, Dr. Swift's.” The only difficulty therefore is to find out the specific series to which Pope referred as his own, and I think the following evidence will be considered as conclusive, and conclusive against F. C. H.

In 1735, Faulkner, the Dublin bookseller, published the first collected edition of the *Works* of Swift, in four handsome volumes. It has been stated, on contemporary authority, that Swift revised and superintended that edition. Whether he did or not, there can be no reasonable doubt that, as he was the avowed friend and patron of Faulkner, and so continued for life, a word from him would have insured the insertion or rejection of any of the many anonymous works attributed to him; so far, therefore, as the contents are concerned, Faulkner's edition may be considered as of authority. In this edition appears the “Thoughts” reprinted from the *first* volume of the *Miscellanies*, but the “Thoughts” from the *second* volume were *not* therein republished. This surely is very strong evidence against the conclusion of F. C. H. Further, in 1741, Pope published the second volume of his *Works in Prose*, and amongst these are “Thoughts” from the *second* volume of the *Miscellanies*, but the “Thoughts” from the *first* volume are *not* included. Can there be stronger evidence? It is true that both series

have, since the death of the writers, been included in editions of Swift's *Works*; why, I know not, for neither Nichols nor Scott had any doubt about the authorship of the second series, as both prefix to the latter "By Mr. Pope."

It may be just worth noting, that the republications in 1735 and in 1741 were after the known custom of the several writers. The Swift "Thoughts" are a mere reprint; whereas, in the Pope series, there are many omissions and additions. It is not to be believed that Pope would have ventured on this had they been written by Swift.

Bowles noticed that many of the "Thoughts" in the Pope series are found *totidem verbis* in his *Letters*. This is quite true, and Pope, I suspect, found that out before Bowles, and therefore many of the omissions in the Quarto. It is curious that the very maxim to which your correspondents refer, and about which this discussion has arisen, is of the number; it appeared, substantially, in 1735, in a letter professedly addressed to Ed. Blount, and was, therefore, I suspect, omitted in 1741; and here, to prevent further confusion, let me observe, that as the series "by Mr. Pope" were printed among Swift's *Works* from Pope's quarto, the particular maxim does not appear in either Scott or Nichols's edition of Swift's *Works*, or any edition of Pope's *Works* published during his life.

S. O. P.

THE PLACE OF CROMWELL'S BURIAL.

(2nd S. xii. 145, 192, 279, 371; 3rd S. iii. 311.)

I quite agree with MR. MARKLAND that there has been "enough and more than enough written on this subject," if the matter written be of no more value and authority than a note to some edition of *Hudibras*, founded on the MS. Diary of some Spanish merchant. But really valuable and authentic information, on Cromwell's place of burial, must ever be welcome to all, who take the slightest interest in English history.

MR. MARKLAND speaks, strangely enough, of the Thames having been quoted as one of the "primary" places of Cromwell's burial; surely, if the "deepest part of the Thames," as Oldmixon says, had been selected for the purpose, there would have been no necessity for a secondary place of interment.

Nor do I consider, as MR. MARKLAND implies, that Red Lion Square was ever quoted as a "primary" place of Cromwell's burial, though it may have been the *secondary* one. It is in Prestwich's *Respublica*, that the *Secret*, as that writer terms it, is revealed, and it does not refer to the "primary" burial, but to the two days and nights of January 28 and 29, 1661, when the alleged bodies of Cromwell and Ireton, after having been

taken from Westminster, lay at the Red Lion Inn, Holborn. The persons employed in this disgusting business must have been of the lowest class, and consequently accessible to bribery; and, during these days and nights, the bodies may have been buried in the paddock, now Red Lion Square, and others substituted in their stead. That, I have good reason to know, was what Prestwich meant by the *Secret*.

This part of the question, like the rest, is involved in mystery. The parliamentary order included four bodies, but Pride's was not taken with the other three. The parliamentary order expressly decreed that the bodies were to be "hanged up in their coffins," but a newspaper of the day states "they were pulled out of their coffins." Why, it may be asked, were they taken to the Red Lion at all?

It is with deference, but perfect confidence, that I say MR. MARKLAND and T. B., instead of throwing any light on the mysterious subject, serve to complicate it, by asserting that Cromwell's body was carried with great pomp to Westminster Abbey, and that "the doubt applies to the second interment." On the contrary, it is well known by those who have inquired into the matter, that Cromwell's body was partly embalmed by Bates, and immediately afterwards buried — the question is — where? And that a waxen effigy represented the body, during the subsequent lying in state and public funeral; which effigy was, in June 1660, hung out of one of the windows of Whitehall — rather bad taste, in more ways than one, of the Royalists. It would be well, then, to ascertain the first place of interment, before we talk of a second; it being within the bounds of possibility, that the judicious selection of the first prevented a second from being required. This is the gist of the argument of those who hold that Cromwell was buried at Naseby, Huntingdon, or Northborough, and it cannot be begged or pooh-poohed. The first place of interment (I merely use the word first in contradistinction to second) is, in fact, the first step in the inquiry, and like the generality of first steps, the whole doubt and difficulty lie therein. Consequently, if MR. MARKLAND or T. B. will give *satisfactory* evidence that Cromwell was buried in Westminster Abbey, they will add a most valuable and important fact to English history, and another brilliant triumph to the columns of "N. & Q."

Some years ago, I took up the question of Cromwell's burial place, as an interesting historical study, and collected all the evidence, worthy of the name, relating to it. A *résumé* of this evidence — the first and only one, as far as I know, that has ever been made — written by me, more in a popular than an antiquarian form, was published in *Chambers's Journal* for February 23,

1856; and since then, though I am pretty cognisant of all that passes in the antiquarian world, I have not acquired any fresh evidence bearing on the subject. I would not have mentioned this, had not a rather long extract from my article in *Chambers's Journal* appeared with some additional matter in the *Stamford Mercury* in 1861, subscribed with the initials J. K. W., which soon afterwards, was requoted into "N. & Q." (2nd S. xii. 371) by K. P. D. E.; and I wish to say that I have not the honour of knowing either of the gentlemen represented by those initials.

WILLIAM PINKERTON.

Hounslow.

THE BATTLE OF CRESSY.

(3rd S. iii. 262.)

The translation of Froissart by Johnes thus renders the words: "During this time a heavy rain fell, accompanied by thunder, and a very terrible eclipse of the sun"—accepting this meaning of "esclistre" without any inquiry into its astronomical or etymological accuracy. The *Pictorial History* gives an eclipse; Hume, Smollett, and Sismondi are contented with a thunder-storm.

In the small but very clear work on the battle by M. Le Baron Seymour de Constant, who lived in the neighbourhood, the eclipse is not alluded to, nor the word "esclistre," the Baron's chief object being, from his perfect local knowledge, to determine the exact position of the contending armies.

He mentions the storm in these terms, only as bearing on the proper front of the Genoese archers:—

"Au lieu de grêle, je me range de l'opinion la plus vraisemblable, qu'une forte pluie qui détendit les cordes des arbalètes des Genoïs de l'armée française leur donna dans la figure. . . .

"Or il est bon d'observer que dans le mois d'Août—mois où se donna la bataille—il tombe quelquefois de la grêle d'orage en Picardie; mais bien plus fréquemment une pluie chassée par l'ouragan, si abondante que de nos jours elle contrarie encore souvent la moisson. Cette humide tempête, &c."

The best modern record of a visit to the field, that of Mr. Henry Lawes Long—accepts the eclipse in these words: "A more important phenomenon was an eclipse of the sun, which took place at the time; but even that prodigy passed away unheeded by the combatants." But as Mr. Long's aim was rather to describe his visit than to discuss his authorities, his quotation must not be taken as an admission. He would never have translated "esclistre" (éclair) by eclipse.

Mr. Long has given an excellent account of the historic part, and actual state of the field; of all the events which preceded and followed the battle; and of the marches and positions of the armies engaged.

In the map of M. Le Baron Seymour de Constant the valley between the contending hosts is called the "Vallée des Clercs," and named to me by my peasant guide as the Vallée des *Eclairs*. On asking him which was correct, "he did not know—he had heard both."

There is nothing on the spot to account for the name "des Clercs." Can that of "des Eclairs" be a fossil historic memory of that mighty mode of destruction which first made its terrors known there? If so, how strange that it should survive in that peaceful valley close to, almost side by side with, the flints and celts of the gravel of the Somme—the first and last memorials of the means we have employed to massacre each other.

I have been twice over the field,—the first time as long ago as 1817; and though I am not claiming on the strength of that date to be an eye-witness on the disputed questions of the cannon and the eclipse, I may be permitted to say, that having visited many of the great scenes of mortal strife, I know of none where the "mise en scène" remains more perfect. It is now the same as on the morning before Edward halted in front of Cressy Grange. No new villages have arisen; no old ones have disappeared; the face of the country is unchanged, almost unchangeable; even the railway has respected it: there is the Meve, the Marsh—the Cross of John of Bohemia—the valley between the two armies, where the fierce conflict joined—and the very mill where the king stood, and ordered the knight from the Earl of Northampton to return to those who sent him, and come no more to him for any adventure as long as his son was alive, "For I will," said he, "that this journey be his, with the honour thereof."

H. P. S.

Sheen Mount, E. Sheen.

A FAIRY'S BURIAL PLACE.

(3rd S. iii. 263.)

IS MR. JOHN PAVIN PHILLIPS sure that the discovery of coffins to which he alludes really took place? I have seen the circumstance noticed more than once before, but always thought the whole thing was the invention of some newspaper paragraph-maker. It is probable that the little coffins, if there ever were any, had been deposited in the rock for magical purposes. Foolish and wicked people yet exist who believe in and practise magical incantations almost identical with those of the Middle Ages. I cannot conceive any other motive but this to account for the formation of such *simulacra*.

During a fruitless search among my collection of newspaper cuttings for some paragraphs relating to this rumoured discovery, I found the following; it is, I believe, pure fiction:—

"ANCIENT BURYING GROUNDS. — A correspondent in the *Arcadian Recorder* gives the following curious account of the discovery of three burying grounds in the county of White, State of Tennessee, near the town of Sparta, where a very small people have been found deposited in tombs (coffins) of stone. The greatest length of the skeletons is nineteen inches. Some of the people appear to have lived to a great age—their teeth being worn smooth and short, while others are full and long. Many of the tombs (graves) have been opened and the skeletons examined. The graves are about two feet deep; the coffins are of stone, made by laying a flat stone at the bottom, one at each side or each end, and one over the corpse. The dead are all buried with their heads to the east and in order, laid on their backs and their hands on their breasts. In the bend of the left arm is found a cruse or mug, that would hold nearly a pint, made of ground stone, or shell of a grey colour; in which is found one, two, or three shells. One of these skeletons had about the neck ninety-four pearl beads. There are many of these burying grounds. Near one of them is the appearance of an ancient town. The bones found in these graves are strong and well set, and the whole frame appears to be well formed. These grave yards are in extent from half an acre to an acre and a half. In the same neighbourhood is a burying ground where the dead are buried in the same manner as above described, and where the skeletons are from *seven to nine feet long*." — *Bell's Weekly Messenger*, Dec. 29, 1828.

GRIME.

I also resided in Scotland at the time specified by MR. PHILLIPS, and well remember the circumstance he describes, which interested me greatly.

The generally received opinion at the time, I believe, was, that these beautifully made miniature coffins were the work of French emigrants, or possibly of a single emigrant; who had thus secretly buried in effigy the chiefs of their party, or their personal friends. Whether the sepulture was accompanied by prayers and vows, and secret rites, or whether the little coffins were simply deposited there *in memoriam*, is unknown. I believe their number exceeded *forty*. A few were rescued from the hands of the children, and deposited in a museum, where they no doubt still remain.

I am sorry I cannot give my information with more precision, but others may probably do so.

M. F.

Mount Prospect, Cork.

I have a distinct recollection of the finding of the pigmy coffins at the foot of Salisbury Crags, in Holyrood Park, about the time mentioned by your correspondent MR. PAVIN PHILLIPS, of Haverford West, and remember seeing several of them in the museum of the late Mr. Robert Frazer, jeweller of this city. His theory of their origin was, that in some Popish countries of the Continent it is, or was, a practice with some persons to make these *symbolical* interments in memory of friends dying at a distance, in whose *actual* funeral rites the depositors were consequently precluded from taking part. Mr. Frazer's farther conjecture was, that the depositors, not improbably, might be some of the French emigrants who ac-

companied and formed part of the household of Charles X., when, as Comte d'Artois, he resided in Holyrood Palace about 1795, or 1796. Some of your correspondents may be able to say whether any such practice prevails, or ever prevailed, in any country of the Continent; for myself, I know not.

Your correspondent says that the coffins were "all empty;" but my impression leads me rather to say that some, if not all of them, had small doll corpses inside.

D. M.

Edinburgh.

SHAKSPEARE MUSIC.

(3rd S. iii. 194.)

As time moves on I have found that, to several of those pieces of Shakspeare poetry which have been noted by me as set from three up to eight or nine times over, *other settings or adaptations exist*; and I now propose to note down all those additions which have become known to me since I wrote some of the earlier Papers upon Shakspeare Music. I will now take the pieces in alphabetic order, according to their titles: —

1. "Blow, blow thou winter wind."

Add to the previous list Dr. Arne's famous air, *harmonised* (the original key being retained) for four male voices by the well-known glee composer John Danby.

2. "Come, thou monarch of the vine."

Add a brief composition in three parts, soprano, tenor, and base, unaccompanied, by Dr. Cooke. Whether this has ever been printed I cannot tell. I was favoured with the sight of it by Mr. W. H. Husk, it being in a MS. volume belonging to the Sacred Harmonic Society.

3. "Hark! hark! the lark."

I had often thought it singular if the serenade in *Cymbeline* had never been set by any Englishman but Dr. Cooke, while there are certainly two settings by German composers, as I have already noted. I am now able to say, that by the kindness of MR. HUSK, I have seen a setting of this serenade, as a solo, by Theodore Aylward (about 1770?) This setting is in two movements; the first an *andante*, and the second, commencing at the words "with everything," a *spiritoso*. It was apparently composed for the theatre, being described as "Sung by Mrs. Vincent in *Cymbeline*."

4. "How sweet the moonlight sleeps," &c.

Add a pleasing setting, as duet for soprano and tenor, by Mr. T. Hutchinson (1807), in a book to which I have already twice referred.

5. "It was a lover and his lass."

Add a setting, as a part-song, by S. Reay, 1862.

6. "On a day (alack! the day"), &c.

Add a four-voiced composition, unaccompanied, which is to be found in a book of Canzonets, &c., by T. Lyon (about 1790?).

7. "Orpheus with his lute."

Add—1. An elaborate setting by Mr. J. Hatton for two sopranos. This was composed for Mr. C. Kean's revival of *Henry VIII.* 2. Dr. RIMBAULT tells me of a three-voiced setting of the words by Matthew Locke. 3. There is a setting of them, as a glee for five voices, by Mr. R. J. Stevens; and, lastly, there is a quite recent setting of the poem, by Miss Gabriel, as a solo.

8. "She never told her love."

Add a recent composition, in the serious glee form, for four male voices by E. Hime.

9. "Sigh no more ladies."

Add a duet, for soprano and contralto, composed by Mr. Balfe.

10. "Take, oh! take those lips away."

To the already long list which I have made out of settings to this poem, add—1. A solo (about 1770?) shown to me by Mr. HUSK. This has only the initials "W. N." to it. 2. A solo which I found on one side of a single leaf of some work unknown to me (there was a nursery song on the other side of the leaf). 3. A duet by Mr. W. Gardiner, which he tells us of in his *Music and Friends*, saying that he published it with only his initials "W. G." 4. In a book of glees by Sir John Stevenson, this poem will be found set as a glee for four voices. Thus, I have now registered twelve compositions to these words. I would also observe, that the setting which I formerly mentioned as having long since seen but could not recall the composer's name, I have now ascertained to be by Stafford Smith.

11. "Tell me where is fancy bred?"

A setting of this by Mr. J. Hatton I have indeed already noted; but only being aware of its existence from a catalogue, I could give no description of it. I have now seen the composition, and it may interest the ladies to be told that it was sung by Miss Poole, with a chorus of *female voices only*, in the *Merchant of Venice*. It is in two movements, the first an *andante con moto* up to the word "reply." "Let us all ring fancy's knell" commences the *allegro* movement. The chorus is written in three parts, soprano, mezzo-soprano, and contralto; and the whole together would, as I conceive, form a pleasing addition to the comparatively limited repertory of ladies' music.

12. "What shall he have that killed the deer?"

Add a setting as a glee for four male voices, by Mr. R. J. Stevens. (See vol. iv. of Warren's *Collection*.)

13. "Where the bee sucks."

Add the recent setting, as solo, by Mr. A. Sullivan in his successful *Tempest* music.

14. "Who is Sylvia?"

Add—1. A solo setting by Franz Schubert ("Was ist Sylvia?"), published in English and German. 2. As duet for soprano and base, by Mr. J. Dugan. 3. As glee for five voices, in a collection by Samuel Webbe, junior.

15. "Ye spotted snakes."

Add Mendelssohn's composition, in his *Midsummer Night's Dream* music. This has been treated by Mendelssohn as soprano solo, with chorus of sopranos and altos. After the chorus, the words "Hence! away," &c., are set as solo according to the scene in Shakspeare.

To the list sent some time since of Shaksperian poetry, which, as far as I knew, had been *set but once*, must be added "The cloud-capt towers," composed by Mr. R. J. Stevens as a glee for six voices.

The late royal marriage has caused the words, "Honour, riches, marriage blessing," to come before the public in a special manner; and consequently what musical information can be given respecting them will be the fittest close to this Paper. The words are in the *Tempest*, and constitute the opening of the dialogue between Juno and Ceres in the Masque. The earliest setting of the words which I have yet found is in a volume in the British Museum (date, perhaps about 1740?). They are set as a solo, entitled *The Friendly Wish, from Shakspeare*.

I transcribe the title-page of the volume as being somewhat curious:—

"XII English and Italian Songs, for a German Flute and Thorough Bass. Composed, and most humbly inscribed to his Grace, the Duke of Marlborough, &c. By his Grace's most devoted and most obliged Servant, Elisabeth de Gamberini. Opera III. Printed for the Authoress. Sold at her house in Albemarle St. 5s."

In this volume there is a variation in the fifth line of the song, which one hardly knows whether to consider simply as a blunder, or as a *new* reading, "*foison* plenty," being transmuted into "*joysom* plenty."

There are at least three compositions in the duet form to the words now in question. One of these is in Mr. W. Linley's Shakspeare work: it is set by Mr. Linley himself, and is for two sopranos. A second (1859), entitled *Homage to Shakspeare*, is the composition of H. van der Abeelen. It is in the very useful form of a duet for low mezzo-soprano (only occasionally touching the upper F sharp) and contralto. And, lastly, we now have Mr. A. Sullivan's setting for soprano and contralto, being part of that *Tempest* music for which he has obtained so much commendation.

ALFRED ROFFE.

DENNIS FAMILY (3rd S. iii. 267.)—“Robert Dennis (living at Limehouse in 1732) . . . was descended from the Gloucestershire family.” May I ask *how* he was descended, and *where* the proofs of his descent are to be found? likewise, in what the proofs consist, &c.

As the heralds say, no pedigree can be admitted unless it be sufficiently proved to stand as evidence, to substantiate a claim, before a court of law. This rule has been evaded, yet the principle is still fully acknowledged. It is evident that mere coincidences of name, place, and time, are not always sufficient.

There are many names so common in certain localities, that nothing short of parish registers and wills, &c. can be accepted as evidence of a descent. Even where certain names are comparatively *rare*, their contemporaneous existence cannot be taken as evidence of a family connection. The truth of this is often singularly exemplified in the Highlands. There is the instance of a laird having an agent of precisely the same name; the former became involved, and the latter purchased the estate, engrafted his comparatively plebeian pedigree on the original tree in such a manner as to leave them apparently homogeneous, and so the pedigree now appears superficially unimpeachable, and yet it would be hard to impeach the motive.

These remarks, although suggested by the omission first mentioned, are not meant to apply to the Dennis family. Sp.

REFERENCES WANTED (2nd S. xi. 151.)—

The Greek.—Cario is not “scornful” towards garlic, but exults in its abundance:—

Στατήρσι δ' οἱ θεράποντες ἀρτιάζουεν
Χρυσοῖς, ἀποψόμεσθα δ' οὐ λίθοις ἐτι,
Ἀλλὰ σκοροδίους ὑπὸ τρυφῆς ἐκάστοτε.

Plutus, v. 816.

A similar notion of plenty is enlarged upon in the critique on Blackmore in *Martinus Scriblerus*, ch. viii.:—

“When Job says in short (xxix. 6), ‘He washed his feet in butter’ (a circumstance some poets would have softened or passed over), now hear how this butter is spread out by the great genius:

“With teats distended with their milky store,
Such numerous lowing herds, before my door,
Their painful burden to unload did meet,
That we with butter might have washed our feet.”

Blackmore, *Job*, p. 133.

“How cautious and particular! He had, says our author, so many herds, which herds thrived so well, and thriving so well gave so much milk, and that milk produced so much butter, that if he did not, he might have washed his feet in it.”

The Jew.—

“Observant ubi festa mero pede Sabbata reges,
Et vetus indulget senibus clementia porcis.”

Juvenal, *Sat.* vi. 159.

“The interpretation of the scholiast is here very droll. ‘*Observant*—in Judæa regione ubi est synagoga, *Indulget senibus*: id est, majoribus porcis parcant, quia minores manducant.’

“Hence it appears that this man was a pagan, and excessively ignorant of the manners and religion of the Jews.”—Jortin, *Tracts, Philological, Critical and Miscellaneous*, vol. ii. p. 243. London, 1790.

H. B. C.

U. U. Club.

THE WELLINGTON TREE (3rd S. iii. 198.)—Your correspondent Z. z. is requested to furnish the date when Mr. Children deposited it in the British Museum. This would satisfy the many possessors of pieces cut off previous to its importation; and, amongst others, your old correspondent, who saw the original tree *in statu quo*. E. D.

THE TYLEE FAMILY (3rd S. iii. 269.)—The late eminent Baronet, Sir David William Smith, of Alnwick, Speaker of the House of Assembly of Canada, had by his first wife (the beautiful Miss O'Reilly, of Anne's-ville), a daughter married to Charles Tylee, Esq., of Hans Place, who died recently leaving issue. Sir David himself married secondly Mary, youngest daughter of John Tylee, Esq., of Devizes; and left by her a daughter Hannah, who was the first wife of her cousin, Edward Tylee, Esq., a gentleman of standing in the legal profession, in London, of the firm of Tylee & Tylee of Essex Street, Strand. These data may help your correspondent in his inquiries. Δ.

BELL INSCRIPTION (3rd S. iii. 192, 257, 266.)—Any person accustomed to examine old black-letter bell-legends may well be sceptical of any he does not feel or see the letters *rubbed off*.

Without attempting to explain the meaning of *Omas* on the Madingley bell, it is not *unique*, for I have a rubbing of another very like it, viz.,—

Wītar : Ego : Thomas :
Christi : Laus : Est : Sonus : Omas.

It strikes me that the monkish rhyme ends at Sonus, and that Omas is redundant; each word begins with a capital, and between each is the well-known stop, or founder's mark; a sprig with fruit, and two birds, surrounded by a garter,—

William . Founder . me . fecit.

The same mark is on a bell at Ninfield, Sussex, inscribed,—

Wīc : est : Martinus, &c.

Monkish Latin, bell-founder's spelling, and misplacing of letters, are often most perplexing.

At Attleborough, Norfolk, the fifth bell is said to be inscribed—

I. B. ANNO DOMINI 1281.

but a rubbing shows it to be 1581. The Mediæval 5 is impressed upside down, and has been mistaken for 2; every n too is upside down.

At North Wotton, Somerset, a bell is inscribed 1265, in broad flat figures, common on seventeenth century bells, and the 2 and 6 are misplaced, the date being 1625.

At Christ Church, Hants, is a bell-legend stated to run thus,*—

Assis. fastibus. pestas. pius. ut. fugat. Agnus.
May. Augustinus. nec. dum. resonat. preco.
magnus.

Whereas from a *rubbing* the correct reading is this,—

+MOX: AVGVSTINVS: NEC: DVM: RESONAT: PRECO:
MAGNVS.

LASSIS: FESTIVVS: PESTES: PIVS: VT: FVGET: AGNVS.

In which I would suggest that *Preco* is the name of a bell, and that the whole may be freely translated thus,—

"Quickly, O Augustine, (not while the great bell is sounding), that the Holy Eucharistic Lamb may drive away troubles from the weary."

Bells have always been considered *preachers*. If this version is wrong please to correct me, and oblige
H. T. ELLACOMBE, A.M.

Clyst St. George, Devon.

P.S. Bad spelling and composition on bells might be multiplied to fill pages of "N. & Q.;" what I have given may serve as a specimen, and induce bell students to be sharp sighted and close investigators, regardless of belfry dirt and difficulties: some inscriptions will baffle the most acute; fancy such a name as *Remmedg Hynte*, a churchwarden in 1591!

HERALDIC QUERIES (3rd S. iii. 230.)—The arms of the Skinners of Dawlish, co. Dorset, were: "Sable, a chevron or, between 3 griffins' heads erased arg." The coat armour of the Peverels of Bradford Peverel, was: "Girony of 8 G. and A." or "Girony of 8, A. and G." The arms alluded to by your correspondent were: "Girony of 8, or and gules." *Vide* Hutchins's *Dorset*, first edition, 1774, vol. i. pp. 120, 443, 445, 569; and vol. ii., "First Index of Arms," pp. 41, 42. See also Hutchins's third edition, 1862, vol. i. part ii. p. 333.

THOMAS PARR HENNING.

Leigh House, Wimborne.

ST. JUSTUS, ARCHBISHOP OF CANTERBURY, AND ST. JUSTUS, ARCHBISHOP OF LYONS (3rd S. iii. 298.) In answer to your correspondent C. H. E. CARMICHAEL, asking why M. Pichot "particularises the English saint as of *Canterbury*," the reason is obvious, simply because St. Justus was Archbishop of Canterbury. (See *Britannia Sancta*, and Alban Butler, Nov. 10; also Ven. Bede, lib. i. cap. 29.) The Cornish saint (St. Just) seems to have been a different person.

St. Justus, Archbishop of Lyons, lived in the fourth century. The occasion of his resignation

and retirement into a monastery in Egypt is mentioned by Alban Butler in his life of the saint (Sept. 2). By the fervour of his life, and the bright example of every virtue which he practised in his solitude, his name might well be chosen as the saintly patron of any monastery in Spain or elsewhere. It is now evident that it is quite incorrect to confound Yuste with the saints of Canterbury or of Lyons, whose names, "Justus," have no connection whatever with the monastery of Yuste, Yuste being simply the name of a small stream.

I am much obliged to your correspondent for the additional proof he has given of the correctness of my former statement.
J. DALTON.

Norwich.

A correspondent inquires why M. Pichot particularises the English St. Justus as of *Canterbury*, and doubts whether the Cornish hagiologist would so designate him. He seems not aware that St. Justus was translated from the see of Rochester to the Archbishopal see of Canterbury in 624, and that his life and labours are recorded by the Venerable Bede, who uses the remarkable expression that he "was taken up to the heavenly kingdoms." M. Pichot had evidently good reason to particularise this holy archbishop, whose name moreover is registered in the Roman martyrology, rather than an obscure Cornish saint, of whom we know next to nothing.

St. Justus was Archbishop of Lyons in the fourth century, and one of the most illustrious of its prelates. He was an intimate friend of St. Ambrose. He assisted with two other French bishops at the great Council of Aquileia in 381. He afterwards retired into a solitude in Egypt, and died there about the year 390; but his body was translated to Lyons.
F. C. H.

EPITAPHS (3rd S. iii. 287.)—If P. is in search of amusement in respect to this subject, he may find it in *Gleanings in Graveyards*, a collection of curious epitaphs, by H. E. Norfolk, published by J. R. Smith, London, 1861. Mr. Norfolk will have to forgive me for entertaining a doubt, however, as to the genuineness of some that are included in his compilation.

JOB J. BARDWELL WORKARD, M.A.

PROVISIONAL CAVALRY (3rd S. iii. 288.)—There were several of these regiments raised in the English counties at the close of the last century, and which were designated according to the respective counties where they were embodied. In replying to the inquiry of X, it is necessary to revert to former communications in "N. & Q."* on "Fencible Light Dragoons," to which the former were so closely assimilated or allied, that they might in some measure be considered as an

* *Antiquities of the Priory*, 4to, 1841.

[* See "N. & Q." 2nd S. v. 155; xii. 305.—ED.]

augmentation of the latter force; and they were both regulated by a printed order of the War Office dated Aug. 13, 1794, which placed them on the same basis as the Dragoon Guards and Dragoons of the regular army, except with certain restrictions of services. The last were two-fold,—that they should not be required to extend their military duties beyond Great Britain, nor for a period of longer duration than the then actual war. By an old monthly Army List (of Hookham & Carpenter's) I find one of the Provisional Cavalry, the Worcester, was then *en route* from Shrewsbury for Ireland, under the command of the Hon. John S. Cocks (afterwards Lord Somers) having volunteered for that kingdom. The exorbitant price of provisions occasioned much occupation for troops of this class, to put down popular tumults in various parts of Great Britain, and they were also very serviceable in repressing smuggling. When the expedition to the Helder at the latter end of the summer of 1799 took place, these regiments furnished the *élite* of their troop horses to mount the regular cavalry destined for that service; and four or five months after, it occurred to Col. Calvert, of the 63rd Foot, then Adjutant-General, that it might be highly advantageous to get both the men and horses of this *arme* of our military establishment, for the regular cavalry of this country; and in conformity with this opinion, the whole of the regiments alluded to were disbanded in 1800. By referring to the *Regimental Companion* by Lieut. Chas. James, 6th edition, 3 vols. 12mo, Lond. 1807, vol. iii. pp. 213, 214, will be found the dates of disbandment of the different regiments. The quotas of the several regiments of Fencible Cavalry which volunteered (on their reduction) for the regular cavalry, are given in the *British Military Journal*, vol. ii. p. 286, Lond. 1800, 4to.

EXPLICATOR.

RICHARD WICHE (3rd S. iii. 289).—The account of Richard Wiche's death in 1439, as narrated by Caxton in his *Liber Ultimatus to Polychronicon* will be probably generally interesting. Caxton at that time was a city apprentice in his second year. Living in the house of Robert Large, who was mayor the same year, and who received the king's orders to destroy the monument raised by popular feeling to "Syr Rychard," he would doubtless hear much talk of this martyrdom if he did not personally witness it. The expression "he died a good Christian man" would almost justify us in attributing to Caxton himself a leaning towards Lollardism.

"This yere Syr Rychard wiche, vycary of hermettesworth, was degraded of his prysthode, at powlys, and brente at toure hylle as for an heretyk on saynt Botolphus day. How wel at his deth, he deyde a good cristen man, wherefore after his dethe moche people cam to the place, where he hadde be brente, and offryd and made a

heepe of stones, and sette vp a crosse of tree and helde hym for a saynt till the mayer [Robert Large] and shreues by commaundement of the kynge and bisshops destroyed it, and made there a donghill."

Shorter accounts may be found in Harl. MS. No. 565, f. 93 b.; and in Cott. MS. Cleop. C. iv. f. 58. The latter historian adds, by way of comment, "for the which Sir Richard was made *great moan* among the common people." I must end by a query,—What place does Caxton mean by "Hermettesworth"? WILLIAM BLADES.

DUDLEY OF RUSSELL'S HALL (3rd S. ii. 325, 396.) Three terriers of the glebe lands of Dudley parish may throw some light upon this branch of the Dudley family, mentioned by H. S. G. The first terrier is dated 1616, and mentions a piece of land "lying towards Russell's Hall, next to the land of Mr. Jeffery Dudley." This, no doubt, is the person who married at Tipton, in 1611, Elizabeth, a natural daughter of Edward Lord Dudley.

In the second terrier, dated 1635, this piece of land is stated as lying next the land "of Mr. Thomas Sutton, al's Dudley, and at the other side next a leasow of Jeffery Sutton, al's Dudley, Esquier." I have no means of knowing whether these two were sons of the first mentioned Geffray, or whether the Geffray mentioned in the two terriers is the same person; or whether the Thomas Sutton, *alias* Dudley, is the same who resided at Tipton, and married Catharine, another natural daughter of Edward Lord Dudley.

In the third terrier, dated July 9, 1714, this piece of land is stated to be bounded on two sides "by land of Mr. Dudley, Russell's Hall;" elsewhere, in the same terrier, described as "Mr. John Dudley of Rustell Hall." This, no doubt, is the John Dudley whom H. S. G. states died *circa* 1723 intestate, and *s. p.* What relationship he bore to the first-mentioned Geffray is difficult to make out, more especially as, according to H. S. G., his grandfather's name was Thomas.

There must have been one at least, but more likely there were two generations, between the first-mentioned Geffray and this John; and it is probable that the Thomas Dudley mentioned in the second terrier, was the son of this Geffray, who had a son (name unknown) who was the father of John. C. T.

SALE OF AUTHORS (3rd S. iii. 210).—In addition to the editorial note, it may be interesting to Mr. H. TAYLOR to know that Campbell, the author of *Lexiphanes, The Sale of Authors*, &c. is stated to have taken into his service William Falconer, best known to English readers as the author of *The Shipwreck*, who attracted his notice while serving on board a man-of-war. Campbell was pleased with him, and took much pleasure in giving him instruction. In this servitude Falconer cannot

fail to remind us of Terence, Dodsley, and many other gifted men. It is curious that the poet who has hallowed Cape Colonna to the lovers of English verse, and eclipsed the glories of ancient Sunium by his *Shipwreck* there, should have lost his life also by a shipwreck, when sailing to the Indies in the "Aurora." The use Falconer made of his instruction may be seen at once by the historical and other allusions, which are scattered over his principal poem.

W. BOWEN ROWLANDS.

THE DANNEBROG (3rd S. iii. 229, 299.) — When I wrote my reply to the Query respecting the Danish standard, I had forgotten that to it, as to the Oriflamme of France, a miraculous origin was traditionally assigned.

The following account is taken from Carlisle's *Foreign Orders of Knighthood*, p. 103 :—

"Waldemar the Second, King of the Danes, in the commencement of the thirteenth century, having waged war against the pagans of the Baltic, his army in one of the battles was compelled to give way to the enemy by whom they were attacked, and were on the point of flight, when, at the prayer of their bishop for heavenly aid, a red banner with a white cross descended from the clouds, and a voice from above proclaimed to the Christian combatants a glorious victory, provided they adhered to that sacred sign.

"Animated by this heavenly token of regard, the fugitives turned again, pressed in full confidence of victory into the ranks of the foe, and completely overthrew them."

In commemoration of this victory, the Order of the "Dannebrog" is said to have been instituted. The Danish poet Ingemann has a fine poem on this miraculous standard, a spirited translation of which, by Sir John Bowring, will be found in the work from which the above account is taken.

JOHN WOODWARD.

New Shoreham.

LYNDON BELL (3rd S. iii. 266.) — In reply to your correspondent MR. J. M. N. OWEN, who asks for any hints on the inscription upon one of the bells at Lyndon (St. Martin) Rutlandshire —

"NUNC MARTINE EGO CANA VOBIS ORE IVCVND
REMEDIHVNT, 1591."

I imagine that two verses, an hexameter and pentameter, were intended, but spoiled as well as contracted by the bell-founder, *e. g.* —

"Nunc Martinus ego cano vobis, ore jucundo
Remugiente, unum, quinque, novem, solidum."

The last four words giving the date of the year. *Solidum* is bad, but I cannot think of a better phrase. Perhaps some of your correspondents can supply the proper and intended word. W.

COMTE'S POSITIVE PHILOSOPHY (3rd S. iii. 307.) The question put is, "Wanted, a definition of the terms Ideality, Idealism, Reality, Realism, as used by the 'Positive' School of Philosophy." In answer it may be said, that with the exception of the term "Reality," the "Positive School of Phi-

losophy" has no concern with any of them. Idealism, or the opposition of the *ideal* to the *real*, ideas to things, mind to matter, spirit to body, is the designation of many different systems of philosophy, as Kant's, for example, certainly not of Comte's. The nominalists of the scholastic philosophy were of the school of Realism, to which Comte belongs, if he is not *sui generis*; but such classification of opinions, however convenient for historical purposes, conveys no correct notion of the particular doctrines generalised under those terms. Philosophy, as the word is used by your correspondent, means *metaphysics*; but metaphysics, as a science, is placed by Comte in the limbo of vanity, because he reckons the progress of the mind, in proceeding from the unknown to the known (for he does not discuss the operations of the mind in the abstract, but in the concrete), to be divided into three distinct stages: 1, the theological, or fictitious; 2, the metaphysical, or abstract; and 3, the scientific, or positive. His work, being a dissertation on the operations of the mind in the prosecution of scientific or *positive* knowledge, throws into the background the theological and metaphysical, which he discards as false.

T. J. BUCKTON.

Lichfield.

"TAKING TIME BY THE FORELOCK" (3rd S. iii. 28, 59.) — The meaning of this phrase is clearly expressed in the following quotation from Swift, given *sub voce* "Forelock," in Todd's *Johnson's Dictionary* :—

"Time is painted with a lock before, and bald behind; signifying thereby that we must take time by the forelock, for, when it is once past, there is no recalling it."

W. MATTHEWS.

Cowgill.

How else can we explain this proverb than by the fact, that Time was wont to be depicted with a head bald behind, and a long lock of hair protruding from the fore part of it. For example, in the hieroglyphics which illustrate the *Emblems* of Francis Quarles (London, 1736), Time is thus twice portrayed; first, at p. 36, to illustrate the text, "The world passeth away, and all the lusts thereof;" and, secondly, p. 356, with the motto "Tempus erit." The idea of snatching at and catching time we find very common, *e. g.*,—

"Dum loquimur, fugerit invida ætas; carpe diem," &c.
Hor.

Thus the origin of the proverb appears clear: *tempus semper fugit*; and those that would not be left behind, might aptly be said to have caught Time by the forelock. The Scotch have the proverb, "Tak' Time ere Time be tint."

JOHN BOWEN ROWLANDS.

Glenover.

DERIVATION OF CHURCH (3rd S. iii. 267.) — The Mæso-Gothic uses the Greek form *aikklesjon* for

ἐκκλησία (Phil. iii. 6; A. Mai's *Additions to Zahn*, ii. 69), and does not adopt τὸ κυριακόν, which Gieseler considers to be the origin of the German word *kirche*. So we have in Danish *kyrke*, in Swedish *kyrka*, in Scotch *kirk*; and it is the same in the Slavonian as well as Germanic languages, being in Polish *cerkiew*, in Russian *zerkow*, and in Bohemian *cyrkev*. Walafrid Strabo, who wrote about 840 A.D., derives the word *kyrch* "a Kyrios. Sicut domus Dei Basilica, i. e. Regia a Rege, sic etiam kyrica, i. e. Dominica a Domino nuncupatur;" and supposes the Goths, who had dwelt in the Greek provinces to have introduced the word into the German, theotiscum (Guericke, s. 20). This derivation is limited to the *building*, but the word church is now generally applied also to the people frequenting the building, that is, the *Ecclesia* (ἡ κατ' οἶκον ἐκκλησία, 1 Cor. xvi. 19, 20; Rom. xvi. 5; Philem. 2). The Ecclesia in the New Testament is taken in the Hebrew sense of יְהוָה קָהָל "the congregation of Jehovah" (Num. xvi. 3).

T. J. BUCKTON.

Lichfield.

The following note at p. 96 of Frädersdorff's *Practical Introduction to Danish and Norwegian*, may throw some light on the derivation of the word Church:—

"Templer der kaldtes Hov (which temples were called Hov), Germ. *Hof* (a yard, court); so the temple and court were synonymous notions. This agrees with the Greek; the superior gods having temples, and the inferior simply a (sacred) place enclosed for them. Now the English word church is identically the same (etymologically speaking) as the northern word Kark originally meaning a place enclosed or set apart (comp. Lat. *carcer*); but Kark to this very day is the word for High Germ. Kirche (*church*), used as far as the boundaries of Jütland. Church then (being = Kark) conveys or expresses etymologically nothing else but the original Low German or Danish notion of a place with a boundary to it, as were the old original places of worship; and the visible church, in the present sense, was a subsequent thing only, just as the later temples in Greece were subsequent to the enclosed sacred spots devoted to a deity. This and similar derivations of words from the Northern languages will, it is hoped, do away with etymologies so erroneous, as for instance deriving church (Scotch, *Kirk*), as some do, from Kuriakē oikos (the Lord's house), which derivation, although ingenious, is very fallacious."

W. WARWICK KING.

HANSEATIC TOWNS (3rd S. iii. 307.)—More than sixty towns, says Koch (i. 228 n.), or, according to the *Penny Cyc.* (xii. 44), the greatest number was eighty-five, entered into this league. See the Act of Confederation in Leibnitz, *Cod. juris gentium dipl. Mantissa* (ii. 93). Lubeck, Hamburg, and Bremen, abandoned by their allies, are now the only Hanse towns; this word *hanse* was first used by our Edward II. Leibnitz will show if Kampen was one of the Hanseatic towns, but I have no access to that work here.

T. J. BUCKTON.

TRY AND . . . (3rd S. iii. 308.)—The word *try* is best explained from Blackstone, who describes the object of a court of law to be "to set right the fact and establish the truth contended for, by appealing to some mode of *probation* or *trial*, which the law of the country has ordained for a criterion of TRUTH and falsehood." We see, therefore, at once that the German word *treu* (pronounced *try*), is the origin of our *try*. He points out seven species of trials: 1, by record; 2, by inspection; 3, by certificate; 4, by witnesses; 5, by wager of battel; 6, by wager of law; and 7, by jury. "Try to do," and "try and do," are not identical, for "trying to do" is only "trying" *simpliciter*, whereas the deed is completing an act after trial. The words in the Communion Service confirm this, in Greek ἀκριβῶς ἐξετάζειν, καὶ δοκιμάζειν ἑαυτοὺς; in Italian, *de provare ed esaminar se stesso*; and in German, *sich wohl zu prüfen und zu untersuchen*.

T. J. BUCKTON.

GUM GUIAC (3rd S. iii. 307.)—The mention of this drug is of considerably earlier date than that noticed by your correspondent, SIGMA TAU. In 1519 Ulrich von Hutten published his treatise *De Guiaci Medicinā et Morbo Gallico*, which was dedicated to the Cardinal Albrecht, and contains a very complete history of the disease, and of the great benefits the author had derived from the use of the remedy, as well as an account of the nature and preparation of the drug, which was then imported from Hispaniola. I think that much of the desired information as to the early use of drugs would be traced in such works as Haller's *Bibliotheca Botanica*. A still more curious subject for inquiry may be found in the remedies obtained from animal sources, of which an enormous number were in fashion as late as the middle of the seventeenth century. A minute account of these nauseous compounds is preserved in a work entitled *Historia Medica*, by Van den Borsche, 4to, Brussels, 1639.

JOHN ELIOT HODGKIN.

ROOD SCREEN AT STANTON HARCOURT (3rd S. iii. 293.)—In a former communication I had stated that the oak rood screen at Stanton Harcourt was of the thirteenth century. A correspondent of "N. & Q.", MR. JOHN BOWEN ROWLANDS, who had said that rood lofts were introduced probably in the early part of the fourteenth, doubts the correctness of my assigned date, and wishes to know my reason for it. My statement was made on the authority of an eminent living architect and archaeologist; for I have never had an opportunity of visiting the church of Stanton Harcourt. My friend, however, sent me a sketch of the screen; and certainly, as he observes, the form of the arch, and of the cusps, and the slender-banded shafts with early mouldings, will decide the age. But the side screens of the choir of the abbey church at Dorchester are of the same age, as also

the screen at Gilston, Herts, and at Northfleet, Kent. The screens at Chinnor and Thame, in Oxfordshire, are not later than the time of Edward I., and the latter has the dog-tooth ornament. Indeed, it may be safely assumed that such screens were common in the thirteenth century, though frequently altered to make way for the elaborate screens of the fifteenth. The remark that the screen at Stanton Harcourt was the earliest wooden rood screen yet noticed in England, was taken from Parker's *Guide to Antiquities in the Neighbourhood of Oxford*, 1846. F. C. H.

MARRIAGE LICENCES (3rd S. iii. 246.)—In the absence of more perfect information from other correspondents, I offer my contribution on this subject. Some thirty years since, I compiled a volume of marriages solemnised in various proprietary and other chapels in and about London. As the registers of many of these chapels have disappeared, I had recourse to the "Matrimonial Allegations," upon which licences had been granted. My friend John Shephard, Esq., the Deputy-Registrar of the Bishop of London's Registry, very kindly gave me free access to these documents, which are bound up in large volumes (each containing seven or eight hundred allegations), and are deposited in a muniment room in St. Paul's Cathedral. They contain the names of the parties, their ages, residences; whether bachelor, widower, &c.; sometimes the names of parents; and the name of the church or chapel where they desired to be married. As regards, therefore, the marriages at many of the chapels, these documents are the only evidence; and are, therefore, very valuable. Several of the volumes are indexed, and others are arranged alphabetically by the man's name. My extracts contain the following particulars of the parties married:—

1635, 29 Aug. John Johnson, Tott^m High Cross, Yeom., B. 25, and Joane Pierce, of same, Sp. 24 (Kentish Town Chapel.)

1675, 9 July. John Cudworth, East Cheap, B. 23, and Lydia Avery, St. Mich. Bass^m, Sp. 16. (My Lord Mayor's Chapel.)

1716. John Ansell, St. Saviour's, B. 25, and Dorothy Harrison, Aldermanbury, Sp. 24. (Lamb's Chapel.)

— John White, St. Saviour's, Br 24, and Rebecca Paviour. (Fleet Chapel.)

1751, 22 Ap. W^m Vere, St. George Martyr, Br 30, and Sarah Bower, Sp. 21. (Bedford Row Chapel.)

JOHN S. BURN.

The Grove, Henley.

DOCTOR (3rd S. iii. 247.)—The term "Doctor" has no doubt been misapplied to *general practitioners* in medicine from time immemorial, but, until lately, only by the vulgar and uneducated. I am sorry to say, however, that for a few years past it has been connived at by the general practitioner in medicine himself, though an honourable man would vince under such an undeserved ap-

pellation, and take every opportunity of disclaiming it. But we seem to be approaching to a state of inextricable confusion, for I inclose you a printed announcement that the Rev. F. E. B—, M.R.C.S. (Member of the Royal College of Surgeons), incumbent of W—, will occupy the pulpit of the established church of St. James's, L—, on Sunday next. M. D.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

MILLER (GEORGE, D.D.).—

Sermon on the Argument from Prophecy. Dublin, 1794.

Sermon for St. Catherine's Sunday Schools. Dublin, 1795.

Sermon on Christian Fortitude. Dublin, 1803.

The Temptations of Jesus Christ in the Wilderness, &c. London, 1826.

The Change of the Sabbath Examined, &c. Dublin, 1838.

The Law of Ecclesiastical Residences in Ireland. Dublin, 1848.

Wanted by Rev. B. H. Blacker, Rokeyby, Blackrock, Dublin.

THE POST ANGEL. 4to. Complete set or parts.

JANE LEAD'S WORKS. Any of them.

APULEIUS: the New Metamorphosis. 2 Vols. 8vo. 1708 or 1724.

Wanted by Mr. Carew, Elmwood Grove, Leeds.

KING JAMES I.'S WORKS. Folio. Poor copy will do.

CALVIN'S TESTAMENT. 12mo. Geneva, 1571.

Also any nice specimens of well-tooled bookbinding. If fine, condition not an object.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

Notices to Correspondents.

Among other articles which we are unavoidably compelled to postpone until next week, are:—

BARNABY GOODE, by Mr. Pinkerton.

A COURSE OF THEOSOPHY, SCIENTIFIC AND PRACTICAL, by Mr. Walton.

SPARTAN DUPLICITY.

THE ESORIAL.

SHAKSPEARIANA.

FOLK LORE, &c.

M. S. R. No copy of Clarke's *Naufragia* is to be found in the Catalogue of the British Museum or the Bodleian. Walter Wilson, in his *Life and Times of Defoe*, iii. 458, thus speaks of Harley's claim to the authorship of Robinson Crusoe: "By some," he says, "it was ascribed to Arbuthnot by others to Harley, Earl of Oxford. To refute these extravagant tales would be superfluous; the only surprising matter is, that they should ever have found any implicit believers."

GEORGE LLOYD. Taffy is clearly a corruption of St. David.

E. F. WILLOUGHBY. The Life of Oliver Cromwell, 1724, though sometimes ascribed to Bishop Gibson, was written by the Rev. Isaac Kimber. See "N. & Q." 1st S. iv. 117, 180, 330.

R. N. The copper token was struck to commemorate the riots of Lord George Gordon. The date is 1791. It is not considered rare. See a notice of it in Conder's *Provincial Tokens*, p. 223.

BARBARUS. The present State of Russia, 1671, 12mo, is by Samuel Collins, M.D., who resided at Moscow as physician to the Czar. See Munk's *Roll of the College of Physicians*, i. 247.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DADY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, MAY 9, 1863.

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Notes.

BARNABY GOOGE.*

Four days later, Gooche writes to Secretary Walsingham on the same subject thus:—

"My deuty to your honour most humbly considered. It maye please you to be advertysed thatt I was dyspatched from my Governor with Lettars touchyng her Majesty's affyers into England, and wyllid by hym to make relasyon unto your honour off such thyngs as I was mye self an eye witnessse off in thys Journaye; who hath, wyth great paynes and goodd success, most happily achedyed hys enterpryses. I hadd besyds great and weyghty causes of myne owne thatt maad mee moste earnestlye desyr to come over, all whych nott-wythstandynge after I was wyth great charges and some paynes come to Dublyn, and even redly counsaylled ffor my voyage, it pleased the Lords Deputy wythe a verry hard hand as I thought to restrayne me. So as I must now Back agayn to Connaught, and leav the report thatt I shoold have made unto your honour, untill suche tyme as itt shall please God to sende mee a more flavourable tyme; in the mean tyme I comend bothe mye self and mye Sewtes to your honorable consideration. Beseecheynge God long to preserve you wyth manye and helthy years. ffrom Dublyn the xxiii of October, 1584.

"Your honours most

humble at comandment,

"BARNABE GOOGE."

Anxious to get rid of his Irish office as soon as he profitably can, Gooche writes to Burghley on November 12, as follows:—

* Concluded from 3rd S. iii. 302.

"Mye especyall goodd Lord. Mye deuty moast humbly consydered. I have off laate bene somwhatt more Importunate in trobbling your Lordshypp wythe mye tedious Lettars, then eyther reason or deuty woold I shoold have bene. How beeyt (the necessitye off mye Cawse so greatly urgynge mee) I trust your Lordshypp wyll off your acustomed gooddnesse pardon mee.

"I am returned, as I told your Lordshypp I woold do, to my charge. I trust your Lordshypp wyll have me in remembrance touchyng mye humble request in my former Lettars. The Allmyghtye Lord long preserve your Lordshypp, and sende you as many happye and helthy yeares as your faythffullest wellwyllars can wyshe you. ffrom Athloane thys xij of November, 1584."

The most important and longest part of this letter, is the following postscript:—

"I was an humble sewer to your Lordshypp abowt the myddell off August, thatt itt woold please your L. to bee so muche my goodd Lord as to graunt mee your favourable worde to Mr Secretary ffor hys promysse off her Majesty's graunte ffor my Office hear, abowt the whych I hadd earnestlye att thatt tyme wyrtten to Mr Secretary, and Syr Nycholas hadd in hys Lyfetye bene verry earnest wyth hym ffor the same. The Lord Graye* leavyng Ireland att mye comynge hyther leftt mee nothyng butt hys baare hande ffor the Office, whych I feare is too weake a Tytle to hold itt by. So as I am dryven to waunt thatt I hav itt under the Great Seal, and daare nott to any man (so manye hungry HARPYES theare bee) dysclose the weaknesse of my Tenure. ffrom fenton,† wythe the great boastes of your Lordshypp's goodd Countenance towards hym, hath wyrtten verry Imperyouslye unto mee to have itt. Captyn ffrancyns Barkley havynge in Connaught xxv horssemen in pay, and a Gentleman off goodd Dyscretyn, I taake to bee moast meett-est ffor itt, who hath offred mee a hundred pounds to resygn itt unto hym. I woold verry gladly bee rydd off itt unto hym, butt loathe in so bare a sorte as some woold have mee. Iff your Lordshypp gett me leav to com over I trust to maak a goodd ende off itt."

The next letter written to Burghley is neither signed, dated, nor addressed; but it is endorsed by the Lord Treasurer's secretary, "From Bar. Gooche, Jan. 1585,"—and there can be no doubt of its being in Barnaby's handwriting. It is probable that Gooche, having had no reply to his previous letters, suspected they had not been read, and so found means to enclose this letter in one sent to Burghley by a friend. Being determined to leave Ireland, under any circumstances, he writes thus:—

"My humble deuty to your honorable Lordshypp humbly consydered. I was an earnest suetor to your Lordshypp bye sundrye Lettars in October last, thatt itt myght have pleased your goodd Lordshypp, consyderynge my weyghty Causes in England to have bene so muche mye goodd Lord as to have graunted mee your Lordshypp's Lettars to the L. Deputy; wherbye I myght hav hadd leave ffor syx moneths, or a shorter Terme, as shoold seeme goodd to your Lordshypp, to come over. Butt hytherto have I nott understoodd off any worde ffrom your Lordshypp, whych as itt was to mee in my expectatyon some Dismaye, so hathe nowe the suddeyn

* Lord-Deputy Grey delivered up the sword on August 31, 1582.

† The Irish Secretary.

landynge off our beggarly Skotts,* cleane cutt mee off ffrom farther lookynge. I have hear remayned now allmoast three quarters off a yeaere, comynge over wyth Intentyon to have staid butt two monthes. And whear beffore tyme I was bye the Earl of Essex, Syr Wyllyam ffytzwyllyam,† Syr Nycholas Malbey, Syr Henrye Wallopp,‡ and Syr Nycholas Whyte, so gratefyed wyth honorable Curtesydes and Bowntyes, as mye servyce heare was rather pleasure then payne, so have I nowe, synse my last comynge, exceptynge the two last named Knyghts, receaved neyther flavour nor countenance att any man's hands. Ffor the fformer benefyts as I wholye attrbyut them to your Lordshypp, ffor whose onley saake I knowe I receaved them, so I trust I maye boldlye challenge the latter to my self, wythout anye offense on my parte to your Lordshypp. Mye Offyce, syns my comynge, hath beene so ffileced and shorne, as itt is nowe to me rather a Burdyn then a Benefytt. Thear is taken ffrom me, whych evry Marshall beffore my tyme enioyed, the Marshall's gayl at Gallway, whych was to me xx^l yearly, the keepynge off the pledges; § whych, though I yett receaved never a penny, woold have been worth unto me C^l bye yeaer. And nowe dothe Syr Rychard Byngnam seeke to taake to hym self the benefytt off my hydes in evrey Jorney, whych was never known beffore offred to any in my place; besyds my Dewtie off the Prayes,|| the onley profetts that I hadd ffor myne owen parte. Syns I hav nott wynd, acordynge to my desyr, to stem so strong tyde, I meen, God wyllynge, to rydd my handes off itt as well and as soone as I may, nott spendynge my tyme eyther ffarther or fiondlyer in itt. Thus, humblye cravynge your Lordshypp's pardon ffor my long Bablyng, I earnestly pray God long to preserve your Lordshypp wyth many yeaeres and increase off honour. From Athloan."

This is the last of Gooze's letters preserved in the Irish State Papers; he returned to England a short time afterwards. For Lord-Deputy Sir John Perrot, writing from Dublin Castle to Secretary Walsingham, on April 24, 1585, says:—

"Albeit I am in mynde to discharge a man of myne owne shortlie unto you with myne answer to her Maties letres, and yours, for the matter wch I latelie touced in my letter unto you, yet having so convenient a messenger as this bearer, Barnabie Gooze . . ."

He, it appears, received his patent, and sold it to Barkley; for the *Liber Munerum Hibernia* states, that Gooze surrendered the patent of Provost Marshal of the Presidency Court of Connaught to Barkley, April 24, 1585.

The meagre character of Gooze's letters, the little information of any kind that they contain, has no doubt been noticed by the reader. And this is the more surprising, as Lord Burghley was ever anxious to obtain intelligence of every kind from his correspondents. Mere rude soldiers write to him of the natural aspects and productions of Ireland—the customs and family history of its

people; yet Gooze alludes to none of these. Many of his letters, however, have not been preserved, and those may have been the most interesting. Still, the letters and extracts now printed here for the first time, throw a new and certain light, fitful though it be, on the biography of one of whom scarcely anything had previously been known; exhibiting an unlooked for episode in the life of an author of considerable note in his day, and whose name must ever find a place in the history of English literature.

WILLIAM PINKERTON.

FOLK LORE.

FOLK LORE OF A STOCKING FOOT.—This mornynge I went into a Huntingdonshire cottage to call upon an aged couple, our oldest inhabitants. They soon discovered that I was suffering from sore-throat, and prescribed for me the following infallible cure:—"When you go to bed, as soon as you have pulled off your stocking, clap the sole of it to your throat, lap the stocking round it, and your throat will be well by morning. We always do so ourselves, and it always cures us; and we know hundreds that it has cured." I suggested that, as the benefit was probably derived from the warmth of the worsted stocking, a piece of flannel would be equally efficacious. This they stoutly denied. When I further asked whether the *leg* of the stocking just taken off, or a clean stocking, might not be used, they assured me that such a proceeding would infallibly be detrimental to a cure. It must be *the sole* of the stocking that must be placed next to the throat; and the stocking, when taken off the foot, must be instantly applied to the part affected. "It's the sweat of the foot as does it!" said the old man; and his wife nodded agreement to the statement. Although I have frequently heard, in an indefinite way, a stocking recommended to be wrapped round a sore throat, yet the precise nature of the charm has hitherto been hidden from me; and as I think this bit of folk lore to be new to these pages, I here make a note of it.

CUTHBERT BEDE.

SUBMERGED TOWNS.—An old Yorkshireman, a great collector of traditions, relates one of a lake which he calls "Simmerwater," somewhere in the north of England, which is quite like the story of "Baucis and Philemon," or that of "Lough Neagh." He says it was once a town; and that two "saints," whose names he has heard but does not remember, came there and begged for hospitality; which was refused by all but a poor man, who lived in a little cottage outside of the town:—

" . . . tamen una recepit,
Parva quidem, stipulis et cannâ tecta palustri."

* An invasion of the Hebridean Scotch, not uncommon at the period.

† Lord-Deputy from 1571 to 1575.

‡ Treasurer at War.

§ Hostages. Generally the sons of Irish chieftains, surrendered as pledges of their fathers' good behaviour.

|| Prey of cattle taken from the enemy.

He offered the saints the best he had—some beer, and bread and cheese; and they departed, giving him their blessing. At a short distance they turned round, and one of them said:—

"Simmerwater! Simmerwater! Simmerwater sink!

All but the house which gave us bread and cheese and drink!"

Whereon the whole town sank and became a lake, except of course the cottage. He told me that many persons have assured him, most solemnly, they have gone on the lake of an evening in a boat, and could distinctly see the roofs and chimneys of the houses. Traditions of submerged towns are common abroad, but I never before heard of such a thing in England. Can any of your readers inform me whether they have heard of such a legend? And also, what lake is alluded to by Simmerwater? A. A.

Poets' Corner.

GOOD FRIDAY BREAD (3rd S. iii. 262.)—A nostrum this with which I have been conversant for many years; for my parental roof was never without a dried "hot-cross-bun," said to be infallible in its astringent property. But I will not expose my incredulity by questioning whether the port wine and spice, by which the dose was accompanied, may not have claimed the lion's share of the cures. I believe it was a Leicester-shire prescription. W. W. S.

The superstition which accords peculiar virtues to the Good Friday's baking is not confined to Warwickshire. Mr. Walter White tells us that had our grandmother been born in Cleveland, she would have been able to inform us that,—

"Biscuits baked on Good Friday would keep good all the year, and a person ill with flux had only to swallow one grated in milk or brandy and water, and recovery was certain. Clothes hung out on Good Friday would, when taken in, be found spotted with blood."—*Month in Yorkshire*, p. 122.

ST. SWITHIN.

DR. CONEY.

The following curious letter from Dr. Coney, formerly parson of Chedzoy, near Bridgwater (a known poet, and a great writer of lampoons and political squibs), is transcribed from the original MS.:—

"Dear Sir.—Having this opportunity of sending to you by Mr. Mayor [William Salmon, Mayor of Wells], I was willing to let you know that I am in the land of the living, and hope to see Somersetshire in a little more than a fortnight's time. We have had abundance of Politicks and Lampoons in Town, and great Struggles in Convocation, which I shall give you a secret History of when I come to Chedzoy. I know that it is very unsafe to trust any of these things to the Post, because letters are so frequently open'd, and persons are brought into trouble for an Innocent Jest; but I hope a man may send scandal by a Tory Magistrate without the danger

of an Impeachment, and, therefore, desire you to accept of what is here inclos'd, till such time as you shall see,—your humble servt.

"London, July 6th, 1715."

The following is a copy of one of the papers enclosed in the letter. The other papers, which were contained in the same letter, are already printed in "N. & Q.," 1st S. xii. 360, 361:—

"THE LOYAL HEALTH.

"For banisht James prepare the bowl,
Let every Patriot take his glass,
'Twill sparkle like the Heroe's soul,
And by its warmth our zeal express.

"Quick, quick, as through each glowing vein
The grapes surprizing juice descends:
So bounding o're the gentle main,
Let the brave youth salute his friends.

"Ye Tritons lift the Bark along,
And frisking Dolphins round it play:
Ye Brittish Bards prepare your song,
And curse the Faction for his stay.

"Ye Virgins on the crowded strand,
With all your grateful Airs appear:
Welcome your Sovereign to the land,
And with your smiles reward his care.

"Ye Matrons to the Church resort,
And pray for Restoration:
Ye Peers forsake the Ideot's Court,
And free from lice and puncks the Nation.

"But why should wishes cause delay?
Let Cowards wish and Statesmen think;
Let Soldiers fight and Parsons pray;
Our present business is to drink.

"Then drink, my boys, drink to ye King,
Not forgetting Holborn's Harry;
Let eastern winds good Tydings bring,
And western back as good ones carry."

These lines fell into the wrong hands, and were printed soon after they were written, with divers comments on them; one of which precedes the verses:—

"There are scores in Bridgwater who know that in the neighbourhood lives a Reverend Doctor, who is a Convocation man, and a very good poet 'tis said."

And a second comment says:—

"These verses will do no more harm now than the virulent breath of a late speech on Tower Hill. Both, I hope, will do some good."

INA.

SHAKSPEARIANA.

PASSAGE IN "RICHARD II."—I do not know whether the point has been noticed before, but it has often struck me that, when Shakspeare wrote the following lines in *Richard II.* Act II. Sc. 1—

" Then there are found
Lascivious metres, to whose venom sound
The open ear of youth doth always listen:
Report of fashions in proud Italy,
Whose manners still our tardy apish nation
Limps after in base imitation,"—

he had in his mind the title, and more than one passage, of that curious pamphlet, *The English Ape, the Italian Imitation, the Footestepes of Fraunce*, 1588, 4to; the greater part of which is a bitter satire on the propensity of our countrymen to regulate themselves in their dress, conversation, &c., by the customs prevalent abroad, but chiefly those of Italy. I am almost tempted to make an extract or two from the tract, but I forbear to do so, as it might encroach too much on the space of "N. & Q."

W. CAREW HAZLITT.

A GUESS AT THE NAME OF THE ACTOR WHO PLAYED "THE CLOWN" IN "ALL'S WELL THAT ENDS WELL."—There is of course great propriety in making the once swaggering but now crest-fallen Parolles address the fool of the house as—"Good Monsieur Lavatch;" but why does Shakespeare give to this latter personage, who is an original creation of his own, the name of Lavatch? The word as it stands was conjectured to be a corruption, and Jackson acutely pointed out that it was a misprint for *Lavache*. But, again, why *Lavache*? Perdita, Ariel, Miranda, and many others are all significant, and so is Parolles, and so Lafeu; i. e. *le feu*, the man of a by-gone generation; and in *La Vache*, I suspect that Shakespeare made a punning allusion to the name of the actor who played the part, i. e. to Richard Cowley or John Lowine (lowing). This would be a kind of joke that would be well received by those of the audience who understood the meaning of the name Parolles; and if this were so, it would give additional point to the same clown's answer, ["I may be of the cow kind, but] I am no great Nebuchadnezzar, Sir." Again, if it were Lowine, there would be a palpable hit in the rest of the sentence, "I have not much skill in grace (grass); I am no ascetic vegetarian, no mortifier of the flesh,"—for as he seems to have played Falstaff, Henry VIII., and Hamlet, "fat and scant of breath," he was probably (like the clown in *Twelfth Night*) a stout man. I think, too, that there is an allusion to Lowine's name rather than to Cowley's from the peculiar wording of a sentence, which I need not quote, as to the results of the fool's visit to court. The epithet "old" is somewhat, but not altogether against this conjecture.

BENJ. EASY.

SHAKESPEARE'S SHYLOCK UN-SHYLOCKED. — In a recent number of the *Jewish Record*, a journal devoted to the interests of American Israelites, and published at New York, we find a new version of the *Merchant of Venice*. The writer, who is himself a Jew, says, the play is founded in fact, with this important difference—that it was the Jew who was to forfeit the pound of flesh, if he lost the wager! The circumstance took place not at Venice, but in Rome, during the pontificate of

Sixtus V.; the Jew lost; the noble demanded the pound of flesh; the Jew demurred, and offered money which was refused. Sixtus, to whom the matter was at last submitted, decided in favour of the noble, with the provision that he should cut exactly one pound of flesh, not one grain more or less, on pain of being hanged. The noble naturally declined the risk, and the Pope fined both parties in heavy sums for making such a wager.

Niebuhr, in his second lecture on *Roman History*, p. 20, of Schmitz's second 8vo edition, says:

"The story of a Jew taking merciless vengeance on a Christian, such as we read in the *Merchant of Venice*, is found completely reversed in a Roman tale written shortly before Shakespeare's time; in this the Christian is represented as wishing to cut a piece of flesh out of the Jew's body."

Do the writer in the *Jewish Record* and Niebuhr allude to one and the same tale? I am inclined to think they do, as the former's "pontificate of Sixtus V."—1585 to 1590—seems to correspond sufficiently with the latter's "shortly before Shakespeare's time."

It is possible that the *Merchant of Venice* may have been founded on the same tale, but that Shakespeare reversed the relative positions of the Jew and Christian for dramatic effect, and as being more consonant to the feelings or prejudices of the people for whose amusement and instruction he wrote; and if such can be shown to have been the case, the opinion that his play was founded on the old novel in Ser. Giovanni Fiorentino's collection of novels under the title of *Il Pecorone*, &c., first printed at Milan in 1554, must be given up. Where is the tale to be found? ERIC.

Ville-Marie, Canada.

FLORAL CROWNS (3rd S. iii. 42.) — May I venture to offer to MR. KEIGHTLEY one more conjecture as to the meaning of the passage quoted from *The Tempest*, Act IV. Sc. 1:—

"Thy banks with pioned and twilled brims, &c."

The simplest interpretation is often the best. Piony is still the rural name of a well-known large crimson flower, native to the banks of the Severn, &c., called by the educated classes pæony (*pæonia*). *Twilled* is rendered in some modern editions of Shakespeare *lilied*. Here we have at once *cold crowns* for *chaste nymphs*, composed of crimson pionies and lilies; and very handsome crowns too, whether we suppose the lilies to have been Daffodils or Flags (otherwise known as the Yellow Iris) or, prettier still, the White Narcissus, also found on the banks of some rivers in the south of England, all these being liliaceous plants.

M. F.

THE COSMOGONY OF JOANNES ZONARAS.

THEORY OF THE FIRMAMENT.

On recent archiepiscopal authority, Biblical critics have been told that a schoolboy of ordinary capacity may solve the difficulties which the account of the creation of the world in Genesis apparently presents. I read my Bible (and millions, I hope, do the same) with the wish, not gratuitously to make, or to aggravate difficulties, but to smooth them away when they start up. There is a sensation of infinite relief to an honest student, when some seeming impossibility in inspired statement becomes reconcilable with what we term human reason and knowledge. But I confess that, both as a schoolboy and as an adult, I have pondered with despairing perplexity over Genesis i. 6, 7, and 8:—

"6. And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"7. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

"8. And God called the firmament Heaven. And the evening and the morning were the second day."

Now, the general impression among modern Christians—orthodox and heterodox—is, that this our orb moves in the midst of infinite space: in an ethereal expanse, to which there is no beginning and no end; which is, in fact, infinity and eternity—and the why and how of which, must necessarily remain to us, while denizens of this world, utterly incomprehensible and inscrutable. When we look up at the sky, it is into absolute Immensity, to which there can be no wall, no barrier of separation, and no tangible terminal goal; and our very inability to understand the why and the how, or to realise the idea of an interminable vista, is a proof of the miserable meagreness of our knowledge, and of the humiliating fallibility of our reason. Still there is the plain, literal, inspired statement in Genesis:—

"And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so."

My object in addressing you this communication, is to inquire whether it has ever occurred to any modern theologian or natural philosopher to moot the theory—that our world, and the planets and constellations visible to us, *are all roofed in by a solid dome of ice*, distant from us God only knows how many billions of billion miles; and that beyond this dome, or firmament, are the waters, separated at the time of the creation from those on the surface of the earth. Such a "glacial hypothesis" was stated, not very ambiguously, by the Byzantine historian Joannes Zonaras or Zonaras, who flourished during the reigns of Alexis Comnenus and Caloian, or John the Handsome, his

son—A.D. "mille ans octâte trois, et mille cent et seize,"—from 1083 to 1116. Zonaras is said to have been a priest, and yet a soldier. He is frequently spoken of as "the Monk Zonaras;" but he was also "Grand Drogaire de Bigle ou de Guet," to the Emperor Alexis—a dignity which has sorely puzzled his translators. M. de Maumont, in the folio edition of 1596 in my possession, rendering "Drogaire de Bigle" as "Capitaine des Gendarmes de l'Empereur." Zonaras appears likewise to have officiated as Secretary of State; being called, in barbarous Græco-Latin, *Proto-secretis*, or, as De Maumont gives it more elegantly, *πρωτοκρίτης*; and certainly enjoyed some high employment in the Imperial chancery. His great work is a folio of 800 pages, bearing the title—

"Les Histoires Chroniques du Monde, Descriuant toutes Histoires memorables aduenûes depuis la naissance du monde, jusqu'au transportement et exil Babyloñiques, Traduit et mis de nouveau de leurs naïfves langues en vulgaire François par Jean de Maumont. Paris, 1596."

The book is sumptuously printed on large paper, and dedicated to Catherine de Medicis. In his account of the creative week, Zonaras follows with commendable orthodoxy the Mosaic narrative; but concerning the firmament, he makes the curious remark here transcribed:—

"Achevé que fut par le grand ouvrier, l'ouvrage susdit, il établit le firmament, qui fut une étendue courbe et voutée, qu'il entreieta parmy les eaux, qui courroyent et occupoyent toute la terre: et par cest entredeux les separa si bien que les unes furent flottantes par dessus et les autres restèrent affaïssies au dessous, s'épandans ça et là, et escoulans sans bornes parmy toutes places où est l'habitation du monde. Et quât à ceste estendue enclinée et penchante, elle fut appelé Firmament, pourau-tant que le corps d'icelle est massif, solide, et ferme, et non d'essence mince, rare, et deliée comme celle des eaux, dont, *toutefois il prend origine et substance*. Et si fut encore nommée ciel."

I have put the penultimate passage in italic, to draw attention to the fact that Zonaras insists that the solid firmament—an "inclined and sloping expanse," "a curved and vaulted area"—still derived "both origin and substance" from the "thin, rare, and scattered or attenuated waters," which it was designed to divide. The only inference to be drawn from this is, that Zonaras wished it to be understood that the firmament was only so much divinely solidified water,—in other words, a boundary wall of ice. That he should not have mentioned the gelid substance itself with more precision, might have been due to his never having *seen* the actual thing, ice, at all. He was a Greek of the Lower Empire when the climate of Constantinople was much warmer than it is now; and his ocular acquaintance with frigid substance did not probably extend beyond the snow brought from the Balkans to cool his wine-pitchers withal. He may have had, nevertheless, a vague notion of water hardened into a solid mass,

and this may have prompted him to the solution of his difficulties concerning the firmament. Nor can I see anything very inimical, at least to conception, in the theory of a glacial firmament. Everybody who has been up in a balloon knows that it grows colder and colder as you ascend; and there cannot, I apprehend, be an effect without a cause: although, to make the hypothesis any way tenable, the sun should be so equi-distant from the two bodies; as not to melt the "glacial

firmament" on the one hand, or to set the earth on fire on the other. It is not, however, unlikely that speculations such as these may have been entered into, and disposed of by real scholars and men of science; in which case I beg that you will put my humble "Note" and "Query" respecting the "Drogaire de Bigle" of the Emperor Alexis, and his Theory of the Firmament, into the waste-paper basket.

GEORGE AUGUSTUS SALA.

ACROSTICS ON THE DEATH OF LORD HATHERTON, MAY 4, 1863.

H ard was his final fight with ghastly Deat h,
A s in the Senate fighting freedom's ple a,
T he public welfare seeking to direc t,
H is steady course in noble life from birt h,
E vincing mind both lofty and sedat e,
R eceiving high and low with open doo r,
T he Crown reposed in him the highest trus t,
O n his ancestral banners long ag o,
N or yet extinct is noble Hatherto n,

H e bravely yielded his expiring breat h.
A nd boundless in his wisdom as the se a.
T he weak and undefended to protec t.
H as shown his public and his private wort h.
E ndowments great and fitted for the Stat e.
R ich in his bounty to the rude and poo r.
T o show the world that he was wise as jus t.
O urs willingly relied, and will do s o.
N ow still he lives in gracious Littleto n.

Lichfield.

T. J. BUCKTON.

Minor Notes.

LAWRIE'S "HISTORY OF FREEMASONRY," 1804. In the sale of the Library of the late Dr. David Irving, Librarian to the Faculty of Advocates, Edinburgh, there was a copy of this work, which sold for 11. on Saturday, March 28, 1862. In this copy there was a very singular and curious notice in the handwriting of Dr. Irving relative to its authorship. As this is one of those literary curiosities which is worthy of being recorded in "N. & Q.," I subjoin a copy of it for preservation. Dr. Irving remarks that:—

"The history of this book is somewhat curious, and perhaps there are only two individuals now living by whom it could be divulged. The late Alexander Lawrie, 'Grand Stationer,' wished to recommend himself to the fraternity by the publication of such a work. Through Dr. Anderson, he requested me to undertake its compilation, and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance David Brewster, by whom it was readily undertaken, and I can say was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature of *Alexander Lawrie*, and the volume is commonly described as '*Lawrie's History of Freemasonry*.'"

Alexander Lawrie, originally bred a stocking-weaver, became a bookseller and stationer in the Parliament Square, Edinburgh, and thereafter printer of the *Edinburgh Gazette*, the patent for which had been granted by the Government of the day to Dugald Stewart, the celebrated Professor of Moral Philosophy, Edinburgh. Dr. Anderson was the author of the *Life of Smollett*,

and editor of various works, including that of the *British Poets*, whose daughter was married to Dr. Irving. David Brewster is now "Sir David," and Principal of the University of Edinburgh.

S. G. T.

Edinburgh.

A YOUTHFUL MOTHER.—The following instance of an extremely youthful mother, appears to be sufficiently well authenticated to be worth a corner in "N. & Q." It is from the *Seventeenth Report to the Legislature of Massachusetts relating to Births, Marriages, and Deaths, for the Year 1858*:—

"Among this class of births [illegitimate] there was one case during the year worthy of especial notice, in consequence of the extreme youth of the mother. Elizabeth D—— was born of native parents in the almshouse at Taunton, May 24, 1847; and at the same place she became the mother of a healthy boy, on the 1st February, 1858, being only *ten years, eight months, and seven days old*. This appears to be a rare case in this climate; but is well attested by the physician (Dr. A. Baylis) of the almshouse at Taunton, who officiated professionally both at the birth of the young mother and at that of her 'hopeful son.' This boy weighed eight pounds at birth; and at the age of eighteen months it weighed $37\frac{1}{2}$ pounds, and was in the enjoyment of robust health."

JAMES T. HAMMICK.

Census Office.

RUMINATION OF THE HARE.—Dr. Copland, in his *Dictionary of Medicine*, defines *rumination* as: "The regurgitation of food which had passed into the stomach, and which is remasticated and again swallowed." *A priori*, therefore, one would be led to infer that any animal, *whether a so-called*

ruminant or not, whose stomach was capable of rejecting its contents, *might* ruminate. And, strange to say, this *a priori* inference is found to be confirmed where one would least seek for its confirmation—I mean in *man*. Dr. Copland, in his article upon “Human Rumination,” records several more or less well-authenticated cases; and he states that he himself has attended three persons who suffered from the affection, and that he has “reason to believe that instances of partial or occasional rumination are not so rare in the human subject as is generally supposed.” In his own cases, of which he gives a detailed account, it appears that the rumination was “partially under the control of the will.” And I myself once knew a schoolboy who enjoyed the faculty of rejecting his meals at pleasure; and who used frequently to perform the feat, sometimes for the gratification of his comrades, and sometimes for the sake of extorting from an unwilling master the permission to leave the school-room.

But if the human *subject*, which has not the stomach of a ruminant, *does* occasionally *ruminate*, why may not the hare, though not a ruminant, more frequently perform this operation; particularly as it is not omnivorous, but feeds upon much the same food as those animals which are acknowledged to ruminate? Whether, however, the hare actually does, or does not ruminate, cannot be determined otherwise than by *observation*. Dissection is here of no avail, for Dr. Copland expressly states that nothing peculiar in the conformation of the stomach was found, in the case of the human beings who were afflicted with rumination. F. C.

“BLOOD IS THICKER THAN WATER.”—

“... and Commodore Tatnall, so well known to us in England for his gallant conduct in the Peiho affair, when he offered and gave our vessels aid, though a neutral, and uttered the exclamation in doing so—in his despatch at all events, ‘that blood was thicker than water.’”

The above is in the penultimate paragraph of the 20th chapter of *My Diary North and South*, by Dr. Russell, the well-known correspondent of *The Times*; and I have found other good writers speak as if the exclamation *originated* with the gallant American Commodore. Without at all detracting from his merit, however, I think he is only entitled to the credit of having made a proper application of an old English proverb. In Ray's *Collection of English Proverbs*, first published in 1672, as republished by Bohn in 1855 (on p. 231, and again on p. 332), the proverb is recorded as it was used by the Commodore: “Blood's thicker than water.” While, to the lines in the Introduction to the sixth canto of *Marmion* (8vo, 5th edit. p. 304),—

“For course of blood our proverbs deem,
Is warmer than the mountain-stream,”—

Sir Walter Scott has appended this foot-note:—

“*Blood is warmer than water*,—a proverb meant to vindicate our family predilections.”

ERIC.

Ville-Marie, Canada.

START.—I find no satisfactory account of the origin and uses of this word. Perhaps what follows may elucidate them. There was formerly in the English, and of course in the Anglo-Saxon language, a word *start*—answering to the Dutch *staart*, German *stert*, *sterz*; and, like them, signifying *tail*, of which the only remnant is in the compound *red-start*—the name of a bird with a red tail. From this noun was derived a verb, *to start*, still in general use, signifying to recoil or fall back suddenly; agreeing exactly in sense and derivation with the French *reculer*, whence *recoil*. This verb, then, like so many others, was used in a causal sense, as in “every feather *starts* you” (*All's Well*, &c., Act V. Sc. 3),—at present under the form *startle*. Retaining the idea of suddenness, it next came to denote onward motion, as when we speak of *starting* a hare, horses at a race, &c. We have also a noun from it in this causal sense, as in “You gave me such a *start*,” and we talk of the *start* on the race-course. Wood-work is said to *start* when it forces itself out of its right place; and sacks of corn, &c., are *started* when they are emptied by elevating their lower end, either from the original sense of *start* or from its causal sense.

It is possible that *stern* (pronounced by sailors *starn*) may be connected with *start*. It is used of ships and of dogs.

The corresponding word *tail* seems to be peculiar to the English language. Bosworth gives the Anglo-Saxon *tægl*. This, however, is one of the words for which his only authority seems to be the dictionaries of Somner and Lye; and I really cannot avoid having sometimes a suspicion that these lexicographers, being convinced that those words which could not be traced to a Latin, French, or other source, must have come from the Anglo-Saxon, gave them their proper form in that language; and they may have been right enough. I cannot think they (especially Lye, who wrote so late,) could have had access to any MSS. not now in being; and I wish that Mr. Thorpe, or some other competent person, would inform us if *tægl*, and such words, are to be found anywhere else than in the dictionaries of Somner and Lye? THOS. KEIGHTLEY.

JOSEPH SPARKE, the Peterborough antiquary, is stated (Nichols's *Lit. Anecdotes*, i. 257) to have died July 20, 1748, æt. fifty-seven. An inspection of his monument, in the retro-choir or Lady Chapel of Peterborough Minster, satisfies us that the real year of his death was 1740 (and this accords with the statement in Nichols's *Literary*

Anecdotes, vi. 113). We are consequently enabled to identify him with Joseph Sparkes, son of John Sparkes, Gent., born in Peterborough, and educated in the school there under Mr. Warren; who was admitted a pensioner of St. John's College, Cambridge, July 11, 1699, æt. sixteen; and proceeded B.A. 1703-4. When or how he obtained the degree of M.A. mentioned in his epitaph we know not.

C. H. & THOMPSON COOPER.

Cambridge.

Queries.

MRS. BEHN.—I have before me an edition of *All the Histories and Novels*, written by the late ingenious Mrs. Behn. It is the ninth edition, 2 vols., published by Mr. Charles Gildon, in 1751. There is an "Epistle Dedicatory to Simon Scroop, Esq.," written by the publisher: this is followed by "The History of the Life and Memoirs of Mrs. Behn, written by one of the Fair Sex." Is anything known of this fair writer? And is the Life to be at all depended upon? It reads very like a fiction; and the letters introduced are the most unlike real letters I have ever seen. J. A. L.

REV. H. BLACKSTONE.—Mr. Mackenzie Walcott, in his *William of Wykeham and his Colleges* (Preface, p. xi.), mentions the invaluable collections of the Rev. H. Blackstone, Fellow of Winchester College, in two volumes. I shall be glad to know when Mr. Blackstone died, and where any notice of him can be found. S. Y. R.

CHEMICAL ANALYSIS OF MOSSES.—Will any of your readers be good enough to direct me to a chemical analysis of mosses; especially of the moss *Neckera dendroides*, which in the heat of the sun I have found to emit a strong smell of resin? A CORNISH COUGH.

RICHARD CUTT, OR CUTTS.—My Boston correspondent has requested me to ask for information about Richard Cutt, or Cutts, who was a Member of Parliament in 1654? He desires to know the time and place of his birth, marriage, and death: with any other particulars respecting his lineage and personal history. CHARLES BEKE.

Bekesbourne.

JEFFREY DUPPA.—In the third year of James I. one Jeffrey Duppa was sent to survey the lordship of Haverfordwest, after whose arrival many offices that before existed there were suppressed. Who was this Jeffrey Duppa, and what is known of him? What relation to Brian Duppa of Eikon Basilike renown? The Bishop was born in 1588, I believe. Are there any male descendants, on the male side, of the bishop's now alive? There

is a family of the name residing near Maidstone, but they have, I think, taken the name somewhat recently. What relation was Mr. Duppa, author of *The Life of Raffael* (1816), to the bishop?

JOHN BOWEN ROWLANDS.

Glenover.

FARMERS OF THE REVENUE.—Many authors speak generally of the injury to commerce caused by the exactions (?) of the revenue farmers in former times; can any correspondent refer me to a writer who has descended to particulars?

DELTA.

GASTON DE FOIX.—Is there any life published, or more detailed account of Gaston de Foix and his history to be found than appears in Froissart? Has any play ever been published taking his life and events as the main features of the drama? Q.

HERALDIC QUERY.—I find by Burke's *Illuminated Heraldic Illustrations*, 1857, Plate XII., names of Harrison and Berkely, that the Rev. Mr. Harrison and the Rev. Mr. Berkely are entitled, through their descent from the family of Berkely, to quarter the royal arms of Plantagenet, which are given as France and England quarterly. Now as the Berkelys, Mowbrays, and Seagraves descend from Thomas de Brotherton (son to King Ed. I.), who bore England a label of three points or, I am at a loss to imagine how the Ulster King-of-Arms reconciles the arms of France, which were not borne by Ed. I., but by Ed. III. Can any of your correspondents put me right upon this matter?

Curiously enough, in the same shields the arms of Seagrave are given as sa. 3 garbs or, banded gules. I find by Heylyn's *Help to English History*, 1671, and Johnston's *Notitia Anglicana*, 1724, that Seagrave bore sa, a lion ramp. ar. crowned or. Which is right? B. H. R.

HERALDIC.—Wanted, the name of the family that bore or bears the following arms: Vairy or and sable, canton ermine; crest, a plume of four feathers alternately or and sable.

JOHN DAVIDSON.

JOANE DE SOMERY.—How was Joane (wife of Thomas de Berkeley, and daughter of Ralph de Somery, Lord of Camden, co. Gloucester), niece of Wm. Marshal, Earl of Pembroke, as stated in Burke's *Commoners*, and other authorities?

H. S. G.

LITERATURE OF THE FRENCH REVOLUTION.—I shall esteem it a favour if any one versed in the mysteries of the literature of the first French Revolution could furnish me through your pages with information on the following subjects:—

1. The *Revolutionary Plutarch* and *Female Revolutionary Plutarch*, are well-known anti-Gallican

compilations, published at the beginning of this century. They are attributed to a Mr. Stewarton. The writer quotes as authority for some of his smartest anecdotes (particularly against the Bonaparte family) books which he names *Le Voyageur Suisse* and *Le Voyageur Italien*, citing them by the page, and cautioning his readers against the too strong bias of their author; but I never could find either work, or any bibliographical indications respecting them.

2. What is the history and authenticity of the work entitled, *Dernières Heures de Louis XVI.* écrites par l'Abbé Edgeworth de Firmont, son confesseur? (first published, I believe, by C. S. Edgeworth in 1815, and included in Berville and Barrière's *Mémoires sur la Révolution*).

JEAN LE TROUVEUR.

QUOTATIONS WANTED.—“You know who says, If the Law must be violated, it must be for a kingdom.” Who said this? I find it in an old divine, 1639. I know of course the words Shakespeare puts into the mouth of Edward (*Third Part of Henry VI.* Act I. Sc. 2).

R.

The late Robert Dillon Brown, who for many years (and up to the time of his death) represented the county of Mayo in the Imperial Parliament, was very facetious. He was an orator of much power, and had the tact of carrying an audience of any class along with him. I have often heard him wind up humorous speeches with the following singular stanza, which always created much laughter:—

“First take an old woman and toast her,
And then rub her over with cheese,
Then lay her out on a frosty night,
And ten to one but she'll freeze;
Next bring her in in the morning,
And rub her all over with straw,
Then lay her down by a good coal fire,
And ten to one but she'll thaw!”

I have frequently asked him where he got it, but could never obtain more information from him regarding it than “Oh! it is some schoolboy rhyme.” Now, I hope my appeal to the correspondents of “N. & Q.” will be more successful, as I am convinced the quotation was not Mr. Brown's own composition.

S. REDMOND.

Liverpool.

THE SCOTTISH ARCHERS.—Can you, or any of your readers, explain for me the following discrepancy? In the novel, by Sir Walter Scott, of *Quentin Durward* (chap. x.) I find the following remark with respect to the Scottish Archers of the King's Guard: “Though they retained the name of Archers, the Scottish Guard very early substituted *fire-arms* for the longbow.”

In the *Mémoires of Philip de Comines*, book II. chap. xii. I read:—

“These Scotch troops behaved themselves very valiantly. . . . And were very nimble with their bows and

arrows, with which they wounded and killed, it is said, more of the Burgundians than of the enemy.”

G. S. E.

SEALS OF KING EDWARD THE CONFESSOR.—In my cabinet I have four different impressions of the seal of the Confessor, in all of which he is sitting enthroned, but in two he wields the sword and dove, in the other two the orb and sceptre. As the legends are all similar, “*Sigillum Edwardi Anglorum Basilei*,” am I to regard them as four distinct seals, or as the obverse and reverse of two seals only?

M. D.

ST. JOHN FAMILY.—Can any of your readers inform me who was the wife of Thomas St. John, who lived about the middle of the sixteenth century, and was the fourth son of Oliver St. John, of Sharnbrooke, Bedfordshire, who married Mary Fitz-Jeffrey? Also, the name of the parish and county Henry St. John, the brother of Thomas, went from to reside in Norfolk?

H. F. B.

“MEMOIRS OF SOPHIA DOROTHEA.”—Who is the author of these Memoirs?

CRP.

TEGNER'S FRITHIOF'S SAGA.—Is there an English translation of Tegner's Frithiof's Saga by Dr. Latham, about 1838? Who is the author of an *anonymous* translation of Frithiof's Saga, published by Bailey, 1835?

R. I.

BISHOP THOMAS DE BECKINGTON.—This eminent man was one of the greatest characters of the time in which he lived, whether regarded as a politician or ecclesiastic. I do not intend entering on his personal history, as that has already (and is, I believe, again about to be) skilfully handled. It has been stated by his biographer that Beatrice, a near relative of his, married Thomas Dabridgecourt, Esq., eldest son of John Dabridgecourt, Esq., who died (A.D. 1432) seised of lands in Wiltshire. Thomas Dabridgecourt's will is dated Nov. 2, 1466, and in it he mentions his children, and appoints his mother, Agnes Brocas (who had married William Brocas) his executrix. My object is to obtain information as to this William Brocas. A person of that name, and probably the same, made his will, which was proved in the Prerogative Court, A.D. 1456, in which he directed that his body should be buried in the Chapel of St. Andrew, in South Street, Sherborne, to which he gives 6s. 8d. Can any correspondent inform me whether either of the wills above referred to has been printed, and if not, where and how I can obtain a copy or abstract? If through the pages of “N. & Q.” I should be greatly obliged.

INA.

Wells, Somerset.

TIXOVER, RUTLAND.—The etymon of this parish is solicited from the readers of “N. & Q.” In the *Calendarium Rotulorum Chartarum* it is written Tyksore, and in *Testa de Nevill*, Tykesovre.

STAMFORDIENSIS.

DISTURBANCES IN VIRGINIA IN 1678.—References to a particular account of the disturbances in Virginia and Maryland, consequent on the Act (25 Charles II., cap. 7, sec. 2), imposing duties on produce carried from one colony to another, and not brought to England, would oblige.

DELTA.

Queries with Answers.

SKELTON AND CARDINAL WOLSEY.—A work was published last year by Messrs. Longman & Co., entitled *Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII.* Arranged and Catalogued by J. S. Brewer, M.A. (vol. i.) Prefixed to the *Letters and Papers* is a very valuable preface by Mr. Brewer, relating to many interesting events and remarkable personages who lived in Henry's reign. Amongst these remarkable personages is mentioned, as a matter of course, Cardinal Wolsey. It seems that there were two individuals, amongst many others, who took every opportunity of venting their malice and hatred against the illustrious cardinal. These were Polydore Vergil and a man named Skelton. Mr. Brewer mentions in his preface (pp. xc.-xci.) that Skelton was a native of Norfolk, and lived for some time in Norwich. There he became intimate with the Duke of Norfolk. As the duke was a bitter enemy of the cardinal, Skelton was base enough to publish in a poem entitled, "Why come ye not to Court?" the following scurrilous lines, hoping no doubt to gain the favour of his grace by so doing. Speaking of the dread the nobility had of Wolsey, Skelton says:—

"They dare not look out at doors,
For dread of the Mastiff cur;
For dread the Butcher's dog,
Would worry them like a hog."

(Verse 293.)

Again he says:—

"..... his base progeny,
And his greasy genealogy;
He came out of the silk royal,
That was cast out of a butcher's stall."

(Verse 488.)

Mr. Brewer states, that the poem seems to have been published about the year 1524. Can any of your readers give further particulars respecting it? Skelton published another poem, entitled "Philip Sparrow;" the scene of which is laid at Carrow Abbey, near Norwich.

Is it not probable that the popular tradition of Wolsey having been a *butcher's son*, arose from Skelton's scurrilous lines? If the story had been true, it is highly improbable that it would have escaped the notice of the cardinal's other implacable enemy, Polydore Vergil.

J. DALTON.

Norwich.

[Our correspondent will find many curious particulars of John Skelton and his various productions in the Rev.

Alex. Dyce's valuable edition of his *Poetical Works*, 2 vols, 1843, 8vo. Skelton was originally patronised by Cardinal Wolsey, but from some unexplained cause became the bitterest enemy of that prelate, attacking him with remarkable boldness, and with a fierceness of invective which has never been surpassed. Skelton first alludes to the report that Wolsey was the son of a butcher in *Speke, Parrot*—

"So bolde a bragging bocher"

So mangye a mastyfe curre, the grete grey houndes pere." (vv. 478-480.)

Compare too Roye's satire against Wolsey (published circa 1527), *Rede me, and be nott wrothe*, &c.:—

"The mastif curre, bred in Ypswitch towne.

Wat. He commeth then of some noble stocke?

Jeff. His father coulde snatche a bullock,

A butcher by his occupation."

Harl. Miscell. ix. 3, 31, ed. Park,

and a poem *Of the Cardnalle Wolse*—

"To se a churle, a *Bocher's curre*,

To rayne and rule in soche honour," &c.

MS. Harl. 2252, fol. 156.

An allusion to the parentage of the Cardinal occurs in Shakespeare (*Henry VIII.*, Act I. Sc. 1):—

"*Buckingham.* This butcher's cur is venom-mouth'd,
and I

Have not the power to muzzle him."

In Malone's *Shakspeare* are the following notes to this passage: "Wolsey is said to have been the son of a butcher." (*Johnson.*) "Dr. Gray observes, that when the death of the Duke of Buckingham was reported to the Emperor Charles V., he said, 'The first buck in England was worried to death by a *butcher's dog*.'" (*Steevens.*)

Cavendish says that Wolsey "was an honest poor man's son;" Speed, "his parents poor, but of honest report;" Godwyn, "*Patre lania pauperculo prognatus est.*" The will of his father (printed by Fiddes) shows that he possessed some property; but, as Sharon Turner observes, that Wolsey was the son of a butcher "was reported and believed while he lived." *Hist. of Henry VIII.* i. 167, ed. 8vo. For an account of Skelton and a list of his writings, see also Cooper's *Athenæ Cantabrigienses*, i. 38; and for a notice of Roye's Satire, "N. & Q." 2^d S. vii. 101.]

UNCLASSED COINS.—I am anxious to identify the coins of which I forward a description. I have never seen them engraved in any numismatic work:—

1. Copper, size of halfpenny. Obv. Bust to right. Legend. FRAN. F. FRAN. FRA. VNIC. REG. D. G. C. F. (full reading wanted), followed by mint mark a fleur-de-lis. Rev. On a shield supported by two nude boys, a lion rampant; the shield is timbred with what appears to be a viscount's coronet, out of which two laurel slips issue by way of crest. Legend, DOMINUS. MICHI. (*sic*)

ADJVTOR.

2. Obv. Pluto standing, holding in one hand the hasta, and by the other a cord, one end of which is fastened to a collar surrounding the head of Cerberus sejant. Legend, PLVTANVS. In exerg. 158(2?). Initial H. K. in the corner. Rev. Figure of Saturn seated on a wheel, holding a scythe in

his sinister hand; facing him is a winged satyr, above is a cloud emitting rays of light. In exerg. the initials H. K. Legend, FORTUNA VARIABILIS.

3. Copper, same size. Two nude figures lying prostrate in opposite directions, from between them rise two posts, to each of which a ledge is attached, and on each ledge a human head. Legend, QVAM SIMVLATA PACE (?) DECIPIT, 1579, a rose. Rev. In base two foot-soldiers fighting, armed with swords and shields, the latter touching each other in chief. Two knights in armour cap-a-pied, on horseback, charging each other with swords raised. Legend, PRAESTAT. PUGNARE. PRO PATRIA.

4. Copper, rather smaller. Bust, with ugly face of pope wearing tiara to left. Legend, CLEMENT. PON. MAX. Rev. Four shields, their bases joined to form a cross; 1st, parti per pale, dexter lion rampant, sin. three fleurs-de-lis; 2nd, three human heads affrontees couped, three annulets in base; 3rd, a cross between three crescents; 4th, three prows (?) turned to right, in front of them three stars. Legend, HINC NOSTRÆ CREVERE. ROSÆ. This latter coin, judging from the obverse, I should have taken to be an English token.

CHESBOROUGH.

Harbertonford.

[1. Franciscus Filius Franciæ Frater Unicus Regis Dei Gratia Comes Flandriæ. Counter, struck while Duc d'Alençon was Count of Flanders in 1582, described in Van Loon, *Hist. Met. des Pays Bas*, i. 315.

2. Nuremberg counter, by Hans Krawinckle.

3. Counter engraved in Van Loon, *Hist. Met. des Pays Bas*, i. 270. On one side are Horn and Egmont decapitated. It refers to the treaty of peace with Spain attempted in that year.]

NUMISMATIC QUERY.—Can any reader of "N. & Q." give me the approximate date, and locality where struck, of a bronze medal I have? It is about one inch in diameter, but not round. The obverse bears a full-faced Christ, with flowing hair and glory, apparently holding a book. On the right of the neck, I read IC, and on the left X̄; the legend is considerably defaced (the sides of the medal being almost parallel), but the part I can read appears to "..... CMA N(?)OVHA." I am very uncertain about the N. The reverse bears the following inscription very deeply struck in large letters across the field—

"N — + IHSUS — KRISTUS — IASILEU — IASILE."

Is it a coin of Christian Byzantium or of some Christian community of Asia Minor? The gentleman who gave it to me said that when he was quartered with his regiment at Ismid (Nicomedia) it was usual after heavy rains to find a dozen or more such coins on the banks of the little stream there.

JOHN DAVIDSON.

[The coin is one of the Emperor of the Eastern Empire, John I. Zimisces, who reigned from 969 to 976. The inscription on the obverse is EMMANOVIA + IC—X̄, and on the reverse, IHSUS KRISTUS BASILEU BASILE.]

GREEK MOTTO.—I should feel much obliged to any one of your correspondents who would favour me with a translation of the Greek motto, which occurs in the title-page of the *Ancient Universal History*. I have never yet met with any one who could construe the first clause.

It runs thus:—Ἱστορίας ἀρχαίας ἐξέρχεται μὴ κατανόει· ἐν αὐταῖς γὰρ εὐρήσεις ἀνόπας ἀπὲρ ἑτέροι συνήξαν ἐγκόπως. — *Basil Imp. ad Leon. fil.* H. R. M.

U. U. Club.

[The good Emperor, who flourished in the ninth century, does not appear to express himself in very classical Greek, so far at least as the clause in question is concerned. We would render it, "Think not to relinquish the study of ancient histories," i.e. do not meditate such a thing, cherish no such design. Banduri, *Imper. Orient.* i. 153, translates loosely, "Historias veterum evolvere ne te pigeat;" and the old French translation is not much closer, "Estudiez soigneusement les Histoires des anciens."]

"PATIENCE ON A MONUMENT."—What is the source of, and the allusion contained in, this expression? E. F. WILLOUGHBY.

[In this well-known passage from *Twelfth Night*, Act II. Sc. 4, it is generally thought that the great dramatist was indebted to Chaucer for this beautiful idea:—

"And her besidis wonder discreetlie,
Dame Pacience ysitting there I fonde
With facé pale, upon a hill of sonde."

But Malone is inclined to think that Shakspeare took his imagery from some ancient monument, in which the figures of Grief and Patience were represented; and in support of this opinion quotes several passages from his author's Plays, in which the same, or very similar, illustrations occur. See his edition of Shakspeare, xi. 505-508. Undoubtedly, the allusion is to *mute grief*.]

NAME STAMPED IN A BOOK.—I have recently purchased a copy of the *Mémoires du Marechal de Bassompierre*, printed at Cologne, "chez Pierre du Marteau," in "cLo. Ioc. LXV." On the title-page of each volume are impressed with a stamp the words, "Ex Bibl. Jos. Ren. Card. Imperialis." I wish to discover who this high and mighty personage might be. He was not, so far as I can ascertain, a member of the Imperial House of Germany.

HERMENTRUDE.

[Josephus Renatus, of the noble family of *Imperiale* or *Imperiali*, born at Ferentano in 1631, was made Cardinal by Alexander VIII.; 1690. (*Zedler, Moreri*.) In the conclave which followed the demise of Benedict XIII., J. Renatus was within one vote of being elected Pope. The Spanish court, however, threw in the casting vote against him ("hat aber von dem Spanischen Hofe die *exclusivam* bekommen"). In like manner his elevation to the dignity of Cardinal was for a time prevented by the hostility of Christina, Queen of Sweden.]

ARMS OF JOHN LOCKE.—Can any reader of "N. & Q." inform me what were the arms, crest, and motto of the family of John Locke, the philosopher? E. E. M.

[According to an article in our 2nd S. iii. 126, "the old arms granted to Sir William Lock, Sheriff of London in

1548, and sculptured on the monument of John Locke the philosopher at Laver, in Essex, are Per fess, or and azure, a pale counterchanged between three hawks with wings endorsed of the last.—*Crest*. A hawk with wings endorsed, holding in the beak a padlock or. See also Burke's *Armory*; Burke's *Dict. of Landed Gentry*, ed. 1850; and the *Gentleman's Mag.* for 1792, p. 798, for some account of the family.]

CAVE UNDERHILL.—Where is the picture to be found of "Mr. Cave Underhill, the famous comedian, in the habit of Obadiah the Fanatick Elder?" I quote the words under an engraving by J. Faber, jun., fecit 1717. FREDERICK BYNG.

[The picture of Cave Underhill as Obadiah in *The Committee*, by R. Byng, is at the Garrick Club. A note in the catalogue states: "He belonged to Rhodes' Company at the Cock Pit in Drury Lane, with Betterton, in 1659. Sir Wm. Davenant pronounced him 'one of the truest players for humour he had ever seen.' He acted till he was past eighty. He retired in 1703, and died a few years after, a superannuated pensioner of Sir Richard Steele. See "N. & Q." 2nd S. x. 451.]

"THE ANCHOR."—Could you inform me where I can find Professor Wilson's lines upon the anchor?
G.

["The Forging of the Anchor" appeared in the *Noctes Ambrosianæ* of Feb. 1832 (*Blackwood's Mag.* xxxi. 281); but it must be borne in mind that the whole of these celebrated Dialogues were not the production of Professor Wilson. This identical one (No. lx.) has not been reprinted by Professor Ferrier in the collected Works of Professor Wilson.]

Replies.

THEOSOPHY.

'A COURSE OF THEOSOPHY, SCIENTIFIC AND PRACTICAL,'
(3rd S. iii. 305.)

The following statement may be deemed a sufficient reply to the observations and inquiries of W. W. T., p. 305 *suprà*,—whose important quotation from LAW, (which, I surmise, was what was promised in "N. & Q.," 2nd S. i. 515,) would, I take occasion to say, have presented itself with even greater force to the general reader, had a re-translation from *Le Comte Divourne's* admirable rendering of the work* in French, been given instead of the original itself. Law often writes, as presuming the mind of his reader, to be as lofty in contemplation, and as eagle-eyed in sagacity of perception as his own, in the domain of metaphysics; whereas, the genius of the French language, exacts on all occasions, the utmost precision and completeness of expression of the writer's meaning.—The difficulty referred to by W. W. T. in apprehending the sense of Böhme in the treatises specified, is common to all mere English readers of his works; to whom it is almost impossible to

attain unassisted, to a right understanding thereof. Hence his most eminent students in this country, if previously unacquainted with the German language, have expressly learned it in order to read him in the original.

There is this further remark to be made, in respect to the difficulty of Böhme's phraseology, that at the time he wrote, the forces and laws of nature, as now developed and illustrated by electricity, chemistry, and other branches of natural philosophy, as by astronomic science, were then unknown to the world. Hence, in his original description of these forces, in his demonstrations of the various mysteries of orthodox theology and philosophy; and in the further elucidation of them by LAW with the same object, (in his *Way to Divine Knowledge and Spirit of Love*,) the terms made use of by both, though just and appropriate in themselves, will appear antiquated, alchemic, mystical, or without meaning, to the reader who is conversant only with modern philosophy and its technical nomenclature.—For he, BÖHME, was the first to reveal the essence, generation, and 'polarity' of the* centre of nature, (the eternal, spiritual nature, the ground or moral principle of our own minds,—) or, in other words, the constitution of the first natural or *mathematical point*, with its seven forms, fountain properties, qualities, spirits, or 'correlative forces'; and by consequence, the laws of the *mathematical line*, or sphere (I say) of nature. And further, to show the derivation of these same powers and qualifications, down into this material universe, as an outbirth, crystallisation, or fixed superficial, or terminal posit and exsiccation of the former spiritual, fluxional line of life, (in combination however, in matter, with a lava, fæces, rejection, scab, or dead body of a previous disorderly, wrathful, fiery generation, of the spirits of eternal nature.)—From which declarations of Böhme, (penn'd down by him from a *clairvoyant* apprehension in the divine light, of eternity and time, and their mutual co-workings in the things of this world,) it was, that the laws and forces of material nature, with the doctrine of body, and the entire mystery of grace as of nature, became, one or the other subject, understood respectively by Newton,† Law,‡ Hahnemann,§ and other original philosophers, who have effected any radical purification of physiological or metaphysical science in the world.—And which writings, remain yet the rich unworked mine, whence to draw out, and (with the aid of subsequent universal discoveries,) to

* As the eternal momentary posit of the free will and astringing desire of the anterior ineffable Deity, the 'Nothing and All.'

† *Memorial of Law*, p. 46.

‡ *Ibid.* pp. 404—420. To whose "Appeal" is to be traced back the source of the modern science of electricity.

§ *Ibid.* pp. 555, 6.

* *La Voie de la Science Divine, ou Développement des principes et des bases fondamentales de cette Science.* 8vo, Paris, 1805.

prepare by art, the *panacea* for all the disorders and misery of human life and knowledge.

A further remark may be also made, touching other difficulties of Böhme, which is this,—that he, Böhme, when about fundamentally to treat of a large and universal subject, lays down his ground of the Supernatural Wisdom, (wherein the matter has necessarily its first being,) according to the nature and constitution of the subject he is about to elucidate, be it of time or eternity. His descriptions therefore of the Divine Wisdom in his works, (compare *e.g.* the "Great Six Points," the "Heavenly and Earthly Mystery," the "Divine Contemplation" pieces, etc.,) will be found to vary; and will therefore cause the greatest trouble to the student to apprehend as in harmony with each other, unless this particular circumstance be borne in mind by him.—To return.

A new translation of Böhme's writings complete, is then absolutely required for mere English readers. And, what is further wanted, (as intimated by W. W. T.,) is a series of publications in elucidation of theosophical science and practice, by its acknowledged masters and disciples, down to the present day.

This was indeed the purport of the proposed publication, p. 108 *suprà*, which might retain the same title, or it might be this,—“A Course of Theosophy, Scientific and Practical,” or “A Course of Theosophy and Anthroposophy.” The publications relating to this subject, are for the most part,* to be met with in the German language; which would therefore require translation.

With respect to translations, whether of the original works of Böhme, or of his intellectual students or practical disciples, it is to be observed, that they can only be properly made, by such as are in some true degree conversant with his philosophy, and with the critical elucidations of it by Freher. As a model for study by the translator, in regard to simplicity of style, and retrenchment of superfluous matter, I would mention the French translation of Böhme's *Three Principles*, Paris, 1802, and his *Aurora*, Paris, 1800, made by Saint Martin; whose preface to these two books, would alone almost serve, both as a general and a philological preface to the publication in English, of such new translation.—Böhme's writings would then, (so far as such recondite psychic philosophy would admit of it,) be easy to understand and agreeable to peruse, by the qualified English student.

* Query, Any orthodox and scientific treatises on these subjects, in the Hindoo, and other learned theological colleges of the East? For with the ancient Egyptians, Chaldeans, and other enlightened nations of the East, the noble magic art and skill was common, until it became misused and degraded by common minds; whence it may have become fossilised in the archives of the respective countries.

The following is the order, in which a series of treatises and publications should be presented, as a ‘Course of Theosophy, Scientific and Practical.’

Vols. II. and III., to consist of the remainder of Law's Writings, as named p. 108 *suprà*. [NOTE.—Each of these respective sets, or authors, should be available to the public as a distinct publication, though thus serially associated together.]

Vols. IV.—XIII. Jacob Böhme's Works. (“N. & Q.” 2nd S. i. 513.) To be newly translated, from the best German edition, in 9 vols. 12mo, 1730. [NOTE.—This German edition, may also be taken as an exact model for the entire series of volumes of the proposed publication; in regard to size of type, (stout Long Primer, as Vol. I. of *Intro. to Theos.*, but *new*),—headings, space of matter, and number of lines on each page, jet ink, and every other particular; except, that the ‘Summary’ at the head of each chapter should be (as in the English bibles,) in italic type, and the margins of the pages half as wide again, which the 12mo. paper would permit. The symbolic illustrations to be also given.]—These 9 vols. of J. B.'s works should be almost a fac-simile of the German copy, so far as the translation would allow, but without the obsolete matter, as referred to by St. Martin.

Vols. XIV.—XVIII. *Theosophia Practica*, by J. G. Gichtel, 7 vols. 3rd ed., Leyden, 1722. This work, which is in German, requires suitable translation. The first six vols. (*Letters*, pp. 3856,) to occupy three vols., and the seventh vol. (*Life*, pp. 470, with *Index* pp. 342,) to form another vol.

Vols. XIX.—XLI. Freher's Works. (“N. & Q.” 2nd S. i. 395), all MS. in English. These described fully in *Memorial of Law*, pp. 679-88, and pp. 258-492. The elaborate and beautiful illustrations of these works might be reproduced by photography, so as to be insertable in this publication. [*The Elucidations of J. B. with Hieroglyphica*, would occupy 8 vols. (To print from my copy).—*Sixteen Conferences*, 8 vols. (To follow the copy in *Brit. Museum*, Add. MSS. 5775-83).—*Five Conferences*, with Plate, 2 vols. (To follow B. M. copy, 5780).—*Microcosmos*, and *Three Tables*, 1 vol. (Compare German copies, B. M. 5788, with my English copies).—*Epistles*, 1 vol. (To follow my copy).—*Anti-Universalists*, in German (to be translated), 1 vol.—*Good and Evil*, in German (to be translated), 2 vols. (These two last works are only in my possession).—*Paradoxa*, 1 vol. To follow B. M. copy, 5789.]

Vol. XLII. To contain translated extracts from Saint Martin's last two French works, *Esprit des Choses*, and *Ministère de l'Homme-Esprit*.—Also (N. B.), a translation of *Correspondence Inédite de St. Martin et Baron Kirchberger* (1792 to 1797.) Dentu, Paris, 1862. With also a reference to *La Voie de la Science Divine*, Paris, 1805.

Vols. XLIII.—. To contain translations of Franz Baader's Works, in German, edited by Dr. F. Hoffmann, Dr. J. Hamburger, etc., in 16 vols. 8vo, Leipzig, 1850-60; such of them as relate to Böhme's Theosophy, and its elucidations in the science (and I may add, the religious element) of the present day.

Vols. L.—. Dr. Hamburger's *Compendium of Jakob Böhme's Philosophy*, 8vo, Munich, 1844, in German. To be translated by a precise hand, omitting the author's inexperienced opinions, in the preface.

Vols. —. Query, Molitor's *Philosophy of History*, in German, in several vols., so much of it as relates to the *Cabala* as involved in Theosophy?—With other suitable publications that may be hereafter discovered.

[NOTE.—Intimately associated with theosophy as herein set forth, should be the study of the laws and phenomena of “Animal Magnetism”—the astral, mundane nature-intellect magic, as established hitherto. The object being,

to give the external art of manipulation and production of states, into the hands of true theosophists, or *divine magi*; whose interior life or Will, pregnant with divine virtue, as a ray or radius from the centre of the heart of God, in the glorified humanity of Christ, might, upon duly prepared magnetic subjects, effect stupendous and permanent results (Mark xvi. 17, 18; John xiv. 12.) Also might be thus commenced, a system of progressive discovery in theosophic science and magical art, for the moral, and the physical, and the intellectual sublimation of the human nature on the earth.—Some of the works that may be here named in reference to this subject, are Ennemoser's *History of Magic*, 2 vols., Bohn (though in part an uncritical translation;) Newnham, on *Human Magnetism*, 1845; Townshend's *Facts of Mesmerism*, 1844; also some of the *Letters* in the 3rd vol. of Jung Stilling's *Memoirs*; Deleuze's *Histoire Critique du M. A.*; with other judicious treatises in German, French and English. See *Guide*, p. xix. xx., Law's *Memorial*.]

With these particulars, and the previous communications from correspondents, the pages of "N. & Q." will, I apprehend, now contain a direct clue to the investigation of the whole subject of Theosophy, reduced to its purest form and most practical character.—There yet remains, however, as the *cypher* to the whole, to give (if desired) a sketch of the *entire mystery of nature and grace*, or the *logical connexion* of all that ever was, is, and shall be,—grounded in Deity, proceeding through all creations of eternity and time, and terminating again in Deity,* with all wills and natures re-balanced again at last, in their actual developed multiplicity, as in their first potential unity. And showing the end and design of all,—as manifestly *worthy of a God and a Father, who is mere goodness and loving-kindness, pure light or understanding, and all power.* C. WALTON.

MARY QUEEN OF SCOTS' PRAYER.

(1st S. iii. 89, 172, 369, 504.)

The following versions of this beautiful Prayer appeared in *The Guardian* of April 8, and are well worth preserving in "N. & Q." The first is by Dr. Monsell:—

"O Lord, O my God, I have hoped in Thee:
O my beloved Jesu, now liberate me.
In hard chain, in sad pain,
I am longing for Thee;
With moaning, with groaning,
With bending the knee,
I adore, I implore
That Thou liberate me."

The next is subscribed with Professor Newman's initials, "W. F. N.":—

"O Lord my God, my hope
Hath been in Thee:
O dearest Jesu! now
Deliver me!
In cruel chains, in piteous pains,
I long for Thee.

As I sink, and as I groan,
Kneeling down before Thy Throne,
I adore Thee, I implore Thee,
Oh deliver me!"

The editor observes of the above: "It is literal, simple, and, indeed, the best we have seen;" and suggests:—

"Would not 'bending low' be better than 'kneeling down?'... "G. F. B. sends a translation in prose, which seems to have caught something of the tone of our old Prayers:—"O Lord God, in Thee have I put my trust. O sweet Jesu, be Thou my succour and defence! Bound with my hard chain, burdened with my sore affliction, I come longing to Thee. And thus I sink and weep, and bow my knees, adoring Thee; and praying, O Lord, deliver my Soul.' And now, for facility of comparison, we will close our list with the original in its proper metrical form:—

"O Domine Deus, speravi in Te,
O care mi Jesu, nunc libera me.
In durâ catenâ,
In miserâ pœnâ,
Desidero Te.
Languendo,
Gemendo,
Genuflectendo,
Adoro,
Imploro,
Ut liberas me."

EIRRIONNACH.

CHANNEL ISLANDS.

(3rd S. iii. 247.)

The inquiry of your correspondent NIL FRUSTRA divides itself into four heads. 1. "Is there any historical record of the families of the Channel Islands?" To this I answer that, if such a record is meant as might be found among the registers of the College of Heralds, there is none. Many families in both islands, however, are in possession of pedigrees extending back for four or five centuries, and apparently quite as authentic as such documents usually are. 2. "Are there families whose origin is contemporaneous with the institution of the Norman customs of the islands?" The institutions of the islands are generally referred to what are called the "Constitutions of King John," said to have been granted by that monarch after the alienation of Normandy. In the 5th Edw. III. A.D. 1331, extents of both the islands were compiled, copies of which are still extant; and in these documents most of the names still existing in the islands are to be found, and in many cases the families bearing these names still inhabit the same parishes, and probably are still in possession of the same lands that were held by their ancestors at that remote time. This is the case with the De Sausmarez family in Guernsey, who possess the manor and estate of Sausmarez, from which they take their name, and which was held by a Matthew de Sausmarez as early as the time of Edward I. 3. "Is the great proportion

* As signified in the 'ANNOTATION' on the back of the title-page of Law's *Memorial*.

of pedigrees traceable only to English immigrants or French refugees?" Certainly not. Until within the last sixty years comparatively few English families had established themselves in either of the islands. The religious wars in France drove many Protestants hither, but, with a few exceptions, scarcely any settled permanently here: they either went on to England, or returned in more quiet times to their homes in France. To the last question, "What natives of the Channel Islands have ever become distinguished?" I can only answer that the list would fill up too much of your valuable space. De Carteret, Sausmarez, Le Marchant, Brock, &c. &c. are names not unknown in the naval and military annals of Great Britain; and religion, science, literature, and commerce, could also furnish a goodly array of Guernsey and Jersey names.

I may add, that copious historical notices of Jersey families are to be found in a work now in course of publication by subscription, entitled *The Armorial of Jersey* by J. Bertrand Payne, Esq., and that short biographies of some distinguished natives of Guernsey are to be found in the Appendix of *The History of Guernsey* by Jonathan Duncan.

A GUERNSEYMAN.

St. Peter-Port.

In answer to NIL FRUSTRA, I may mention an interesting work just published in Paris: *L'Archipel des Îles Normandes . . . Institutions Communales, judiciaires, féodales*. Par Theod. Le Cerf, de la Société des Antiquaires de Normandie. Plon, 1863, pp. 391, 8°.

In the chapter on the "Droits Féodaux," p. 209, the French author, referring to Lequesne, *Constitutional History of Jersey*, 1856, says:—

"Il n'y a plus dans les îles de terres dites de franc alleu . . . elles furent confisquées par le Roi Henri V. en 1475, mais il y a encore aujourd'hui à Jersey jusqu'à quinze fiefs de haubert. . . Celui de St. Ouen appartenait encore il y a quelques années à la famille des Carteret, dont le fief, originaire du Cotentin, avait suivi Guillaume le Conquerant.

" . . . Le fief de Rosel, aujourd'hui possédé par l'ancienne famille des Lemprière, avait été donné au Sire de Barentin à condition de diverses redevances féodales qui ne sont plus maintenant qu'à l'état de souvenir historique.

. . . Parmi les quinze seigneurs de haubert, les seigneurs de St. Ouen, de Rosel, de Melesches, de Saumarez, de la Trinité, ont conservé le nom de hauts justiciers.

"A côté de ces quinze fiefs de haubert qui, entre autres prérogatives, ont l'honneur de siéger à la cour solennelle des *chef-plaids*, on compte dans l'île de Jersey environ cent seize autres fiefs subalternes dont les seigneurs ont aussi leur petite cour de manoir . . ."

Information concerning their feudal rights, which are still maintained, is to be found in the *Reports of the Commissioners appointed to inquire into the State of the Criminal, Civil, and Municipal Laws of Jersey and Guernsey*. London, 1848-61.

The most celebrated of the natives of the

Channel Islands is Robert Wace, author of the historical and metrical romances whose titles are given in page 93 of *La Normandie Inconnue*, by Fr. Victor Hugo (the poet's son), Paris, 1857, in 8vo. In the *Roman du Rou* (Duke Rollo) the author says:—

"Se l'on se demande
Ke ceste estoire en romanz mist,
Jo diè dirai ke jo sui
Wace de l'isle de Gersui.
En l'isle de Gersui fu nez
A Caen fu petis portez . . ."

(Three or four of these ancient Romaunts are preserved in the British Museum; one, *The Life of St. Nicholas*, in Oxford and Cambridge.)

All the ancient records of Jersey were burnt in 1603 on the old market-place (*le vier marché*) of St. Helier by order of the Bailif Helier de Carteret, who considered that the old parchments might be dangerous on account of a pestilence raging at that time in the island.

Fr. V. Hugo, pp. 243-54, has an interesting chapter on Jean Hurault, clerc et Bailli de la Cour Royale de Jersey, the staunch reformer of the Jersey Constitution, who died 1626:—

"Hurault est, à mon avis, la figure la plus remarquable de l'histoire de Jersey. . . . Les réformes dont il est l'auteur ont transformé la Constitution de Jersey dans son essence même . . . Tâche magnifique accomplie au milieu des souffrances et des persécutions! Aujourd'hui le nom de cet homme de bien, inconnu dans le monde entier, est oublié à Jersey même."

Admiral Saumarez, who died 1836, was born in Guernsey, 1757. J. C.

DIFFICULT PROBLEMS SOLVED DURING SLEEP.

(3rd S. iii. 244.)

Whilst Iolo Morganwg, or Edward Williams was working for a master-mason in Kent—I think at Dartford—his employer one evening directed him to go early on the following morning to a churchyard in the vicinity, the walls of which he had lately repaired, for the purpose of measuring the work preparatory to making out a bill for the churchwardens. Williams went to bed with his thoughts occupied about this job, and he resolved to rise at daylight and accomplish it. He fell asleep, but his imagination was still wakeful, and both mind and body became its agents; for he quickly supposed himself to have arisen with the dawn, put on his clothes, walked away to the place of destination, measured the wall, and noted down the admeasurement in his pocket-book, when the church clock struck *two*, and he awoke in total darkness. He felt alarmed on discovering that he had been asleep till that moment, but soon convinced himself that he was actually in the churchyard, where he had supposed himself

to be, and finding his rule and book in his hand, had no doubt that he had also been measuring the wall. As it was in the summer season, when sunrise occurs at an early hour, he determined on walking about till it should be light enough for his purpose; and after about an hour of musing, for which he never wanted materials, he could see to examine his pocket-book, when he found, to his surprise, that he had actually entered in it figures, denoting the amount of masonry in feet and inches. He then proceeded carefully to re-measure, by early twilight, what he was persuaded he had before gone over in the dark, and found the result to agree precisely with the entries in his pocket-book! He was now convinced that this was an exploit of sleep-walking, not less extraordinary than some which he had heard recounted, but, till then, had not thoroughly credited. He said every object on the way appeared to him as distinct as usual, and he could recollect no circumstance which could have led him to doubt his being awake, and really seeing houses and trees as he walked along, as well as his work in the churchyard, by a purple morning light, till the clock, by two strokes, broke the illusion, and he experienced the sensation of one suddenly awakened from a vivid dream.—See *Recollections and Anecdotes of Edward Williams, the Bard of Glamorgan, or Iolo Morganwg*, by Elijah Waring, 1850, pp. 69, 70. GLWYSIG.

SPARTAN DUPLICITY.

(3rd S. i. 51, 178, 292.)

"The Lacedæmonian envoys display a carelessness of public faith and consistency—a facility in publicly un-saying what they have just before publicly said—and a treachery towards their own confidential agent, which is truly surprising, and goes far to justify the general charge of habitual duplicity so often alleged against the Lacedæmonian character." (Grote, vii. 65.) "Callicratidas, who had sentiments so worthy of a Spartan, and who in point of justice, magnanimity, and valour, was equal to the best of the Greeks, fell soon after in a sea-fight at Arginuse, where he lost the day. . . . As for those who loved an open and generous proceeding, when they compared Lysander and Callicratidas, the former only appeared a man of craft and subtlety, who directed his operations by a set of artful expedients, and measured the value of justice by the advantage it brought; who, in short, thought interest the thing of superior excellence, and that nature had made no difference between truth and falsehood, but as either was recommended by its use. When he was told it did not become the descendants of Hercules to adopt such artful expedients, he turned it off with a jest, and said, 'Where the lion's skin falls out, it must be eked out with the fox's.'"—*Plutarch's Lives*, "Lysander," by Langhorne, iii. 179.

During the Reformation, when pulpit thundered against pulpit, and religion yielded to the brawls of politics, when alternate charges of misrepresentation and falsehood were brought by Roman-

ists against Protestants, by Protestants against Romanists, this sentence of Lysander was introduced in the controversy between Dorman and Nowel:—

"They shall well perceive that it is you, M. Dorman, yourself, that do raise those smokes, mystes, and cloudes, do use those stratagemes and false underminings, and wear that Foxes case (wherewith you falsly charge me) and that not in your preface only M. Dorman's first Stratageme and Rhetorike which he useth, first smoke which he rayseth to blind the simple reders eies in this entrie of his preface, is a long discourse upon a major or general proposition, which no man ever doubted of. As that in controversies of learning, where truthe is to be tryed, God's glorie, not man's preferment, is chiefly sought; where the lymits and boundes of Christes eternal kyngdome the Church, not of worldly dominions, which shall perish, and have their ende, are defended, it were lawfull (good readers) to use false undermining, and stratagemes to deceive, to raise smokes, to blind the eies of the simple Readers. This mater which nedeth no prooffe, is amplified by a comparison with worldly warres, adorned with a sentence of Lisander the Lacedemonian, approued by the authoritie of Plutarcke, and much needelesse adoe is made about it."—*Confutation of Dorman and Sander*, 4to, 1567, pp. 1, 2.

To return to Callicratidas (remember good readers) the Spartan, Grote thus describes his noble character:—

"Callicratidas unfortunately only shown by the Fates,* and not suffered to continue in the Grecian world, was one of the noblest characters of his age. Besides perfect courage, energy, and incorruptibility, he was distinguished for two qualities, both of them very rare among eminent Greeks,—entire straightforwardness of dealing, and a Pan-hellenic patriotism alike comprehensive, exalted, and merciful. (Vol. viii. 219.) . . . No one, who has not familiarized himself with the details of Grecian warfare, can feel the full grandeur and sublimity of this proceeding (the liberation of the Methymnæan and Athenian prisoners)—which stands, as far as I know, unparalleled in Grecian history. It is not merely that the prisoners were spared and set free: as to this point, analogous cases may be found, though not very frequent. It is, that this particular act of generosity was performed in the name and for the recommendation of Pan-Hellenic brotherhood and Pan-Hellenic independence of the foreigner. . . . Reciprocity of dealing is absolutely essential to constant moral observance, either public or private; and doubtless Callicratidas felt a well-grounded confidence that two or three conspicuous examples would sensibly modify the future practice on both sides. But some one must begin by setting such examples; and the man who does begin—having a position which gives reasonable chance that others will follow—

* Virgil, *Æneid*, vi. 870.—

"Ostendent terris hunc tantum fata, neque ultra
Esse sinent."

[Ἡ μάλα δὴ κινεῖται γὰρ μακάρεσσι ἔργοις τῶν αὐτῶν ἄνδρων ποτὶ γῆρας ἂν ὀφείλοντο προσιόντας. Κινεῖται δ' ὀφθαλμοὶ τε καὶ οὐ φασὶν ἔμψαι ἔχουσαι, ὅσσοι ἂν αἰγλήεντος, ἑναεῖς σθένος, ἡδὲ καὶ αὐτοῦ ἐν Διὸς ἔργον ἔσονται, μίτου κρατερῆς ὅν ἀνάγκη. —*Synesius de Insomniis*, Lutetiae, 1586, p. 42. Illi quidem profecto beatissimi egregie omnium animorum in terras coelitus effunduntur. Illi vero felices atque ineffabilia fila habentes [interprete Petavio, inerrabile prorsus stamen habent] quicunque a te lucido (o Deus) et ex ipso Jove enati sunt propter filum validi fati.]

is the hero. (Pp. 224, 225.)... If Kallicratidas had gained the victory (at Arginusæ) and survived it, he would certainly have been the man to close the Peloponnesian war. . . . The defeat and death of Kallicratidas was thus even more deplorable as a loss to Athens and Greece, than to Sparta herself. To his lofty character and patriotism, even in so short a career, we vainly seek a parallel." (P. 237.)

BIBLIOTHECAR. CHETHAM.

SATIRICAL PRINT AGAINST COOKE, PROVOST OF ETON (2nd S. vii. 469.)—Your valued correspondent, MR. MARKLAND, referring to this print in Spence's *Polymetis* (1st edit.), asked where a letter giving a history of it, written by Spence to Mr. C. Pitt, copied by Cole, and printed by Walpole, is to be found. To that Query no answer has yet been given, nor am I able to furnish one; I only wish to direct MR. MARKLAND's attention to a fact, which I gather from Willis's last catalogue, that the same print appears as a frontispiece to a poem called *The Rod*, there said to be written by Henry Layng, and published at Oxford in 1754.* S. P.

POLITICAL SQUIB (3rd S. iii. 327.)—The verses alluded to by BATHOS are by Robert Browning, author of *Paracelsus*, &c. &c., and are as follows:

"*The Lost Leader.*

"Just for a handful of silver he left us,"

Just for a ribbon to stick in his coat;

Got the one gift of which fortune bereft us,

Lost all the others she let us devote.

"They who had gold to give, doled him out silver,

So much was theirs who so little allowed!

How all our coppers had gone for his service—

Rags! were they purple—his heart had been proud!

"We who had loved him so—honoured him—followed him—

Lived in his mild and magnificent eye;

Learned his great language, caught his clear accents,

Made him our pattern to live and to die!

"Shakespeare was of us, Milton was for us—

Burns, Shelley were with us; they watch from their graves.

He only turns from the rare and the precious:—

He only sinks to the rear and the slaves.

"We shall march prospering, not from his presence;

Songs will excite us, but not from his lyre;

Deeds will be done, while he boasts his quiescence,—

Still bidding crouch whom the rest bade aspire.

"Blot out his name then, record one lost soul more,

One task unaccomplished, one foot-path untrod—

One more devil's triumph, and sorrow to angels—

One more wrong to man, one more insult to God.

"Life's night begins—let him never come back to us—

There would be doubt, hesitation, and pain—

Forced praise on our part, the glimmer of twilight,

Never glad, confident, morning again.

[* See "N. & Q." 1st S. vi. 317; vii. 158.—ED.]

"But come on now, for we taught him, come gallantly;
Aim at our heart ere we pierce through his own;
Then let him get his new knowledge and wait for us—
Pardoned in heaven, the first by the throne!"

I do not know to whom they allude. They are in Browning's *Poems*, under the title of "*The Lost Leader.*" J. S. D.

[Thanks to J. A. L. and other kind friends for similar replies.—ED. "N. & Q."]

NOBLE PHYSICIANS (3rd S. iii. 248, 312.)—When I was a schoolboy in Dublin (I do not care to tell how long ago), there was an individual called Lord Mountmorris (he was in very humble circumstances, so far as means went), and he practised as a surgeon in Upper Baggot Street in that city. I have often conversed with him, and I believe there was no doubt that he was a Lord.

S. REDMOND.

Liverpool.

THE TERMINATION "TWISTLE" (3rd S. iii. 327.) This termination means, I conceive, *thistle*, as many names of places have the similar compounds of *oak, ling, thorn, lind, &c.* T. J. BUCKTON.

CHANGING FEMALE SURNAMES AT MARRIAGE (3rd S. iii. 327.)—The surname, as its etymology shows, is only the additional name, it is *not* the name proper to the individual; this proper name is given in baptism, and if it be a word of wicked import, it may be changed into a purer word at confirmation by the bishop. The surname is usually that of the family to which you belong; thus, an unmarried person "hails from" her father's house, but on marriage she quits her home, and becomes *one* with her husband, and "hails from" his house, until she marry again, when she loses the surname of her first husband. A bastard takes generally the surname of his mother, but sometimes that of his father also, although *filius nullius*. (*Blackstone*, i. 459.) T. J. BUCKTON.

SANDESTED, IN SURREY, AND HYDE ABBEY, WINCHESTER (3rd S. iii. 250.)—According to Dugdale, Athelfleda, wife and queen of King Edgar, mother of St. Edward, king and martyr, daughter of Earl Ordmar, gave Sandelstede, with eighteen hides and the church, to the abbey of Hyde. In the time of King John or Henry III., Watkin Saunders of this place, dying without issue, gave the manor of Sandersted and advowson of the church to the abbot and convent of Hyde at Winchester. (Manning and Bray's *Surrey*, ii. 568.) Dugdale gives the origin of this monastery as follows: that it was projected by King Alfred, and built by his son, Edward, who placed canons there; but that Ethelwold, of blessed memory, expelled them, and replaced them by monks and an abbot in the year 963. The church was to be dedicated in honour of the Holy Trinity, Mary the Mother of Christ, and the Apostle Peter. In

MS. Cott. Vesp. A 8, will be found a gift of certain manors to this monastery, in which it is stated to be dedicated to the blessed Peter, Prince of the Apostles, *necon Sancto Eodocio*.

JOB J. BARDWELL WORKARD, M.A.

ACORN *v.* CROSS (3rd S. iii. 247.)—I do not think that Dr. Withering can be correct in stating that the Cromwellian reformers caused the acorn to be placed on the top of the crown instead of the cross. I have looked at the plate of Oliver Lord Protector's Milled Moneys, 1658, given by Vertue in his work on the Medals of Thomas Simon (Pl. xiv.), and also at the Lord Protector Oliver's Privy Seal (Pl. xxxviii.), and in all of these there is a cross on the top of the crown, and not an acorn.

MELETES.

THE OLD COUNTESS OF DESMOND (3rd S. i. 301.)—MR. NICHOLS has quoted a writer in the *Dublin Review*, as showing the curious freak attributed to this old lady of having cut a third set of teeth to be a physical impossibility. But old ladies refuse to be bound by ordinary rules; for I learn that one who has almost attained her eightieth year has just been perpetrating a similar impossibility. Her name is Marchant; she lives at Edburton, not far from Brighton; and has, I am told, "recently cut a pretty complete set of teeth."

Whilst referring to the old Countess, and deeming it satisfactorily proved that she was the second wife of Thomas, the twelfth Earl of Desmond, I wish to ask some of your correspondents to explain who was the second wife of Thomas Butler, first Lord Cahir? She inherited the Desmond property and has been generally considered the daughter and heir of the above named Thomas, the twelfth Earl. It is so stated in some of the pedigrees in Ulster's Office in Dublin. But the Carew MSS. only name Katherine, daughter of the old Countess, and wife of Philip Barry Oge. He might have been her second husband; but as Edmund, second Lord Cahir, was in "the prime and early part of life" when he died in 1559 (see *Annals of the Four Masters*), his step-mother could hardly have been daughter of Thomas the twelfth Earl by either of his wives.

Lodge, in his *Peerage of Ireland*, does not help us, since he, when giving the descent of the Earls of Desmond, stupidly makes Lord Cahir marry his own grandmother, daughter of Thomas the eighth Earl.

I am inclined to think that the Lady Ellen of Desmond, second wife of Lord Cahir, was the only daughter of Maurice (who died *v. p.*) son and heir of Thomas, twelfth Earl by his first wife Sheelah or Gyles Mac Carthy, and therefore heir to her brother James, thirteenth Earl, whose right to succeed his grandfather had been contested by his uncles, and who was killed in the following

year by Sir Maurice Fitz-Gerald, son to the eldest of these uncles. The latter thereupon became Earl of Desmond, and his youngest son, Sir John Oge, afterwards married one of the daughters of Lord Cahir by the lady whose identity I am now asking some kind correspondent to aid me in tracing.

S. P. V.

"RIGHT WORSHIPFUL THE MAYOR" (3rd S. iii. 292.)—This style, like some others, as regards the origin of its application, seems to be involved in obscurity; and perhaps no assignable motive can be adduced why this, or similar styles, have been adopted to denote the excellency of person or office, except the good old-fashioned respect for both. It might be well to inquire, whether the mayors of towns were generally entitled to the style of "Right Worshipful;" or whether only those who held very high and extensive jurisdiction enjoyed it? The mayors of Great Yarmouth, in Norfolk, held, until the Municipal Reform Act passed in 1835, very extensive jurisdiction as regards the powers incident to their office: for instance, they had capital jurisdiction in Sessions of Oyer and Terminer, and Gaol Delivery under the ancient charters, by which Yarmouth became pre-eminent in local history. The mayor of Yarmouth was the supreme Judge of the Admiralty within his jurisdiction, from whom no appeal laid; and was first Commissioner under the Charters of Admiralty, for the trials of offences committed on the high seas within his jurisdiction. (*Vide Swinden's History of Yarmouth*, in which the charters are given *in extenso*; and Mr. J. C. Palmer's excellent edition of Manship's *MS. Collections for Yarmouth*, recently published in two beautiful 4to vols.) Similar powers were granted to other towns, of which Bristol was one; and, if I recollect rightly, Kingston-upon-Hull was another. There were also certain towns incorporated as, or invested with powers incidental to, counties, and became counties in themselves—as Norwich, Southampton, Bristol, and Kingston-upon-Hull, with others; of whose mayors it would be well to inquire whether they were dignified by the style of "Right Worshipful?" While those of other towns and corporations, not having such high judicial authority as those to which allusion has been made, were content by merely being called "Worshipful" only. Some of your correspondents may elucidate these points; and I suggest them, simply, that these observations may lead to further investigation of a subject well worthy of "N. & Q."

THOS. WM. KING, York Herald.
Heralds' College.

I apprehend that Q. IN A CORNER expects more from municipal charters than he is likely to find in them, when he refers to them for the particular or proper style of the mayor. It is true that the Crown is the fountain of honour. But I doubt whether

the title of "Honourable," "Right Honourable," "Worshipful," or "Right Worshipful," has ever been conferred by royal grant. I apprehend that these appellations, having originated in courtesy, now rest on usage. The younger son of a duke, though by usage and courtesy styled Lord So-and-so, is in law simply an Esquire; and when elected a Member of Parliament, is so described in the *Gazette*. The precedence of such persons is quite a different thing. This is regulated, so far as the titled classes are concerned, by Act of Parliament. I do not know that the rules of official precedence are anywhere laid down. But I conceive that the precedence of a mayor within his borough—whether he be "Worshipful," or "Right Worshipful"—is superior to any personal rank. A striking exemplification of this is to be found in the Lord Mayor of Dublin; who has this advantage over the Lord Mayor of London, that the Court is held within the limits of his jurisdiction. MELETES.

"THE DEVIL'S DREAM ON MOUNT AKSBECK" (3rd S. iii. 306.)—It is suggestive certainly to find it tedious to tell that Thomas Aird of Dumfries is the author of the above magnificent poem, than which for power of conception and weird felicity of wording, I know not its peer in modern poetry. It will be found at p. 29 of *The Poetical Works of Thomas Aird*, published by Blackwood in "a new edition," 1856. I prefer some of the readings of the earlier editions of "The Devil's Dream" and throughout. Taken as a whole, Aird's volume is full as a pomegranate of seed-thought and has an antique musky flavour, as of the Elizabethan poets. Aird has published various prose volumes. A. B. G.

RICHARD CARLTON, Mus. B. (3rd S. iii. 326), became, in 1612, rector of Bawsby and Glosthorp, Norfolk, on the presentation of Thomas Thursby, Esq. (Blomefield's *Norfolk*, viii. 347.) We think it not unlikely that Mr. Carlton took his degree at Cambridge. On this point inquiry shall be made, but unfortunately Dr. Richardson's MS. List of Cambridge Graduates, gives us no assistance, as it does not include musical degrees.

C. H. & THOMPSON COOPER.

Cambridge.

CARLETON FAMILY (3rd S. iii. 295.)—The following should have preceded the inquiry respecting Francis Carleton of King's Co. and Darlington, Tipperary:—

"Francis Carleton and Thomas Hunt, Esqs., held a grant of 1240 acres in the baronies of Garrycastle and Kilcourse, King's Co., under the Act of Settlement, in trust for themselves and other Shropshire adventurers."—Extr. from *Public Records of Ireland*, 1829.

This Francis Carleton was born 1620—1640, and evidently belonged to the family of the Carletons of Oxfordshire, Surrey and Middlesex. His arms were, "Arg. on a bend sa. 3 mascles of the

field. *Crest*: "Out of a ducal coronet or, a unicorn's head sa." *Motto*: "Nunquam non paratus," the same as those of the Oxfordshire family and the Carletons of Clare, Tipperary.

The list giving the names and descriptions of the adventurers, which was ordered under the Act of 1641 to be returned to the Ch. of the City of London, is nowhere to be found, nor does the Christian name *Francis* occur in any pedigree of Carleton I have seen. Can any of your readers throw any light upon the subject? P. A. C.

A-KIMBO (3rd S. ii. 86, 118.)—I am grateful to MR. BUCKTON for his amusing answer to my first query, and shall be still more so if he will give an equally satisfactory and amusing explanation of the *modus operandi* of the heroine in the following paragraph from Chapter lx. of Henry Kingsley's *Ravenshoe*:—

"At this moment Miss Ophelia Flanigan appeared from the door of No. 8, and slowly and majestically advanced towards the rostrum in front of her own door, and, ascending the steps, *folded her arms* and looked about her. She was an uncommonly powerful, red-faced Irish-woman; her arms were bare, and *she had them a-kimbo, and was scratching her elbows*."

What countryman is Mr. Kingsley? and, by-the-by, what is the true pronunciation of *Ravenshoe*? ERIC.

Ville-Marie, Canada.

PROVERBIAL QUERY (3rd S. iii. 209.)—It may interest your correspondent, FREDERIC HAYNES, to know that Halliwell in his *Archaic and Provincial Dictionary*, has in *v. Like*, the following version of this proverb: "Like lettuce like lips, a proverb implying that bad things suit each other." W. I. S. HORTON.

POLYARTIST: JOHN HOWELL (3rd S. ii. 491; iii. 19, 78.)—I extract the following short, but interesting notice, of the acts and death of this man:—

"*Death of the Polyartist*.—Died on the 4th instant, at Edinburgh, aged seventy-five, Mr. John Howell, Polyartist. He made eccentric attempts to rival the bird and fish in flying and swimming. His *debut* in the flying line was made in a park, which now forms the West Princes-street Gardens. At that time the ruins of an old tannery stood at the bottom of the west bank of the Earthen Mound, from an elevated point near which John took his soaring flight; but he was not long of coming precipitately to the ground amidst a heap of old stones, by which he had one of his legs broken. He next essayed to rival the fish. Having constructed, at considerable expense, a large model of a fish, which was to be propelled by the arms and legs of a person placed inside, a trial of the machine was made in a deep pool on the water of Leith. John's brother was present; and so satisfied was John of the value of his invention, that he proposed to his brother that he should play the part of the fish. The brother declined this proposal; and John entered the belly of the fish himself. Scarcely had the fish entered the water when it capsized: the keel turning upwards, and poor John was submerged. Sounds of an alarming kind were heard to issue from the belly of the fish, and no

time was lost in dragging it to the bank, when the inventor was liberated from his perilous position; but it took nearly half-an-hour before 'suspended animation' was fully restored. In plain English, John was nearly drowned. In repairing old China, and other antiquities of every kind, John's patience and neat-handedness rendered him unrivalled. In the fabrication of false teeth, he equalled the best dentist. He was the first who introduced the manufacture of Pompeian plates, at a great loss to himself. Even in the curative art, John's salve for ring-worm was considered highly efficient. But perhaps John's literary capacity formed his chief merit."—*Staffordshire Advertiser*, April 18, 1863.

W. I. S. HORTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Law and Practice of Heraldry in Scotland. By George Seton, Advocate, M.A., Oxon., &c. (Edmonston & Douglas.)

Carefully compiled, handsomely got up, and profusely and beautifully illustrated, this attempt to rescue the "Noble Science" from the "tender mercies of the lapidary and the coach-painter," at whose hands, as Mr. Seton observes, it has certainly met with many painful indignities, will assuredly find favour with Scottish antiquaries; and be very welcome to heraldic students on this side of the Tweed, who are anxious to know what the Law and Practice of Heraldry in Scotland really is. We cannot therefore, we think, do better service to Mr. Seton, or to our readers, than by specifying what are the chief points treated by him in the present volume. After an introductory chapter, our author proceeds to consider, 1. The Early Jurisdiction of Heralds in matters relating to Armorial Bearings, particularly in Scotland. 2. The Jurisdiction of the Lord Lyon in matters of Heraldry. 3. Practice of the Officer and Court of the Lord Lyon. 4. Ancient Scottish Seals, and other sources of Heraldic Information. 5. The Right to bear Supporters. 6. Heraldic Succession—Heir Male v. Heir of Line. 7. Succession of Strangers Heirs to the Armorial Honours of a Family. 8. Change of Surname and Arms. 9. Royal Arms in Scotland. It will readily be imagined from this sketch what a vast amount of curious information Mr. Seton has gathered together—information which is made easily available by a very copious index.

Marks and Monograms on Pottery and Porcelain; with Short Historical Notices of each Manufactory, and an Introductory Essay on the Vasa Fictilia of England. By William Chaffers, F.S.A. (Davy & Sons.)

Although we are not of the number of those who utter screams of horror even when we see

"... rich China vessels, fall'n from high,
In glitt'ring dust and painted fragments lie;"

yet, admiring the beauties of Ceramic Art, we readily recognise the utility of such catalogues as the present *List of Marks and Monograms*, as Mr. Chaffers modestly designates his useful little volume. The historical notes are brief, but concise and instructive. The monograms and marks engraved are numerous and distinct; and a capital index gives completeness to a book, which, we venture to predict, will soon be in the hands of all collectors of old China.

BOOKS RECEIVED.—

Introductory Text Book to Physical Geography. By David Page, F.R.S.E., &c. (Blackwood.)

This little treatise, written by one who is obviously

master of his subject, conveys in a simple but systematic manner, and in language singularly clear and distinct, the leading facts of the interesting science to which it relates; and is consequently a book well calculated for placing in the hands of all who desire to know something more than the mere elements of Physical Geography.

Flora of the West Riding of Yorkshire. By L. C. Miall and B. Carrington, M.D. (Pamplin.)

A contribution to local botany, which will interest others besides the inhabitants of the West Riding.

THE CAMDEN SOCIETY.—The chief point in the Report presented to the Members of the CAMDEN SOCIETY, at the General Meeting on Saturday last, was the announcement of the approaching publication of a volume of *Wills from Doctors' Commons*,—the result of the fifteen years' endeavour of the Camden Society to throw open Doctors' Commons to literary inquirers. The Report recognises the services rendered to Historical Literature by Sir Cresswell Cresswell in making the necessary arrangements for the free consultation for literary purposes of all wills before the year 1700, and the great courtesy of Mr. Paris, who has been entrusted with carrying such arrangements into effect. We shall call more particular attention to this interesting volume as soon as it is published.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

GILRAY'S WORKS. Plain or coloured, published by McLean.

Wanted by Mr. H. Lewis, 31, Anglesea Street, Dublin.

UNION NEWSPAPER. Published 1857. Nos. 1, 5, 6, 7, 9, 10, 12, 13, 14, 15, 16.

Wanted by R. E. Egerton Warburton, Arley Hall, Northwich.

Notices to Correspondents.

Among other articles necessarily postponed until next week, are—

THE ESCORIAL.

DATE OF HANDEL'S DEATH.

DUKES A BREVET.

W. C. P. (Frome.) We shall be glad to receive the proposed communication, but in as condensed a form as possible.

BUSCARO will, we think, find what he is in search of in *The Athenæum review of Britton's book*.

RESOLUTE JOHN FLORIO. Most biographical dictionaries contain a notice of this distinguished Italian scholar; but the best account of him perhaps, is that by the late Rev. Joseph Hunter in his *New Illustrations of Shakspeare*, i. 273—281.

ARHRA. For a notice of the Comet of 1665 consult *Halley's Astronomia Cometicæ Synopsis*, and *List of Comets* by Mr. Hussey, *Philosophical Magazine*, vol. ii.—The name of the Rev. John Goodrichean does not occur in any of the ordinary books of reference.

JOHN MACLEAN. The article from *The Times* on the word *Skedaddie* appeared in our last volume p. 326.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

Full benefit of reduced duty obtained by purchasing *Horniman's Pure Tea*; very choice at 3s. 4d. and 4s. "High Standard" at 4s. 4d. (formerly 4s. 8d.), is the strongest and most delicious imported. Agents in every town supply it in Packets.

THE EXHIBITION OF ALUMINIUM AND ALUMINIUM BRONZE. 2,000 Specimens, illustrating the application (Ornamental and Useful) of these interesting Metals, are now on View at MAPPIN BROTHERS' NEW ROOMS, 222, Regent Street. Admission by Card.

LONDON, SATURDAY, MAY 16, 1863.

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Notes.

THE ESCORIAL, SPAIN.

The Escorial is proudly called by most Spanish writers "the eighth wonder of the world," or rather, to use the grandiloquent expression of Villegas, "All the seven are comprehended in one" (*todas siete son encerradas en una*). In English the edifice is usually spelt *Escorial*; but "*Escorial*" is now the correct form of spelling the word amongst modern English and Spanish writers.

Ford derives the name from "*Escoriæ*"—the dross of iron mines still found on the spot; but Casiri derives the word from the Arabic, signifying "a place of rocks." The common tradition is, that the building was erected by Philip II. in accordance with a vow which he had made, at the time of the battle of St. Quentin, which was fought on the feast of St. Laurence, August 10, 1557. Eight thousand English, under Lord Pembroke, assisted the Spaniards in their victory over the French, who were completely routed. Some critics have doubted whether Philip made any vow at all, on the ground that contemporary writers make no mention of the fact. But a document, found a few years ago amongst the Archives at Simancas, leaves little doubt that such a vow was actually made. (See "*Documentos Inéditos*," tom. xxviii.) But other motives, independent of any vow, seem to have influenced

Philip II. in the erection of the building. His father, Charles V. had ordered in his will that his body should remain at Yuste until a more suitable place for his interment should be provided by his son. Hence, the Escorial seems to have been expressly intended as a mausoleum for the parents of Philip, as well as for the descendants of the royal line of Austria. It was also designed to be a palace and a monastery at the same time.

Soon after the king returned to Spain, his majesty immediately began to execute his design. The site selected for the building is only a few leagues from Madrid, and is situated amongst the mountains of the Sierra Guadarrama, on the borders of New Castile. The first stone was laid by the king himself with great solemnity April 23, 1563; the architect was Don Juan Bautista de Toledo. He superintended the works till his death in 1567. But the building was carried on and the masonry finished in 1584, under the direction of his faithful pupil, Juan de Herrera, an Asturian, to whom Ponz, on the authority of a medal, attributes the plan of the church. Herrera is also the architect of the Cathedral of Valladolid, and of the Exchange (*Lonja*) at Seville.

Like all other great works, the Escorial has been the theme of every variety of criticism,—some writers lauding it to the skies, and others condemning it as "a graceless mass," cold as the granite heart of its founder. But whatever criticism may be passed upon it, we cannot now form a correct idea of it as a work of art, because all its glory has departed. English visitors are, at first, much disappointed, till the eye becomes accustomed to its grand proportions and harmonious design. It is not till the threshold of the building is crossed, that the genius of the architect is fully comprehended, and that one is forced to admire the splendid munificence and zeal of its royal founder; for Philip, being imbued with a deep religious spirit, was especially zealous for the beauty of God's house; and hence "the Church," as Mr. Stirling observes,—

"Is one of the happiest examples of classical architecture adapted to Christian ends. So admirable are its proportions, that St. Peter's itself—in spite of its unapproached magnitude—does not at first sight impress the mind with a stronger sense of its vastness, or awaken a deeper feeling of awe. The sternness of the Doric design, and the sombre ashy hue of the granite pervading the pavement, the walls, and the overhanging depths of the dome, invest this church with a grave religious air, somewhat like that of a Gothic Cathedral. All the pomp of decoration,—the slabs of porphyry and agate—and the capitals and cornices of burnished gold—has been wisely reserved for the high altar and its chapels, placed apart and raised on many broad steps of dark jasper, 'ascending by degrees magnificent.' There rises the lofty retablo of the four orders, gleaming with statues of gilded bronze and columns of precious marble. And there, in marble oratories, on either hand, Charles and

Philip, with their Consorts and royal children, sculptured in bronze, kneel uncrowned before the holy place, forming a group of historical monuments unsurpassed in interest and execution, and worthy of a chapel which is perhaps the most splendid and beautiful in the world."—*Annals of the Artists of Spain*, vol. i. pp. 180-1, ed. London, 1848.

Mr. Ford, in his *Handbook for Spain* (Part II. p. 750, ed. 1855), gives a minute description of the whole building. But his account of the edifice is far inferior to that given by Mr. Stirling. Mr. Ford has *not* done justice to the character of Philip II. By his sneers and contemptuous epithets of "gloomy bigot, despot, impersonation of Romanism, cold, phlegmatic, suspicious tyrant," &c., the writer seems anxious to deprive the illustrious founder of all merit whatever in the erection of the Escorial. But the truth is, the structure reflects the highest credit on Philip. In point of size, it will bear comparison with the mightiest works of the Pharaohs or the Cæsars, with Karnak and the Colosseum; and it is probably the greatest architectural enterprise ever conceived or undertaken by one man. Such is the deliberate opinion of Mr. Stirling. With the exception of the Pantheon, which was erected by Philip IV. the Escorial owes all its grandeur to Philip II. It engrossed the leisure of more than thirty years of his life, and cost more than *six millions* of ducats! When he could steal a few hours from the cares of State, often was his majesty seen climbing the overhanging Guadarrama; and seating himself on a rock, still known as the "King's Chair," he would there silently contemplate the maze of granite walls as they gradually shaped themselves into order and grandeur at his feet. (Lafuente, *Hist. de España*, tom. xiii. p. 253.) He had given a degree of attention to the study of the fine arts, seldom found in royal personages. He was a perfect connoisseur in painting, as well as in architecture, though he seems to have disliked the Gothic style. Fortunately, similarity of taste led to a complete harmony between the monarch and his architects.

His majesty was desirous that all the materials for the building should be collected, as far as possible, from his own dominions; these were then so vast and so various in their productions, that they furnished nearly every material. The huge blocks of grey-stone came from the neighbouring quarry; the jaspers from near Osma, while every Sierra in the land furnished its contribution of marble. Madrid and Milan supplied the sculptures of the altars; Cuenca and Guadalajara the gratings and balconies; Zaragoza the gates of brass; Toledo and the Low Countries, lamps, bells, and candelabra; the New World, the finer woods; and Indies, the gold and gems of the Custodia for the sacred Host, and the 500 gold and silver reliquaries. The splendid tapestries

were wrought in Flemish looms; and for the vestments of the priests, there was scarcely a convent in the country but sent an offering of some glorious piece of needlework for the good fathers of the monastery. To know the artists and painters—both native and foreign—whom Philip employed in the decoration of the interior, I refer your readers to Mr. Stirling's valuable work, *Annals of the Artists of Spain*, vol. i. p. 182, &c.

Townsend, who visited the Escorial in the days of its glory and magnificence, informs us that, in the year 1786:—

"The friars of the monastery numbered about one hundred and sixty, and their annual revenue was five millions of reals, or about 50,000*l.* sterling; arising partly from land, and partly from their flock of thirty-six thousand Merino sheep, one thousand of which were constantly kept near home for the consumption of the family. Their Library consists of thirty thousand volumes, contained in two magnificent apartments, one hundred and ninety-four Spanish, or something more than one hundred and eighty-two English, feet in length. In the lower room are chiefly printed books; yet in it is deposited the famous manuscript of the Four Gospels, written in gold letters,—a work of the eleventh century. Over these are collected four thousand three hundred manuscripts, of which five hundred and sixty-seven are Greek, sixty-seven Hebrew, and one thousand eight hundred Arabic; the latter are well described in a Catalogue lately published by Casiri.

"In the middle of the lower room is a temple, with a great variety of figures, containing one thousand four hundred and forty-eight ounces of silver, and forty-three of gold, besides rich gems. To a connoisseur in painting, no place can afford higher entertainment than the Convent of the Escorial. In every part of it are seen the works of the best Masters, and some of their most capital performances. . . . I had peculiar pleasure in finding here so many monuments of Titian, who during a residence of five years in Spain, constantly exercised his pencil to enrich this nation, and to immortalize his name. The pictures which most rivetted my attention were, the Supper of Christ with his Disciples, by Titian; and a Holy Family, by Raphael; the latter was once in possession of our Charles, but was sold by Cromwell and purchased by the Spanish Ambassador for 2000*l.*; it is called *La Perla*. The best of the pictures are preserved in five apartments. . . . As for the treasures of the church, they are inestimable. The image of San Lorenzo (St. Lawrence) alone contains four hundred and fifty pounds of gold, and yet this bears a small proportion to the rest."—Townsend's *Journey through Spain*, in the Years 1786 and 1787, vol. ii. p. 119, &c., London, 1791.

Beckford also visited the Escorial in 1787. In his Tenth Letter he has left a very interesting description of the place and of his interview with the prior of the monastery, who conducted himself, however, if we may credit the apparently exaggerated statement of Beckford, with a sad want of that civility and politeness which the Spanish clergy generally show to strangers:—

"The Prior came in *propria personâ*," says the writer, "the representative of St. Jerome, as far as this monastery was concerned, and a disciplinarian of celebrated rigidity. He began examining me from head to foot; and,

after what I thought rather a strange scrutiny, asked me in broad Spanish what I particularly wanted to see. Then turning to Roxas (my companion), he said loud enough for me to hear him, 'He is very young: does he understand what I say to him? But as I am peremptorily commanded to show him about, I suppose I must comply, though I am quite unused to the office of explaining our curiosities. However, if it must be, it must; so let us begin, and not dally. I have no time to spare, you well know, and have quite enough to do in the choir and convent.'—*Letters from Spain*, Letter X. p. 318, vol. ii. ed. London, 1834.

Monks of the Hieronymite Order occupied the Escorial. For this Order Philip seems to have had a particular affection and esteem, partly from its high reputation for piety and strictness, and partly from the regard which his father had shown the Order by having chosen a convent of the same rule at Yuste, as the place of his last retreat. The Order already occupied the once renowned shrine of our Lady of Guadalupe, in Estremadura, besides possessing stately convents in Madrid, Segovia, Seville, Toledo, and Valladolid. But when the Hieronymites were installed by Philip in the Palace-Convent of San Lorenzo del Escorial, the Order considered no doubt that it had reached the climax of its greatness.

Sigüenza's *Hist. de la Orden de San Geronimo* contains the best account of the Escorial, as well as of the Order itself. The first vol., containing the "Life of St. Jerome," was published at Madrid, in quarto, in 1595; the second and third appeared in folio in 1600 and 1605. The writer died in 1606, at the Escorial, having been twice elected Prior of the house. There is another description of the Escorial by Padre Fray Francisco de los Sanctos—a professed monk in the Escorial—which is entitled, *Descripcion del Real Monasterio de San Lorenzo del Escorial, Unica Maravilla del Mundo*. (Madrid, 1657 and 1681, folio.) I have not seen a copy of this work since I left Spain.

(To be continued.)

DR. THOMAS FULLER, HENRY HERDSON, AND
"THE ART OF MEMORY."

Dr. Peter Heylin, animadverting on Fuller's *Church History*, says:—

"If our author be no better at a pedigree in private families than he is in those of kings and princes, I shall not give him much for his *Art of Memory*, for his *History* less, and for his *Heraldry* just nothing."

In reply to this, Fuller narrates the following amusing anecdote:—

"None alive ever heard me pretend to the 'art of memory, who in my book have decried it as a trick, no art; and, indeed, is more of fancy than memory. I confess, some ten years since, when I came out of the pulpit of St. Dunstan's East; one (who since wrote a book thereof), told me in the vestry, before credible people,

that he in Sydney College had taught me the art of memory. I returned unto him, that it was not so; for *I could not remember that I had ever seen his face*; which, I conceive, was a real refutation."—*Appeal of Injured Innocence*, part ii. book iv. § 94.

There can be little doubt that the individual alluded to in the above extract was Henry Herdson, who published two works on the subject of local memory, viz.:—

I. "Ars Mnemonica, sive Herdsonus Bruxiatus; vel Bruxus Herdsoniatus." London, 8vo, 1651.

II. "Ars Memoria; The Art of Memory made plaine by Henry Herdson, late Professor by Public Authority, in the University of Cambridge." London, 8vo, 1651.

These works are usually bound up together. The first is a republication of a portion of Adam Brux's *Simonides Redivivus*; the second, which is reprinted in Feinaigle's *Art of Memory* (ed. 1813, p. 297-317) consists of an extremely meagre and unsatisfactory epitome of the principles of the mnemonic art. The work is dedicated to his "dearest mother," the University of Cambridge; so it is probable that he received his education here, though at what college I have not been able to ascertain. Subsequently removing to London, he taught his art there, and was to be heard of at the "Green Dragon," against St. Antholin's Church.

I should observe that the *Appeal of Injured Innocence* was published in 1659—a circumstance which, taken in connection with the date of Herdson's books, goes far to confirm my supposition that he was the person referred to by Fuller.

The passage in which Fuller denounces the art of memory as a "trick" occurs in *The Holy and Profane State*, Part i. Ch. 50. It is as follows:—

"Artificial memory is rather a trick than an art, and more for the gain of the teacher than the profit of the learners. Like the tossing of a pike, which is no part of the postures and motions thereof, and is rather for ostentation than use, to show the strength and nimbleness of the arm, and is often used by wandering soldiers as an introduction to beg. Understand it of the artificial rules which at this day are delivered by memory-mountebanks; for sure an art thereof may be made, wherein as yet the world is defective, and that no more destructive to natural memory than spectacles are to eyes, which girls in Holland wear from twelve years of age."

Notwithstanding all this, it is difficult to believe that the mnemonical feats performed by Fuller—such, for instance, as repeating 500 strange words backwards and forwards—were the result of natural memory unaided by art. Certain it is that his contemporaries gave him credit for being an accomplished mnemonist. See what Pepys jots down in his *Diary* on January 22, 1660-1:—

"I met with Dr. Thomas Fuller: he tells me of his last and great book that is coming out: that is, the *History of all the Families in England*; and could tell me more of my owne, than I knew myself. And also to what perfection he hath now brought the art of memory:

that he did lately to four eminently great scholars dictate together in Latin, upon different subjects of their proposing, faster than they were able to write, till they were tired; and that the best way of beginning a sentence, if a man should be out and forget his last sentence (which he never was) that then his last refuge is to begin with an Utcunque."

Then again Aubrey says :—

"His naturall memorie was very great, to wch he added the *art of memorie*. He would repeate to you forwards and backwards all the signes from Ludgate to Charing-crosse. (Aubrey's *Letters*, ii. 354.)

And Fuller himself, speaking of the learned Bishop Jewel, remarks :—

"Several eminencies met in this worthy man; naturals, artificials (amongst which I recount his *studied memory*, deserving, as well as Theodectes the sophister, the surname of *Mnemonicus*)," &c. &c. (*Ch. Hist.* 1837, ii. 502.)

I will conclude with an anecdote, which affords a good specimen of Fuller's ready wit, and has direct reference to the present subject :—

"Dr. Thomas Fuller, making a visit to a committee of sequestrators sitting at Waltham in Essex, they soon fell into a discourse and commendation of his great memory; to which Mr. Fuller replied, 'Tis true, gentlemen, that fame has given me the report of a memorist, and if you please I will give you an experiment of it.' They all accepted the motion, and told him they should look upon it as an obligation, laid aside the business before them, and prayed him to begin. 'Gentlemen' (says he), I will give you an instance of my good memory in that particular. Your worships have thought fit to sequester an honest, poor, but cavalier parson, my neighbour, from his living, and committed him to prison; he has a great charge of children, and his circumstances are but indifferent; if you please to release him out of prison and restore him to his living, I will never forget the kindness while I live.' 'Tis said the jest had such an influence on the committee, that they immediately released and restored the poor clergyman."

The above anecdote is given in Feinaigle's *Art of Memory*, 3rd ed. p. 424, being probably taken from Wanley's *Wonders of the Little World*.

THOMPSON COOPER, F.S.A.

Cambridge.

THE SWORDS OF SAXONY.

The mark of two swords crossed in saltier on Dresden China has long been familiar to the eyes of collectors, and, since the recent revival of interest in the history of ceramic manufacture, has become familiar to many who do not collect. This mark has been called, even in the South Kensington Catalogue, "the arms of Saxony." At the present moment a short Note on that point may not be unacceptable to persons interested in Dresden porcelain.

These swords were, in a sense, the arms, or part of the arms, of Saxony. But they were not the arms of any line of Saxony. They were the insignia of an office in the Holy Roman Empire. Elias Reusner, in his "ΒΑΣΙΛΙΚΩΝ Opus Genealo-

gicum Catholicum," under the "Stirps Ascania," gives "Albertus I. Dux utriusque Saxonie, Angrie, et Westphalie, S. Rom. Imperii Archimarscallus." Albert I. died in 1260. He is the first in Reusner to whom the title of Arch-Marshal of the Empire is given. The bearing is engraved in the "Armoires de l'Electeur de Saxe," which occupy a page as frontispiece to the

"Tableau Historique pour servir à la connoissance des Affaires Politiques et Economiques de l'Electorat de Saxe, &c. par Jean George Canzler, à Dresden et à Leipsig, 1786."

It is also blazoned at page 1 in the *Explication des Champs qui se trouvent dans les Armoires de l'Electeur de Saxe avec les Timbres appartenans*, as follows :—

"La dignité électorale ou l'office d'Archimaréchal du St. Empire; coupé de Sable & d'Argent, sur le tout deux Epées de gueules posées en sautoir."

That is, as English heralds would speak, party per fesse sable and argent. And, again, at p. 5 of the Introduction :—

"A cause de leur office d'Archimaréchal du Saint Empire Romain, il y a de plus un petit écusson coupé de sable en chef, & d'argent en pointe, dans lequel les deux Glaives Electoraux sont couchés en sautoir."

The swords marked the Arch-Marshalship in the House of Saxony, just as the crown of Charlemagne, which was removed from the English royal shield in 1837, marked the Arch-Treasurership.

The *Modern Part of an Universal History* (London, 1783), says, under "History of Saxony" (vol. xxxii. p. 373),—

"The rights of the Elector, as Grand Marshal of the Empire, are very considerable. At the election of the Emperor, and when the Emperor holds his court, the Elector of Saxony carries the *naked sword* before his Imperial Majesty. Wenceslaus, Duke of Brabant, indeed disputed this right; but the Emperor Sigismund confirmed it to the Electors of Saxony by a particular decree."

The arms of Saxony have been familiar to Englishmen ever since the marriage of her Majesty and the late Prince Consort. Their history is interesting. Selden, in his *Titles of Honour* (1614), first part, p. 151, says :—

"Yet upon occasion other crowns have sometimes been by them (Christian princes) worn, and that chaplets of leaves; which you see in the example of Frederique Barbarossa, whose chaplet or crown of rue remains yet borne bendwise upon the Barres of the Dukedom of Saxonie. For when Bernard, sonne of Albert Urso, Marquisse of Brandenburg was made Duke of Saxonie by the Emperor, he desired to have some difference added to his armes, that so his might be distinguished from his brother. *Tunc Imperator* (saith Krantzius) *ut erat coronatus per æstum, Ruteam coronam injectit ex obliquo supplicanti clypeo*, which afterwards, saith he, was borne on their coat, being before barry sable and or."

Reusner says :—

"Bernardus Alberti Ursi . . . Filius, Comes Ascanie insignia trabium auratarum et nigrarum, serti-

que rutacei, quibus Duces Saxonie nunc (1592) utuntur, primus usurpavit."

In the South Kensington Museum last year one object of general admiration was an oblong vase and cover of Dresden Porcelain. It is No. 4000 in the *Inventory of the Objects forming the Collections of the Museum of Ornamental Art*, 1861. On it is a shield, which gives the following bearings, rendered with the greatest clearness and beauty. First and fourth gules, an eagle displayed argent, *Poland*: second and third gules, a cavalier on horseback armed, *Lithuania*: over all an escutcheon ensigned with an electoral crown of ermine and purple. The escutcheon per pale, dexter side coupé sable and argent; over all two swords in saltier gules, *Arch-Marshal*: sinister side, Barry of ten sable and or; over all in bend the crown of rue vert, *Saxony*.

This was the coat of Augustus, Elector of Saxony and King of Poland.

D. P.

Stuarts Lodge, Malvern Wells.

Minor Notes.

BOOK-EXCHANGE BAZAAR. — There is a vast quantity of *capital* (intellectually and morally speaking) shut up in useful and pleasant, but *unused* books; and many persons, from variety of studies and tastes, would be too happy to *interchange* them with every mutual benefit and satisfaction.

This might be accomplished through a dépôt in London, under judicious and upright management. The owner of a book would only have to forward it, free of charge, with notice of the value which he may put upon it. When this book is taken by another party, its value to be put to his credit, and any other book or books to the same amount allowed.

I just state the principle of action, which appears to me sound and tenable. Details, answers to any apparent difficulties, &c. may be left for future consideration.

A small per centage on each exchange, and also on the deposit of a book (as it might remain permanently on hand) will be of obvious necessity, in order to defray the management of the undertaking, and plenary authority must lie in some proper quarter to reject at once any book of an objectionable or even doubtful character.

FRANCIS TRENCH.

Islip.

ANECDOTE OF BUONAPARTE. — I presume to offer you an extract from my Diary: —

"Sept. 1841. Buonaparte, when he was on his voyage to St. Helena, took a great fancy to Lieut. Dickenson, and often paced the deck with him. One day he asked him if he had been in France. 'Yes,' replied the lieutenant; 'I was at Verdun when you passed through

to Russia.' This reply so offended Buonaparte that he would never after recognise or look at him."

FRA. MEWBURN.

Larchfield, Darlington.

MEN AND APES. — Descent from the ape is claimed for man by many philosophers. Perhaps they may think the following Rabbinical extract interesting. In Bartolocci's *Bibl. Rabbinica*, p. 69, Adam is said to have had a tail at first, but that his Maker cut it off, *because he looked better without it*.
A. L. M.

ENGLISH ETYMOLOGY. — We have not yet advanced so far as the Germans in our derivation of words; and, I think, even their method may be improved. In reference to the English, which may be divided into two distinct branches: the *northern*, to which the most ancient words belong, including those of the era of barbarism; and the *southern*, adopted after the introduction of refinement and civilisation, — the order in which the derivations should be sought and recorded, as respects the northern, is: 1. Old English; 2. Anglo-Saxon; 3. Frisian; 4. Danish; 5. Norwegian; 6. Flemish; 7. Dutch; 8. German; 9. Gothic; terminating in the Sanscrit. As respects the southern branch, the order will be: 1. Norman-French; 2. French; 3. Italian; 4. Latin; 5. Greek; terminating also in the Sanscrit as the main trunk. Nevertheless, words may have been adopted immediately from Latin or Greek for example, and some we know we have obtained directly from the Spanish, Arabic, Turkish, Hebrew, &c. There is likewise the still more ancient branch of the Celtic, also traceable to the Sanscrit; but this is confined chiefly to our mountains, rivers, and old cities.
T. J. BUCKTON.

Lichfield.

JURYMAN'S OATH. — I have long suspected that the present form of oath, "You shall true verdicts give according to the evidence," was an innovation, but I never could lay hold of anything to confirm my suspicion till lately I lighted, by accident, on a case in the Year Books in the time of Edw. III. (12 *Assise*, p. 12), where I find the following passage: —

"L'Assise vient, et charge a dire veritie a lour Scienē, et les tesmoignes sans lour scient de veritie dire et loyallyment enform l'enqst."

This I understand to mean that the witnesses were charged to speak the truth—absolutely; that is, the whole truth, and nothing but the truth. But that the jurors, who constituted the assize, were charged to speak the truth, *verum dicere* (whence, in modern language, *their verdict to give*) to the best of their knowledge.
P. S. CAREY.

OPORINUS THE PRINTER. — Oporinus, the famous printer of Basle, was born in 1507, on the day of St. Paul's Conversion. His father was a painter of the name of Herbst. The son took the name

of Oporinus (*Ὀπωρίνους*), because born in the autumn, according to Martial's advice:—

"Si daret Autumnus mihi nomen, *Ὀπωρίνους* essem;
Horrida si Brumæ sidera, *Χειμαριεύς*."

Robert Winter, the partner in the printing trade with Oporinus, actually took the name of *Χειμαριεύς*.

The famous John Fox was principal corrector of the press at Oporinus's printing house, and there compiled his great work of the *Acts and Monuments of the Martyrs*.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

Queries.

ANONYMOUS.—Who is the author of the following work?—*The History of the Russian Empire*, from its Foundation to the Death of the Illustrious Empress Catherine, Consort and Successor of Peter the Great. Including the Lives and Exploits of those Two Illustrious Personages. Adorned with Copper Plates. In two Volumes. London, 1757. 8vo. BARBARUS.

ARMA INQUIRENDA.—I find it stated in works on heraldry, that there are some English coats in which a metal is found on a colour, or *vice versa*. Can any of your correspondents oblige me with an instance? M. BREDON.

Lincoln's Inn.

ARMS ON A MAJOLICA PLATE.—Can any of your correspondents give me the family to which the following arms belong:—Barry of six, azure and or, in chief 3 bezants of the second? They occur upon a Majolica plate. H. S.

BURTON ALE.—Has Burton-upon-Trent been celebrated for many years for its malt beverages? One would suppose such to be the case, from a passage in the *Autobiography* of Dr. Carlyle. In his journal (date 1758), he records his disappointment at not finding the ale such as the claret-loving divine had anticipated:—

"We kept on through a middle road, by Lichfield and Burton-on-Trent; where we could get no drinkable ale, though we threw ourselves there on purpose."

AMICUS.

COBBETT ON CLASSICAL LEARNING.—The following is from a pamphlet in depreciation of classical studies, entitled, *Advice on Education*, by William J. Brennan, New York, 1835, 8vo, pp. 120:—

"Cobbett has well distinguished between men of knowledge and learned, or, as he calls them, 'bookish' men, and given examples of their confounding sense and grammar. It appears that Parr, Burney, and Wakefield could not write correctly their native or their acquired languages. Epitaphs need not be composed in haste; yet those on Fox, Wainwright, and Johnson, are in bad Greek, bad Latin, and bad English," p. 9.

Elsewhere the author says that he wasted three precious years in acquiring Greek, Latin, and Hebrew. His studies did not give him perspicuity. I feel confident that Cobbett never meddled with Greek or Latin criticism, and that had he done so he would not have left it doubtful whether the epitaphs were collectively or separately "in bad Greek, bad Latin, and bad English." No doubt the author has some foundation for his assertion; so I ask, what Cobbett said, and whether the above-mentioned epitaphs are known? E. H.

COIN.—An Abbey token was found the other day at Upsall, near Thirsk. Upon one side is a bear and some vine leaves, with the letters CEIT LAMAILLE DEL. Upon the reverse are the letters A. V. E. M. (Maria). It has been attributed to Berne, in Switzerland. Can any of your readers give me further information, or under what probable circumstances it could have found its way into Yorkshire, and become hid with coins of the time of Carausius? EDMUND H. TURTON.

VISCOUNT DILLON.—There was published about 1800, by Vicomte D. . . . (Dillon?), *Marie Antoinette*, a tragedy in French, in three acts. Published by Dulau. Was this by Viscount Dillon, the Irish peer? R. I.

MONSIEUR GRANDAYE.—For what foreign state was he the agent, *temp.* Elizabeth? He wrote to Hicks concerning some ammunition in August 1593. (*Vide* Lansd. MS., vol. lxxv. 50.) DELTA.

IRISH SONG.—Wanted a song, the subject an Irish soldier "going away to the wars," leaving his sweetheart behind him; and the chorus after every verse is "Love, farewell." One verse I remember, commences:—

"The Cor'nel cries, Boys are ye's ready?
Yis, y'r honour, tight and steady."

DE HOVEDEN.

KILPIRNIE.—There is a hill so called near Cargill, Cupar Angus. What is the origin of the name? * Are there any published collections of materials for histories of the counties of Forfar and Berwick? Sr.

MACCULLOCH'S "WESTERN ISLANDS."—To what author does Macculloch allude, as one to whom the public had lately been indebted for great part of its amusement? See note to chapter on Antiquities of the Island of Harris, Macculloch's *Western Islands of Scotland*, p. 164, edit. 1819. Did Macculloch's anticipations turn out to be correct? And was anything afterwards published respecting the architecture and sculptures of the church of Rowdil? O. C. C.

GENERAL G. B. M'LELLAN.—In the *Athenæum* of Dec. 13, 1862, in a review of Sir Bernard Burke's *Vicissitudes of Families*, it is stated that the "discarded Commander in Chief of the Federal States of America" is of the family of the M'LeLLans, Lords Kircudbright. I shall be obliged if any of your correspondents can help me to trace out the connection. The ninth and last Lord Kircudbright died at Bruges, April 19, 1832; since which the peerage has been dormant. It has, however, been claimed; but sufficient legal proof of the death of Sholto M'LeLLan (without heirs), who died in India between 1778 and 1783, has compelled the claimant to abstain from prosecuting his claim. In 1738, James M'LeLLan of this family, then of Annan, Dumfriesshire, married Margaret Hay, daughter of Dr. John Hay, physician to George I. I shall be obliged to any of your readers, who can inform me of the relationship of this James M'LeLLan to the Lord Kircudbright.

A. T. L.

MEDALLIC QUERY.—Can any of your readers inform me what order or medal is the one I describe? *Ob.* A star of eight points on a sex sideral pedestal, inscribed "NONDE . FICIT . ALTER . QUA . NOV . DI." On the star, a shield bearing a horse galloping to left, within a garter, on which is, "GLO . PRI . AUG." *Rev.* An altar, supporting five arrows passing through a crown, within a garter, inscribed "QVI . INVIDET . MINOR . EST . VNITA . FORTIOR."

W. Z.

MEDIEVAL SEAL.—I inclose an impression of the seal of the *Custos* of Christ's College, Cambridge. The animal thereon represented is apparently the heraldic *antelope*, but from the *spots* with which it is besprinkled, I suspect that it is symbolical of the *scape-goat* of Scripture. Am I right in this supposition? And what is its application to the present purpose?

M. D.

PEERAGES CONFERRED BY THE DUKE OF BEDFORD.—What was the value, in this country or in France, of the peerages conferred on English generals by the Duke of Bedford, while regent of France?

E. F. WILLOUGHBY.

QUOTATION.—In the *Professor at the Breakfast-table*, Dr. Holmes lays claim to the line:—

"Don't be 'consistent,' but be simply true."

The advice is so good, that I am anxious to become acquainted with the verses whence it has been culled. Who will furnish me with an introduction?

ST. SWITHIN.

Lord Russell quoted on one occasion, speaking of the Order of the Garter, the lines:—

"These emblems Cecil did invest,
And gleamed on wise Godolphin's breast."

Where do they come from?

C. G. P

ROWLANDS'S "MONA."—Can any of your readers reconcile the following? In Rowlands's *Mona Antiqua Restaurata*, he gives the date of Caractacus, A.D. 52; Lyr, A.D. 260; Asclepiodotus, or Bran, A.D. 294. He also speaks of Bran ap Lyr, and of Bran the father of Caractacus, calling them both Bran ap Lyr. See pp. 166 to 178, or thereabouts. Were there two Brans? If not, how are the dates to be reconciled?

DINAS.

TIME.—Can any correspondent tell me who is the author of the following?—

"God, who is liberal in all His gifts, is sparing in the distribution of time; never allowing us to have two moments at command. He gives but the second, as he takes away the first; and leaves us in absolute uncertainty whether the third shall ever be ours."

S.

THE WEST INDIES AND AMERICA DISCOVERED BY THE FRENCH BEFORE THE TIMES OF COLUMBUS.—In Favine's *Theatre d'Honneur et de Chevalerie*, Paris, 1620 (tome ii. pp. 1203-4), is the following statement à propos of Jean de Betancourt, King of the Canary Isles:—

"Ce fut luy qui le premier eut le vent des Terres des Indes Occidentales, et en fit ses Memoires. En ce voyage il fut assisté de beaucoup de Noblesse Française et de Gascogne, et notamment de deux Capitaines Gascons nommez de Salles, et de Mauleon, forts experts au fait de la Marine, qui furent les premiers Adelantades et Descouvreurs du Nouveau Monde. . . . C'est donc mal à propos que l'on fait Christophe Colomb Genevois premier descouvreur du Nouveau Monde, et que l'on luy attribue tout l'honneur qui est deu à ces Anciens Capitaines François, desquels il pouvoit avoir en les memoires et Cartes de leur Navigation, retardée par l'estat miserable de la France sous la long regne de Charles Sixiesme. Et neantmoins toute la gloire est donnée à Chrestophe Colomb," &c.

Where is an account of this voyage to be found?

JOHN WOODWARD.

New Shoreham.

WONDERFUL ANIMAL SENT TO IRELAND BY HENRY VI., A.D. 1472.—In the *Annals of the Four Masters* there occurs a passage which is thus translated by Dr. O'Donovan:—

"A wonderful animal was sent to Ireland by the King of England. She resembled a mare, and was of a yellow colour; with the hoofs of a cow, a long neck, a very large head; a large tail, which was ugly and scant of hair. She had a saddle of her own" [*i. e.* as Dr. O'Donovan notes, "a natural saddle, or hump," from which he infers that the animal was a camel or dromedary]. "Wheat and salt were her usual food. She used to draw the largest sledge burden by her tail. She used to kneel when passing under any doorway, however high; and also [she used to kneel] to let her rider mount."

Dr. O'Donovan adds, in a note, that this last passage is thus given in the *Annals of Connaught*, where the same fact is recorded:—

"And every load, be it ever so great that used to be put from her tail, she used to draw it; and she used to kneel under any doorway, be it ever so high, and for her rider to mount."

The phrase of drawing *by* or *from her tail*, in all probability, means only that she was able to draw any load, however great, that was yoked *behind her*; and a too literal translation of this idiomatical expression was perhaps the origin of the English calumny—that the native Irish made their horses plough and draw burdens *by their tails*.

Can any of your readers refer me to any authority in which the sending of this "wonderful beast" to Ireland, by King Henry VI., is mentioned? To whom was she sent, and why?

J. H. TODD.

Trinity College, Dublin.

Queries with Answers.

PORTRAIT OF TURNER.

In Willis's *Current Notes* for January, 1852, is a communication signed "I. T. A." in reference to the great artist J. M. W. Turner, accompanied by a rude woodcut, said by the writer to be considered by his friends as a characteristic resemblance of that great man. How such a vile thing should ever be considered as the likeness of any one puzzles me much. The writer informs us, that the artist was with a Mr. Fawkes of Farnley, at a shooting party, which accounts for the sketch showing him up in a shooting-jacket; but why taken with a palette in one hand, and brush in the other, except as being the only points of resemblance aimed at, I cannot conceive; for if the portrait I am in possession of is in the least like the great man, I. T. A.'s sketch must be the most exaggerated caricature. Singularly enough, J. Ruskin, in Willis's *Current Notes* for March, 1855, solicited from I. T. A. some further particulars, and wished also to see the original sketch from which the woodcut was taken. In May following I. T. A. replies, but produces nothing except a stupid anecdote of Turner pumping on his pictures; and concludes, that if pumping be necessary, no artist should be without a pump. So far this subject went, and no further. Now it is well known that Turner was averse to having his portrait taken by any one; and the question is, if there be a faithful portrait existing of him, and if so, who by? Some time back I happened to be turning over some sketches in a dealer's portfolio, and found a most beautifully-finished pencil drawing—touched up with Indian ink—being a full-length figure of J. M. W. Turner. It is most elaborately drawn, and is the faithful resemblance of an elderly eccentric man, but not by any means a caricature: he stands in the position of gazing at a picture on the opposite wall. The room is decorated with pictures, and a piano is standing on his right hand; behind him stands a screen, ornamented with medallions. The artist is well-dressed

except being in his slippers, and is (whilst gazing at the supposed picture), holding a cup and saucer in his left hand; with the right hand he is using the tea-spoon. At the bottom of the drawing are the initials "J. M. W. Turner, 1848." The question then is, can this be a sketch by his own hand; if not, who can be the artist? It is too minutely finished to be done by stealth (though it might have been worked up afterwards from a mere sketch); every point of eccentricity is fully developed, whilst there is not the slightest tendency to caricature. The thoughtful, earnest, and expressive face (I could almost call it good-looking) differs so immensely from the caricature of I. T. A., that in charity I must suppose his friends pointed out some other individual for the exercise of his pencil; certainly no person could ever conclude the two portraits were meant for the same individual.

It has been hinted to me that my pencil and ink drawing is probably by Count D'Orsay. At all events I believe it an excellent likeness of J. M. W. Turner, and should like to know more about it from the readers of "N. & Q." The signature is said to be very like Turner's handwriting.

CHAS. CLAY, M.D.

Manchester.

[The rarity of a portrait of the late J. M. W. Turner seems to have been a matter of some surprise and discussion shortly after his death, Dec. 19, 1851. The following extract from a memoir which appeared in *The Literary Gazette* of Dec. 27, 1851, will supply a pretty correct statement of the matter:—

"The most singular instance of Turner's reserve was that he never would consent to have his likeness taken, except on one occasion, when, in 1800, he sat as a young man for a series of small-sized portraits of members of the Royal Academy. He always had an impression that any knowledge of his burly form and uncouth, farmer-looking appearance, would affect the poetry of his works. He considered that it would throw a doubt upon their genuineness. 'No one,' he said, 'would believe, upon seeing my likeness, that I painted those pictures.' One or two portraits have, however, been taken of him surreptitiously. Mr. Smith, of the British Museum, obtained a sketch of him. A very fair full-length sketch of Turner was published May 10, 1845, in the *Illustrated London News*; and a very characteristic sketch was made of him by Count D'Orsay at an evening party at Mr. Bicknell's, of Clapham. The best and only finished portrait of him is, however, one of half-size, in oil, by J. Linnell. It was the result of a plot, which may now be revealed without offence to the honoured victim. The Rev. Mr. Daniell, a gentleman who was extremely intimate with Turner, prevailed upon his eccentric friend occasionally to dine with him. Linnell, without exciting any suspicion of his object, was always one of the party, and, by sketching on his thumbnail, and unobserved, on scraps of paper, he at length succeeded in transferring the portly bust and sparkling eye of the great artist to his canvass. The picture was finished, and passed in due time, at the price of 200 guineas, into the possession of Mr. Birch, a gentleman residing near Birmingham. Turner never knew it. Posterity may now come to be acquainted with the likeness of his mortality without prejudice to the immortality of his works."]

CORONATION OF MATILDA.—I have copied the following from three school histories of England, and not one of them agree upon the place of Matilda's coronation. Will you inform me which is the most reliable statement?—

"Stephen, after his defeat at Lincoln, was imprisoned in Bristol Castle, and Matilda was crowned at Winchester, 1141; but her conduct displeasing the nation, she was compelled to take refuge in Normandy, and Stephen remounted the throne."—*Ince*, p. 37.

"Upon this victory (*i. e.* of Lincoln) Maude was acknowledged queen, and on the 1st of June entered London in triumph." Again, "She insulted the citizens of London instead of granting any of their requests; and disgusted all orders of people so entirely, that even while she was making preparations for her coronation she found herself compelled to leave London, and fly to Winchester."—*Markham*, p. 75.

"Matilda sent him (Stephen) in chains to Bristol, while she advanced upon London, where she was received with the loudest acclamations of joy, and immediately crowned."—*Gleig's Hist.* p. 78.

I am surprised to find such a disagreement on such a point. Is it possible there is no sure information on this part of our history; and if so, why is it not settled? E. Z.

[It must be borne in mind that at this time there were two queens of the name of Matilda, both claimants to the throne of England. Matilda, the wife of Stephen, was crowned at Westminster, as we learn from *Chronica Gervasii*, p. 1340: "Undecimo kal. Aprilis coronata est uxor regis Stephani apud Westmonasterium." But the Empress Matilda, or Maud, daughter of Henry I., taking advantage of the fierce contest between Stephen and the hierarchy of England, was now pursuing her claims to the throne, and received in the famous city of Winchester possession of the royal crown of England, which she had always ardently desired. "Traditur itaque ejus imperio urbs nobilissima Wintoniæ, datur ejus dominio corona regni Angliæ." But although the Empress was recognised as "Lady of England," by a synod at Winchester, it does not appear that she was actually crowned. Vide *Gesta Stephani*, p. 381, and *Florentii Wigorn.*, by Thorpe, ii. 130.]

G. F. LOREDANO.—Who was Gio. Francesco Loredano, a noble Venetian, whose letters, addressed to the leading men of Italy, I have? They are without dates, but some being addressed to Gronovius, he must have lived during the seventeenth century. The preface alludes to his *History of the Kings of the House of Lusignan*, and *Burlesque Iliad*. E. F. WILLUGHBY.

[Gio. Francesco Loredano, the younger (so called to distinguish him from the Italian dramatist of the same name, who flourished in the sixteenth century) was born at Venice, Feb. 28, 1606. Being a member of the ducal family, he obtained a dispensation to sit in the Venetian senate at an earlier age than the laws admitted, and was also promoted to some of the highest offices in the Commonwealth. But it was as a literary rather than as a political leader that he established his great fame. His palace was a place of resort for learned men of all countries. There he founded the celebrated Italian Society known as L'Accademia degli Incogniti, which long after his death continued to hold its meetings in it. He was the author of many works, including *The Life of Pope Alexander III.*; *The Death and Rebellion of Wallenstein*,

which he published under the anagrammatical name of Gneo Falcidio Donaloro; *History of the Kings of Lusignan*, under the name of Henry Gible; *History of the Kings of Cyprus of the House of Lusignan*, &c. His entire Works, in prose and verse, were collected in six volumes, and published at Venice in 1653. Loredano died at Peschiera, where he held the lucrative post of Commissary of the Excise, August 13, 1661, in the fifty-fifth year of his age.]

FATHER ALFORD AND PETER-PENCE.—A writer of the time of Charles II. says that Father Alford in the 3rd or 4th vol. of his *History*, speaking of the Peter-pence, which were anciently given to the Pope by each house through the kingdom, exhibits the printed form or cut of the said Peter-pence, and tells us that they were found at Crosby, in Lancashire in the year 1611. Any of the correspondents of "N. & Q." that can produce the passage here referred to will much oblige me, as I have not access to Father Alford's book, which I believe to be very rare.

A. E. L.

[The passage occurs in Alford's *Annales*, ii. 514, edit. 1663. He says, "Antiquissimos fuisse nummos, qui in Lancastrensi agro, prope pagum Crosby, inventi sunt anno Christi millesimo sexcentesimo undecimo, non tam characteres, quàm inscripta Regum nomina testabantur. Quidam civitatum nomine insigniti, cum his literis cusi sunt. S. PETRI M. & ex alterâ facie EBORACVM CIVIT."]

GRISELDA.—Is it known whence Boccaccio drew his story of "Patient Griselda"? Has the tale any foundation in fact, or is it pure fiction? If fact, at what date did Griselda live? One of the most beautiful versions of the story which I have seen appeared in *Blackwood's Magazine*, in or about the year 1838, where it modestly entitled itself "A Modernisation of the Clerke's Tale in Chaucer." Mr. Edwin Arnold has made Griselda the subject of a tragedy, in which some exceedingly fine passages occur; but he "piles up the agony" and departs from Chaucer, by making Janicola die between the periods of Griselda's dismissal from the palace and the arrival of the Marchioness; so that the messengers who bring her Walter's message to attend the Marchioness find her weeping over her dead father. Even Mr. Arnold cannot succeed in rendering Walter other than a most unloveable man.

HERMENTRUDE.

[Bouchet, in his *Annales d'Aquitaine*, l. iii. maintains that Griselda flourished about the year 1025, and that her real history exists in MS. under the title of *Parlement des Dames*. See Schmidt, *Beiträge zur Geschichte der Romantischen Poesie*, s. 113, 114, where will be found numerous references to Latin, Italian, French, English, and German versions of this most pathetic and beautiful story.]

ELEUSINIAN MYSTERIES.—Where can I find the best digest of the scanty account we possess of the Eleusinian Mysteries, or of any similar mystic

society among the Syrians, Persians, and Egyptians?
E. F. WILLOUGHBY.

University College, London.

[Consult Mr. Thomas Taylor's *Dissertation on the Eleusinian and Bacchic Mysteries*, Amst. 1792, 8vo., and M. Ouvraro's *Essai sur les Mystères d'Eleusis*, Paris, 1816, 8vo. Both these works are in the British Museum. The last-mentioned was translated into English by Mr. J. D. Price in 1818, to which Mr. Christie added many valuable notes.]

SERMON AGAINST VACCINATION.—In *Self Help*, p. 89, it is stated that vaccination, on its first introduction, was denounced from the pulpit as diabolical. Can reference be given to any such denunciations?
P. J. F. GANTILLON.

[The Sermon was preached by the Rev. Edmund Massey, M.A., a Lecturer of St. Alban's, Wood Street, London, on July 8, 1722. Some extracts from it are given in "N. & Q." 2nd S. iii. 243.]

PLANTAGENET BADGE.—Where can I see a representation of the "badge" worn by the Plantagenet family, viz. a broom pod (*Planta genista*.) Harding, in his *History of the Princes of Wales*, says that it is engraved upon the robe of King Henry II. in his monumental effigy.
A. B.

[The Broom Plant—the badge of the Plantagenets—will be seen figured in the *Glossary of Heraldry*, s. v. "*Planta Genista*," and in Boutell's *Manual of Heraldry*, pl. xii. fig. 240.]

Replies.

[THE GRAVE OF CARDINAL WOLSEY.

(3rd S. iii. 321.)

It may be interesting to CANON DALTON and others of your readers to be informed that the attempts made in the last century by Browne Willis and others, to discover the burial-place of the great Cardinal, were not the latest, but that similar searches have taken place, at intervals, in the present day.

With the exception of the boundary walls (portions of which, and especially that on the eastern side adjoining the terrace-walk above the margin of the river, are very picturesque) in all probability not a stone of the pre-reformation buildings remains *in situ* above-ground; the ruins now standing being part of the mansion built by the Cavendishes Earls of Devonshire, which was occupied by Charles I., and burnt by the royal troops after the siege and capture of Leicester in 1645. The extensive area within the walls has long been occupied as a market-garden and nursery-ground, and there are no indications on the surface to guide the explorer as to the spot beneath which the foundations of the conventual buildings, and especially of the once stately abbey church and Lady Chapel, are to be found; nor, so far as can at present be ascertained, does any ground-plan of the Abbey remain. It is not im-

probable, however, that such a plan may hereafter be found amongst the muniments of the Earl of Dysart, the present proprietor of this and the adjoining land.

Some twelve or fifteen years ago, a few local antiquaries, who felt a warm interest in the subject, having obtained the consent of the tenant, subscribed the necessary funds for making excavations in a piece of ground on the eastern part of the area, then unoccupied by crops, but interspersed with apple-trees. This locality, so far as they could judge, appeared to be the "little garden" mentioned in the very vague and unsatisfactory account of Mr. Hasloe, quoted by CANON DALTON, and the entrance to which, through the ancient wall, bounding it on the northern side, is traditionally known to the tenant (whose family have occupied the abbey grounds for three or four generations) as the "Chapel-door." Extensive excavations were carried on during two or three weeks, but no foundations of buildings were met with. There was, however, uncovered a pavement of considerable length, evidently that of a passage or cloister, formed of red quarries, the S.W. angle of which was composed of encaustic tiles of the Decorated Period, the principal designs consisting of a coronetted head and of a shield of the arms of the abbey and borough—the cinquefoil. The tenant has kindly allowed excavations to be made on several subsequent occasions on other sites, when free from crops; but although in one instance extensive and massive foundations of a building were uncovered, the site of the church and Lady-Chapel, and, consequently, of the Cardinal's grave, has not yet been found.

The account given by Cavendish of the Mayor and Corporation of Leicester being sent for officially to view the dead body of the cardinal is doubtless accurate. There is, however, no entry of the circumstance of the Cardinal's death and burial in the Hall-books of the Borough, and it was long believed that no reference whatever to so interesting an event in the history of the town was to be found amongst our records. Some years ago, however, whilst making transcripts from the rolls of the Chamberlains' accounts, I met with the following entry in the roll for 1530-1, previously noticed:—

"Itm. for iij gallons off wyne gyffen to S^r Wyll. Kyngiston, ij^s vjd."

This present was evidently made to Sir William Kingston by the Mayor and Corporation at the abbey, when summoned by him to attest the death of his important prisoner, whose grave, I have somewhere read, was rifled by command of his tyrannical and ungrateful king, whose faithful servant and wise counsellor he had been.

WILLIAM KELLY.

Leicester.

QUOTATIONS WANTED: ANNUS MAGNUS.

(3rd S. iii. 249.)

Under the former of the above heads (4th paragraph) a passage is quoted from the *Somnium Scipionis* of Cicero, with a query as to the time when the planets all appeared in a line, and in how many years from that epoch will they return to the same position. I beg to refer your correspondent to the following passage in Mr. Somerville's writings, which affords some sort of answer to his query. The italics are my own:—

"Planets sometimes eclipse one another. On the 17th of May, 1737, Mercury was eclipsed by Venus near their inferior junction; Mars passed over Jupiter on the 9th of January, 1591; and on the 30th of October, 1825, the Moon eclipsed Saturn. These phenomena, however, happen very seldom, because all the planets, *or even a part of them, are very rarely seen in conjunction at once*; that is, in the same part of the heavens at the same time. More than 2500 years before our era the five great planets were in conjunction. On the 15th of September, 1186, a similar assemblage took place between the constellations of Virgo and Libra; and in 1801, the Moon, Jupiter, Saturn, and Venus were united in the heart of the Lion. These conjunctions are so rare, that Lalande has computed that *more than seventeen millions of millions of years separate the epochs of the contemporaneous conjunctions of the six great planets.*"—*Connexion of the Physical Sciences*, s. v. p. 47, 8th edition.

The allusion in the passage from the *Somnium Scipionis* quoted by F. is to the *annus magnus*, or *annus mundanus* of the ancient philosophers, which is mentioned by Cicero in several other places. In the Second Book, *De Naturâ Deorum*, he says:—

"Maxime vero sunt admirabiles motus earum quinque stellarum quæ falsò vocantur errantes: nihil enim erat quod in omni æternitate conservat progressus et regressus, reliquosque motus constantes et ratos. Quod eo est admirabilius in his stellis quas dicimus, quia tum occultantur, tum rursus aperiantur, tum abeunt, tum recedunt, tum antecedunt, tum subsequuntur, tum celerius moventur, tum tardius, tum omnino ne moventur quidem, sed ad quoddam tempus insistent. Quarum ex disparibus motionibus magnum annum mathematici nominaverunt; qui tum efficitur cum solis, et lune, et quinque errantium ad eandem inter se comparisonem confectis omnium spatiis, est facta conversio. *Quæ quam longa sit, magna questio est*: esse vero certam et definitam necesse est."—*De N. D.* ii. 20; see also *De Fin.* ii. 81.

In a fragment of his treatise, *De Philosophiâ*, preserved by Servius, the length of this period is defined:—

"*Annus magnus* esse voluerunt omnibus planetis in eundem recurrentibus locum: quod fit post *duodecim millia nongentos quinquaginta quatuor* [12,954] annos."—*Cic. Fragm.* p. 30, ed. Foulis.

According to others, its length was 15,000 years:—

"*Annus mundanus* complectitur popularium annorum *quindécim millia*, ut physici aiunt apud Macrobius ad *Somn.* II. ii."—Note on *Cic. De Rep.* 6, 22, p. 325, ed. Maio.

The *annus magnus* thus defined as a fixed period is, I conceive, a pure piece of fancy; but the

above-mentioned period of 12,954 years is remarkable, because it appears to be very nearly—only twenty years more—than one-half of the period in which the equinoctial point revolves round the ecliptic. (Sir J. Herschel's *Outlines of Astronomy*, s. 312.) This near approach to coincidence is curious, though probably quite accidental; still one cannot help asking the question, by what process of reasoning were they led to the assignment of that apparently nicely-estimated number of years, as the length of the *annus magnus*?

DAVID GAM.

SIEGE OF PENDENNIS CASTLE.

(3rd S. iii. 250.)

In *A True and Perfect Relation of the Surrender of the Strong and Impregnable Garrison of the Island of Scillie, &c.*, printed by order of Parliament, 1646—which I have in a tolerably large collection of books relating to Cornwall—there is a "List of the Officers and Souldiers belonging to Pendennis Castle, at the surrender thereof." The Christian names of the colonels, lieutenant-colonels, knights and gentlemen, and of the officers of artillery and gunners, are given; but the surnames only of the other persons. The names of the common soldiers, who were 732 in number, are not given. The list comprises eleven colonels: including John Arundel, Governor; General Digby and Major-Gen. Harris. Five lieutenant-colonels, seven majors, thirty captains (of whom five are called "reformadoe captains"), twenty-nine lieutenants, seventeen ensigns, three quarter-masters; seven gentlemen, including Sir Sam. Cosworth and Sir John Grils; three of the Council of War, including Sir Henry Killigrew; eight officers of the train of artillery, including Lieut.-General Burleigh; twenty-six gunners, five chaplains, and three "chyrurgions." No residences are given, nor is there any account of the ammunition, provisions, &c.; although the title-page of the tract, which consists only of four leaves, states there is one. The list is preceded by a letter from Mr. John Hastock, who appears to have been surgeon to Vice-Admiral Capt. Batten, as he is styled, the commander of the Parliamentary fleet. In this letter he refers to the garrison being reduced to a little water, and a cask of horse salted; and a copy of an order of the Governor Arundel is inserted, directing certain officers to take particular notice of all such horses as are fit to be killed for beef, for provisions for the garrison. It appears, from another source, that the Articles of Surrender were sixteen in number; permitting the garrison to go out with military honours, &c. They were dated on the 16th of August, 1646; and the surrender was to take place on the following day, which was a Monday, at two of the

clock in the afternoon. Further particulars may be found in *Anglia Rediviva, or England's Recovery*, by Joshua Sprigge, 1647. William Prynne was a prisoner in Pendennis Castle in 1652; where, as he says, he had "few books and lesse light to read." While there, he "penned":—

"Pendennis, and all other standing Forts, Dismantled; or, Eight Military Aphorismes, Demonstrating the Uselessness, unprofitableness, hurtfulness, and Prodigall Expensiveness of all standing English Forts and Garrisons, to the People of England," &c. Published, 1657.

Amongst other examples of the uselessness, as he calls it, of garrisons or forts, he mentions that—

"Since my imprisonment in *Pendennis Castle*, a Turkish man of Warr at midday, in the view of all the Garrison and my selfe, came up to the mouth of the Harbor, and very neer the Blockhouse; took a great English Lighter of thirty tun, sunk the vessell in the place, and carried away some twelve persons in it prisoners into *Sally or Tunis*; after which, she came close up to the harbour two or three mornings together, till chased away from thence by a Man of Warre."

This does not speak much for the gunnery practice of Pendennis at that time. I shall be glad to send CORRESPONDENT a list of the officers, &c., if he wishes it. WM. SANDYS.

10, Torrington Square.

GREEK CROSS: NUMBER OF NAILS.

(3rd S. iii. 315.)

There are different opinions among the ancient authorities as to the number of nails used in the crucifixion of our B. Redeemer. Thus, St. Gregory Nazianzen says of the taking down from the cross—

Τυμνὸν τρισήλων κείμενον ἐν ὧν λαβὼν.

Clearly intimating that our Saviour was fixed to the cross with three nails only.

Nonnus, the Greek poet, in the fifth century, describes the sacred feet of our Lord as placed one over the other, and fastened down with a single large nail.

On the other hand, St. Cyprian, St. Augustine, St. Gregory of Tours, and Pope Innocent III., as also Rufinus and Theodoret, reckon four nails. The earliest known representation of the Crucifixion is, I presume, that found in the cemetery of St. Julius Pope, or of St. Valentine, in *Via Flaminia*; in which our B. Saviour is clothed in a long robe, without sleeves, reaching from the shoulders to the ankles; and his feet are separate, and each one fastened by a nail to a piece of wood projecting from the cross.

When St. Francis of Assisium received the impression of the sacred wounds of our Saviour in his hands, feet, and side, the wounds in his feet appeared as if pierced with nails of hard flesh;

the heads of which were round and black, and the points underneath appeared as if clenched with a hammer. The full account, and the many authorities for it, may be seen in Alban Butler's *Life of St. Francis*, October 4. I will only add here what he relates of the Bishop of Tuy, in Spain: that he went to Assisium the year after the Saint's death, and that this vision was attested to him by many who had seen these nails of flesh in the saint's hands and feet; and he concluded from them that our Saviour was crucified with four nails, and also that it was his right side which was pierced, as St. Francis had the wound in his right side.

The question as to when the practice began of representing the feet crossed, and fastened with only one nail, receives no elucidation from the above; but I think there is good evidence to prove that mode of representation incorrect.

F. C. H.

DUKES "À BREVET."

(3rd S. iii. 247.)

Le titre de Duc est le plus éminent de la noblesse Française.

Aux Ducs étaient réservés la Pairie ancienne, les honneurs du Louvre, et la qualité de Cousin du Roi,—privilèges que les princes n'avaient pas de droit.

Le titre de Duc, d'origine romaine (*dux*), fut d'abord réservé en France aux grands feudataires de la couronne.

Au xvi^e siècle commencèrent à être érigées les premières *Duchés-Pairies*.

Sous François 1^{er} la dignité de Duc fut affectée aux pairies de nouvelle création; tous les pairs furent ducs, mais tous les ducs ne furent pas pairs.

Dès 1354 le Comte de Bar fut créé Duc, non-pair.

En 1498 le Card^l César Borgia (for shame!) fut créé Duc de Valentinois, sans pairie.

En 1505 le petit fils du Comte de Dunois fut de même créé Duc de Longueville, sans pairie.

Depuis François 1^{er} cet usage devint fréquent.

Les Ducs étaient créés par lettres-patentes, qui devaient être enregistrées au Parlement. Jusqu'à le titre n'était par légalement reconnu.

Il y avait donc trois sortes de Ducs:

1^o. Les Ducs-pairs, enregistrés et héréditaires.

2^o. Les Ducs-non-pairs, enregistrés, héréditaires, mais n'ayant pas droit de siéger au Parlement.

3^o. Les Ducs-Pairs ou non-Pairs, non vérifiés par le Parlement, c'étaient les *Ducs-à-Brevet*, sans hérédité.

Les Ducs, qui avaient droit aux honneurs du Louvre, partageaient ce privilège avec les seuls

Grands d'Espagne de première classe, en vertu du *pacte de famille*.

Le 4 Août 1789, furent abolis tous les privilèges utiles de la noblesse.

Le 19 Juin 1790, les titres et les armoiries furent supprimés.

En 1806, Napoléon rétablit les majorats, et en 1808 de nouveaux Ducs et autres titres de noblesse furent concédés.

Le nom de *Lignerac* est celui d'une Baronnie de la Marche Limousine, remontant au règne de Charles VII.

Les Lignerac prirent le titre de Comte et de Marquis au commencement du 18^e siècle.

Ach.-Jos.-Rt. Marquis de Lignerac, Grand Bailli d'épée, Lieut.-général des armées du Roi, épousa Odette de Levis, dont il n'eut qu'un fils :

Joseph-Louis, qui lui succéda dans ses titres et dignités.

En 1783 Joseph-Louis fut créé Grand d'Espagne de première classe et titre, duc de Caylus ; le titre ne fut pas vérifié. Ce n'était donc qu'un Duc à Brevet.

Louis XVIII, rentré en France, le nomma pair le 4 Juin 1814, et lui reconnut le titre de Duc par ordonnance du 31 Août 1817. Il mourut le 23 Juillet 1823, laissant de sa 2^e femme, fille du Marquis de Lagrange, un seul fils :

Fr. Jos. Robert de Lignerac, Duc de Caylus, né 1820, marié 1851 à Josephine Fafournoux.

(Voir *Annuaire de la Noblesse* de Borel d'Hauteville, première année, 1843, in 12^e. *Histoire de la Pairie et du Parlement de Paris*, par D. B. Londres 1740, in 12^e, attributed to Comte de Baulainvilliers, or to Jean Le Laboureur.) J. C.

Paris, Rue de Vaugirard.

OIL SPRING.

(3rd S. iii. 24, 76, 139.)

Near the village of Egern, in the Bavarian Tyrol, on the west side of the lake called Tegernsee, and a little removed from it, there issues a source of oil sacred to St. Quirinus, and held to be his blood. A little chapel, always locked, encloses it. On entering, it is a filthy pool seventeen feet deep, in a basin of masonry ; the bulk of the liquid is water, covered with a thick dirty scum of oil, blotched with large lazy bubbles of a nasty brown colour, slowly bursting, and formed by a gas which rises with the oil ; the smell is resinous and pitchy. The colour of the oil varies peculiarly : in the pool, or in an opaque vessel, it is brownish ; seen through a glass it resembles the green on the belly of a hare which has been shot some days, but when being poured out of a vessel, the stream resembles the brilliant ruby of claret. Religious fervour has thus formed

a poetical connection between this quality of changing colour, and the bruises and livid green of a martyr's corpse ; the ruby representing the living blood of the saint risen again, more perennial even than the blood of St. Januarius. The spring emits forty-five quarts a year, costing five shillings quart, a perquisite of the curé. It blazes like oil when thrown on the fire.

In the island of Zante, four and a half hours north of the town, is a spring called the "Grease Spring." It issues from a cave at the bottom of a rocky cliff, very like the Grotta Azzurra in the Island of Capri, near Naples. There is but one entrance (very low), and only to be entered in a small boat in smooth water ; the cave is low and dark, with a chilling gloom from its indefinite extent and deep water ; its limits cannot be discerned nor approached, for the roof descends to within four or five inches of the water all round its horizon, and deep water is seen penetrating under it into the mountain. I found seven or eight feet of water in the cave ; a stream filled with innumerable fragments of the "grease" runs through the cavern into the sea at the rate, I estimate, of two-thirds of a mile per hour, and is less salt than the sea. The water is whitish owing to the above very white, very slippery substance, which issues from the bowels of the mountain. The grease cannot be traced to its source, and can only be judged of from what is seen in the cave water. It looks like a fungus, but does not resemble fat when rubbed between the fingers ; it is incohesive, and soluble in water ; it does not float on the surface, but mingles with the water, very like white feathers or snow in the air, except that it does not sink like snow, but is upheld. The sea outside the cave is slightly whitened like a pail of water in which a little very sour milk has been stirred. The grease is tasteless, and nearly impalpable in the mouth ; I thought it had affinity with meerschaum, which is found in Asia Minor, in the Crimea, and near Bœotian Thebes.

Both these springs belong to the category of Strabo's λιπαρά, or greasy sources, though varying in appearance ; but his strong remark, "that their rarity causes their existence to be doubted" (τὸ δὲ σπάνιον ποιεῖ τὴν ἑτεροδοξίαν) is hardly borne out ; for Pliny, *N.H.* xxxi. 14, quotes three Greek authors within Strabo's reach, who state facts amply corroborated at the present day. Pliny's words are, Polyclytus says, "explere olei vicem juxta Solos Ciliciæ fontem ; Theophrastus, hoc idem fieri in Æthiopiâ ejusdem virtutis fonte ; Lycos, in Indiæ terris fontem esse, ejus aquâ lucernæ ardeant ; idem Ecbatanis traditur." Of the above four sources, that at Ecbatana is verified by the naphtha brought from Persia at the present day ; that "in Indiæ terris" is probably the same as that now known as Rangoon oil, of which Burmah exports

annually 400,000 barrels. The oil from the region of the River Ochus in the south-east part of the Caspian, mentioned by Strabo, is still brought to us from that quarter, the ground thereabout so teeming with it, that it is said to strike a light almost anywhere if a flame be put to it.

JOHN DUNN GARDNER.

"AN OIL WELL IN MONMOUTHSHIRE. — A man employed by Mr. W. Lewis, Contractor, of Blairstown, Monmouthshire, while pumping water from a recently constructed well on his master's premises, some fifty feet deep, noticed some oil floating on the water. He went on pumping, and oil and water continued floating for some time until it had accumulated in sufficient quantity to allow about four gallons of oil to be taken from the water. The discovery has excited great interest, and Mr. Lewis has determined upon having the spring fully explored, and the quality of the oil satisfactorily tested." *Staffordshire Advertiser*, April 18, 1863.

W. I. S. HORTON.

BOSCOBEL OAK (3rd S. iii. 46, 259.) — A friend related the following coincidence to me, which, if true, is well worth preserving, viz., that on a medal struck to commemorate the installation (*circa* 1636) of Charles II. then Prince of Wales, as a Knight of the Garter, amongst the decorations an oak-tree was introduced with this inscription, "Seris factura nepotibus umbram!"

W. I. S. HORTON.

TYPOGRAPHICAL MEDAL (3rd S. iii. 326.) — The medal described by INO. H. was struck to commemorate three events upon which the citizens of Haarlem pride themselves as being connected with the history of their city, viz., their having facilitated the capture of Damietta in Egypt by the Christian allies in the year 1245; the invention of printing by Coster in 1440; and the defence of their city when besieged by the Duke of Alba in 1572.

The inscription should be "VINCIT . VIM . VIR-TUS," not VICIT. W. Z.

SUNDRY QUERIES (3rd S. iii. 307.) — The true answer was fully given in 2nd S. ix. 184. If that answer be unsatisfactory, the point of doubt should be stated. A. DE MORGAN.

THE HENCHMANS (3rd S. iii. 150, 256, 316.) — I regret exceedingly having been betrayed into carelessness in my note on this subject, and I thank the MESSRS. COOPER for their most courteous correction.

I wish I could acknowledge equal courtesy in DR. HITCHMAN; for I do not think my communication warrants him in the sneering tone he has adopted towards me. I might reply upon the merits; but that would be only to prolong an unpleasant and fruitless discussion.

J. J. B. WORKARD.

Lincoln's Inn.

BELL INSCRIPTION (3rd S. iii. 355.) — I cannot agree with your correspondent, that the monkish rhyme,

"DICOR EGO THOMAS
CHRISTI LAUS EST SONUS OMAS,"

ends at the word "sonus," and that "omas" is redundant. "omas" is required for the rhyme, and to complete the hexameter verse.

May not "omas" be a corrupt English version of *haute messe*, high mass? This seems to me to construe better than the suggestion *aumusse* (p. 192). "The music of high mass is to the praise of Christ."

The solution given by your correspondent W. (p. 358) of "Remmedghvnte," 1591, seems satisfactory. Possibly the last word was "singulum," which is rather better Latin, though it adds one more to the false quantities, which are already three in number. J. C. M.

I see no reason to change my opinion, that the final word "omas" on the Madingley bell, is intended for *O mas*, and to mean *O man*.

The inscription on the bell at Christ Church, Hants, I should translate very differently from MR. ELLACOMBE. It reads thus: —

"✠ MOX : AUGVSTINVS : NEC DVM : RESONAT :
PRECO : MAGNVS.
LASSIS : FESTIVVS : PESTES : PIVS : VT : FVGET :
AGNVS."

The name of the bell is evidently *Augustine*, according to the well-known custom of naming a bell after some saint. I consider the following to be the literal meaning of the inscription: —

"Presently, not yet, sounds Augustine, the great crier,
Cheering to the weary, may the meek Lamb drive
away calamities."

Now as to the inscription on the bell at Lyndon, in Rutlandshire, which is stated to have "hitherto baffled the attempts of antiquaries," I see no reason why it should have done so. The inscription runs very much in the usual style of bell verses and inscriptions: —

"NUNC MARTINE EGO
CANO VOBI ORE JUCUNDO,
REMEDGHUNTE 1591."

There is certainly some difficulty about the word *Martine*, supposing it to be correctly copied, and not intended in the original for *Martinus*, and written perhaps *Martin*^o, this character being the usual contraction for a final *us*. If it really be *Martine*, it must be a blunder of the founder; but the meaning cannot be mistaken: —

"Now I Martin
Singing to you with joyous mouth."

I have no doubt that *Remmidg* is intended for *Remigius*, a saint's name which is found in the old English Calendar on October 1. I should consider *Remigius Hunt* to have been rather the bellfounder than the churchwarden. F. C. H.

In the year 1824 I took a rubbing of the inscription on the sixth bell at Christchurch, Hants; and the fac-simile I then carefully made from it is now before me.

Having submitted these to a much valued friend, the Rev. Mr. Samuel James Allen, afterwards of Easingwold in Yorkshire, and since deceased, who assisted Dr. Whitaker in his Yorkshire researches, and had great experience in palæography, he confirmed me in my opinion of their correctness, and supplied me with the following text and translation, which, with much deference, are subjoined as corrective of the reading and rendering given by your correspondent:—

“✠ MOX : AVGVSTINVS : HEC : DVM : RESONAT :
PRECO : MAGNVS.
.. ASSIS : FESTIVVS : PESTES : PIVS : VT : FVGET :
AGNVS.”

“O, great Augustine, be kindly present, I pray thee, that while this bell is ringing, the Holy Lamb may speedily chase away all evil!”

The fac-simile of this inscription and of that of the fifth bell in the same church, were lithographed in the year 1827; and, with an article on the “Religious Use of Bells,” inserted in the *Critica Biblica*, of which Mr. William Carpenter (see “N. & Q.” 2nd S. xii. 521, col. 2) was the editor, vol. iv. 189—192. D. B.

CORPORATION RATCATCHERS, MOLECATCHEES, ETC. (3rd S. iii. 285.)—The annuity to a ratcatcher, quoted by INA, is not, as supposed, unique; many payments of an analogous description might be adduced. For instance, in this borough, among a staff of thirty-nine officials, whose offices and duties came under the review of the new Corporation, after the passing of the “Municipal Corporation Reform Act” in 1835, was the town “mole-catcher,” who enjoyed a salary of 1*l.* 1*s.* 6*d.* per annum. The Report of the Finance Committee to the Town Council makes the following reference to this official, under the head of “Salaries and Offices recommended to be abolished”:

“Your Committee further recommend the abolition of an office of great antiquity, but of little public utility; as they feel persuaded the office of *Mole-catcher* may be abolished without any disadvantage to the public service.”

The six Town Waits shared the same fate as the poor mole-catcher.

A pamphlet published in 1813, giving “Directions how to kill all sorts of animals, insects, and vermin,” has a portrait of the Royal Ratecatcher prefixed, and we have all heard of an individual who assumed the dignified title of an office which would now, I presume, be designated as “Norfolk-Howard Destroyer to her Majesty”! in accordance with the fashion of the day for changing names without royal licence. WILLIAM KELLY. Leicester.

THE LAWRENCE FAMILY (3rd S. iii. 17.)—The *Cheltenham Examiner* for August 27 and Oct. 15, 1862, contains some information on the Lawrences of Shurdington, a village about three miles from Cheltenham, where their Manor-house is still remaining. Sir Soulden Lawrence, B.A. 1771, M.A. 1774, was a Fellow of St. John's College, Cambridge, and a benefactor to the College Library. If C. J. R., or any one interested in the family, will communicate with me privately, I think I can indicate to him a source of additional information. P. J. F. GANTILLON.

2, Pittville Parade, Cheltenham.

GUM GUIAC (3rd S. iii. 307.)—This drug was introduced into pharmacy long before the date mentioned by SIGMA TAU. The famous Ulrich von Hutten published, in 1519, a Latin tract—*De Guiaci Medicinâ et Morbo Gallico*; and also a German translation from the Spanish, on the same subject. The Latin work was translated into French in 1530, and into English in 1541. SIGMA TAU will find a good account of the history of drugs in Thomson's *London Dispensatory*.

J. DIXON.

SHERIDAN'S GREEK (3rd S. iii. 209.)—There is no doubt that Sheridan possessed a good deal of impudence; but I think the anecdote quoted by FITZHOPKINS, from *Anecdotes of Impudence*, is too far-fetched. It not only saddles impudence on Sheridan, but considerable ignorance on the Members of the House of Commons.

A literary friend, who from his position and years knew something of Sheridan and his contemporaries, gave the following version of the story some years ago.

Sheridan, in going to the House, picked up a piece of paper on which was written a Greek quotation; and, thinking it somewhat applicable to the business before the House at that time, he read it over several times and committed it to memory. His surprise was great to hear Lord Belgrave quote this very Greek passage in the course of the debate: and as the Noble Lord quoted it incorrectly, it gave Sheridan the opportunity of giving the correct text—to the no small surprise of the House. GEORGE LLOYD.

Thurstonland.

“TOO WISE TO ERR, TOO GOOD TO BE UNKIND” (2nd S. x. 434.)—In a former number of “N. & Q.” I indicated the late Rev. John East, of St. Michael's Church, Bath, as the author of this often quoted line. I did this on the authority of a small volume, entitled *Thoughts of Peace for the Christian Sufferer*, by the late Miss Emma Parr. She gives the distich thus:—

“Too wise to err, too good to be unkind,
Are all the movements of the Eternal Mind!”

I have not yet succeeded in ascertaining from what poem of Mr. East's the two lines are taken;

but I fancy that he was indebted for the thought to the late Dr. Adam Clarke. In a sermon entitled "The Plan of Human Redemption" (Tegg's edition of Dr. Clarke's *Works*, vol. v. p. 57, 1836), the following passage commences the discourse, the text being Galatians iv. 4—7 :—

"The observations which I am about to make upon these very important passages, I shall introduce with the three following propositions, which have acquired the power of incontrovertible axioms among religious people :—

"I. God is too wise to err.

"II. He is too holy to do wrong.

"III. He is too good to be unkind."

From this it would appear that the idea, so felicitously expressed by Mr. East, is, after all, only the echo of the experience of every Christian heart.

JOHN PAVIN PHILLIPS.

Haverfordwest.

THE MONSTRANCE (3rd S. iii. 307.)—The Query of M. C. is, Whether "the monstrance for the exhibition of the Host to the people" was "considered in the pre-reformation Church an indispensable requisite on the high altar of every church?" To which I answer that the monstrance—or, as I prefer to call it, the *remonstrance*—was, no doubt, indispensable for every church for the Exposition of the Blessed Sacrament, and for the Benediction of the people with it on certain festivals; but it did not stand upon the altar, except when required for those solemn services. M. C. has only to visit any Catholic Church in London, or elsewhere at the present day, and he will find precisely the same ceremonial observed now. Exposition usually takes place during the Mass, and is followed by the Benediction; but both are used also out of Mass, and on certain festivals and particular occasions. The "high-standing pix" was the chrismal, or ciborium, as it is now called; and was used for reserving the B. Sacrament for the administration of the Holy Communion, precisely as used now in all Catholic churches.

F. C. H.

TRINDLES (3rd S. iii. 309.)—It was a frequent custom of our forefathers in sickness to make a vow to offer in the church, in case of recovery, a wax candle of their own size or stature, or of the diseased limb from which they were suffering. Canon Rock refers to this custom, and gives many examples of it in his *Church of our Fathers*, vol. iii. Part I. He also observes in a note (p. 237), that our English custom was, that sometimes the bed on which the sick man lay should be measured all round,—with a wick to be wrought up into thin tapers, to be offered in the church in fulfilment of a similar vow :—

"In some of these instances," he says, "it is likely that these long strings of wax taper were not very thick, and instead of being cut into sizes short enough for use at the altar and about the church, were left in their one

entire length; coiled up, however, into folds, so as to form what we are to understand by 'trindles,' or rolls of wax, which the Injunctions of Edward VI. at the change of religion forbade."

F. C. H.

May not the "trindles or rolls of wax" in the Injunctions of Edward VI. and of Queen Elizabeth designate the *Agnus Dei*, described by Macri as "Numismata sacra ex cerâ confecta"? The offerings of wax called *wax scotts*, whether used for candles or other ecclesiastical purposes, would not be kept in the church, even though offered there, but would be removed to the sacristy, or other place, to be prepared for use.

A. E. L.

A FRENCH TRACT TRANSLATED BY WAKE (3rd S. iii. 130.)—I should think the following work, to be found in Barbier (vol. ii. p. 430), is that which Archbishop Wake translated :—

"12,224. Moyens (les) justes et efficaces pour ramener dans le Sein de l'Eglise Catholique ceux qui en sont séparés [par VIGNE, Ministre de Grenoble, devenu ensuite Catholique]. Cologne. P. Marteau. 1684. 12c."

Ἀλκίης.

Dublin.

ROYAL FAMILY OF DENMARK (3rd S. iii. 270.) "Who married the daughter of Caroline Matilda, and who are, or were, her descendants?"

Frederic Christian V., duke of Holstein Augsburg, married her, and her descendants are: Christian, reigning Duke of Augsburg; Caroline, Dowager Queen of Denmark (stepmother of the present king); and Prince Frederic of Holstein Augsburg, with their children. The grandson of Louisa, daughter of Caroline Matilda, has married the Princess Adelaide of Hohenlohe, niece of Queen Victoria.

HERMENTRUDE.

RICHARD WYCHE (3rd S. iii. 289, 357.)—The following extract is from a MS. history of the family of Wyche :—

"Sir Richard Wyche, called 'the Lollard,' was one of the chaplains of the celebrated Lord Cobham, who was roasted alive for his hatred of Popery in Dec. 1417. He was taken into custody in Nov. 1417 by the sergeant of the sheriff of Southampton, and compelled to make disclosures concerning certain sums of money belonging to Lord Cobham. Articles were exhibited against him for heresy about 1440 (1439) for preaching and upholding the doctrines of the famous John Wycliffe, of whom he was in early youth the friend and companion. The papists compelled him by torture to make a partial recantation, which he afterwards refused to ratify, and he was burnt to ashes for his heresy on Tower Hill, in the year 1440 (1439) when he was upwards of 80 years of age.

"His answer to the articles against him is among the Bodleian MSS. at Oxford, and his recantation among the King's MSS."

"Hermettesworth" is probably Harmonds-worth, which being in the diocese of London, would accord with the statement that he was

degraded "at Powlys." I shall be glad to receive further information from any reader of "N. & Q." CYRILL H. E. WYCHE, B.A.
Kennington, S.

He was Vicar of Harmondsworth, Middlesex, previously of Deptford. See *An English Chronicle of the Reigns of Rich. II., Henry IV., V., and VI.*, published by the Camden Society in 1856. See also Stowe's *Annals*, 1439-40.

JUXTA TURRIM.

CIVITAS AND PAGUS (3rd S. iii. 326.)—"Civitas" is defined by Cicero (*Somn. Scip.* iii.) as "concilium cœtusque hominum jure sociati."

"Pagi" are fortified places, to which country people might retreat in case of an hostile inroad, and are said to have been instituted by Servius Tullius (*Dionys.* iv. 15), although the division of the country people into "pagi" is as old as the time of Numa (*Dionys.* ii. 76). Hence our word *pagan*. See other authorities in Smith's *Greek and Roman Antiquities*.
T. J. BUCKTON.

MONOSYLLABIC SURNAMES (3rd S. iii. 327.)—As a general rule it may be taken that the oldest languages, and the oldest words in a language, are monosyllabic; old words in a language are sometime dissyllables when they are compounded of two old monosyllabic roots, which do not admit of further abbreviation. In respect to Budd, it is of Danish extraction, and means *body*; Dodd, is *dad*, that is, *father*; Sugg is *sow*; and Tegg is *Teague*, but what that means in Celtic I do not know. Perhaps related to the Greek *réyos*, Latin *teges*; English *deck*, from the Sanscrit *tvac*, to cover; whence the Celtic *techu*. With reference to the final *e*, added to words and not pronounced, it is used at the end of those words terminating with a letter which is pronounced with a final *e*, as *be*, *ce*, *de*, *gee*, *pe*, *te*, *ve*=*b*, *c*, *d*, *g*, *p*, *t*, *v*.
T. J. BUCKTON.

BAPTISMAL NAMES (3rd S. iii. 328.)—The following entries occur in the baptismal register of this parish :—

1802. Clarke, Mahershalalhashbaz, son of Henry and Sarah, Jan. 31.

1804. Clarke, Francis Edward, son of Henry and Sarah, Oct. 14."

To the latter entry, the rector, the Rev. Bence Bence, added this note :—

"N.B. The name by which this child was baptized is as follows, Zaphnaphpaaneah Isaiah Obededom Nicodemus Francis Edward Clarke. On my consulting what right a minister has to refuse an absurd name, it appears by the Constitutions of Archbishop Peccham, that he has a right to refuse *wanton* names. If he may refuse *wanton* ones, why not absurd ones? By the same right [by] which one man may chuse to give his child six names another may give his sixty, unless restrained by the judgment of the minister."

S. W. RIX.

Beccles.

PRAYER FOR THE CHURCH MILITANT (3rd S. ii. 409.)—A correspondent inquired whether any second Prayer Book could be brought forward, in which the commencement of the Prayer for the Church Militant is printed: "Almighty and everlasting God, instead of *everliving*." I have just met with one. It is very fairly printed on brownish paper, and is bound up with a Holy Bible printed by the same persons as the Prayer Book, and dated "MDCCLXVI," and with Sternhold and Hopkins's Psalms, dated "M.DCC.LXI." The three editions are very similar in appearance, and form a stout volume, on the now shabby brown cover of which is stamped "Kempsey (or Kembsey?) Manor." CHRISTINA G. ROSSETTI.

Chester Villa, Painswick Road, Cheltenham.

MAJOR BERNARDI (3rd S. iii. 326.)—The death of Major Bernardi occurred Sept. 20, 1736. The event is thus recorded in the *Historical Register* :—

"In his chamber in the Press-yard of Newgate, in the 82nd year of his age, Major John Bernardi, who had been a State Prisoner for 40 years, being committed for the Assassination Plot against King William. All the persons charged in that plot are dead, except Mr. Robert Blackbourn, who is still in Newgate."

Your correspondent R. W. may solve all his queries by referring to the life of Bernardi in the *Biographia Britannica*. He may also consult Macaulay's *History of England*, and Chambers's *Worcestershire Biography*, p. 302.

THOMPSON COOPER.

Cambridge.

AYRSHIRE POETS (3rd S. iii. 337.)—The author of the work entitled *The Contemporaries of Burns, and the more recent Poets of Ayrshire, with Selections from their Writings*, 1840, was James Paterson, author of the *History of the Ayrshire Families*, and editor of the *Poems of Hamilton of Bangour*, the *Poems of the Sempells of Belltrees*, *The Obit Book of Ayr*, *The Ballads and Songs of Ayrshire*, &c. &c.
S. G. T.

SIR EDWARD WALDO (3rd S. iii. 192.)—Sir Timothy Waldo (the grandnephew of Sir Edward), of Hever Castle, Kent, which he purchased in 1745, married a Miss Wakefield; and died in 1785, leaving no male issue, but an only daughter; who married, in 1762, George Medley of Buxtead, Surrey, afterwards M.P. for East Grinstead. In the *Gent.'s Mag.*, Sir Timothy is stated to have been the senior attorney on the Roll at the time of his death.

In 1739, Waldo and Wells were appointed Under-sheriffs of London. It is presumed this was Sir Timothy.

Under Mrs. Medley's will it is said Hever Castle became the property of Miss Waldo of Clapham, who devised it to Mr. Edward Wakefield Mead (probably a relative of Sir Timothy's

wife); who took the additional name of Waldo by royal licence, but no armorial bearings were recorded with it. The above has been gleaned from the *Gent's Mag.*, and from private correspondence.

Any further particulars of this family will oblige. Were the following persons connected with it, and how? viz. Rev. Dr. Waldo, formerly Rector of Aston Clinton, Bucks; Brig-General Waldo, who died in 1759 (see *Gent's Mag.*, vol. xxix. p. 346); or Francis Waldo, Esq., late Collector of Customs at Falmouth, Cusco Bay, N. A., who died in 1784.

A branch of the family settled at Boston, and elsewhere, in North America. Information as to this branch would be esteemed. M. C. J.

ZINC (3rd S. iii. 288, 320).—MR. BUCKTON says that zinc was first mentioned by Paracelsus (who died about 1540). I should much like to know the words in which he mentions it. SEPTIMUS asks, Where was zinc discovered?—a question, I believe, not to be answered accurately; and, Who discovered it in its *metallic* purity? Now, although I have not seen the passage in which it is mentioned by Paracelsus, yet still I should imagine that he by no means knew it in its *metallic* purity: for see the account given of it by Glauber, a very learned man, nearly one hundred and forty years afterwards. I select one or two short passages from an English translation of Glauber's whole works by Christopher Packe, *Philo-chymico-medicus*, London, 1689:—

"Zink is a volatile mineral, or half-ripe metal when it is drawn out of its ore. . . . We have it not much growing in Germany, but a great quantity of it is every year brought us by the merchants out of the East Indies. . . . It is a *golden* but unripe mineral: it gives red copper a yellow colour, and turns it into Brass, as *Lapis Calaminaris* doth; and indeed, that stone is nothing more than unmeltable zink, and this zink may properly be called a fusile *Lapis Calaminaris*, forasmuch as both of them partake of one nature."

I have italicised "golden," but as I have not the German, cannot vouch for the translator's accuracy; however, could Glauber have known zinc in its "metallic purity," and call it a golden but unripe mineral? "Golden mineral" might have passed, because, as it was comparatively newly discovered, he might have used it as a compliment: a thing he is very apt to do, see his prayer to the Father, the Son, and the Holy Spirit, in which the epithets "palatable salt," "heavenly salt," &c., are used.

There are some coins in the British Museum upwards of two thousand years old, containing twenty per cent. of zinc. T. DAVIDSON.

THE DERBY (3rd S. iii. 251.)—

"Racing men will be amused at learning that here [on the sand bank which extends along the northern shore of Castletown Bay] the original 'Derby' was run

for. A record in the Rolls' Office exists, stating that James, 7th Earl of Derby, gave a cup to be run for at the races here celebrated. This is the origin of the name given to it—the *Race Course*. It extends rather more than a mile across the peninsula of Langness."—Rev. J. G. Cumming's *Guide to the Isle of Man*, p. 78.

In Sir Walter Scott's *Peveril of the Peak*, note G, will be found some original documents relating to this race: one dated "att Lathom y^e 12 of July, 1669;" and another directing "the said plate to be run for upon the 28th day of July in every year, being the day of the nativity of the Honourable James Lord Strange;" and it was so run for "July 14th, 1687." CPL.

"THE POST-BOY ROBB'D OF HIS MAIL" (3rd S. iii. 307).—This was one of the "projects" of honest John Dunton, who, in his *Life and Errors*,* laments "the many unwary and prophane expressions scattered through these volumes;" but adds in his justification, that in regard he had no suspicion of the author he did not peruse the letters, "till it was past time to alter them." However, remarks he, the project was very well approved, and "will in a few months† be re-printed, and severely corrected, with a large number of additional Letters by *New Athens*." He elsewhere remarks that, with the exception of this work and six others, which he enumerates, he had nothing to repent of with respect to printing; but for these he adds: "I heartily wish I had never seen them, and advise all that have them to burn them." I have never seen this work; but I have a duodecimo of 340 pp., entitled—

"The Postman robb'd of his Mail; or, The Packet broke open: being a Collection of Miscellaneous Letters, serious and comical, amorous and gallant; amongst which are the 'Lover's Sighs, or the Amours of the beautiful Stremunia and Alphonso the Wise,' &c., in Five Books, by the best Wits of the present Age."

This is dated 1719, and was published by Bettesworth & Rivington. Whether it is the "severely corrected" edition referred to by Dunton, I know not; but it seems rather, from the following passage in "Sir Roger de Whimsey's Preface," to be a kind of second series of that work:—

"I know not how it is, but this collection seems to me far beyond that which I gave the Town with success some years ago, under the name of *The Packet broke open, or, The Post-Boy rob'd of his Mail*."

H. S. G.

FAMILY FEASTS (3rd S. iii. 269).—Besides the Smith and Goddard gatherings there was, on Nov. 13, 1679, a feast of Marshals held at the house of Mr. Edward Marshal, at the "Cock" in Fleet Street; tickets for which were procurable at Mr. Marshal's, bookseller, at the "Bible" in Newgate Street. See Chambers's *Book of Days*, ii. 42.

H. S. G.

* Nichols's edition, 1818, vol. i. p. 201.

† Dunton's work was first published 1705.

WILLIAM FOSTER BARHAM (3rd S. iii. 266), second son of Joseph Foster Barham, Esq., and Lady Caroline his wife, was of Trinity College; Porson Prizeman, 1821 and 1822; B.A. (22 Sen. Opt. 2; 1, Classical Tripos, and 2, Chancellor's Medallist), 1824; Fellow, 1825; M.A. 1827. He died unmarried about 1834.

His translations into Greek, of portions of *Othello* and *Julius Cæsar*, which obtained the Porson Prize, have been published. Of the poems to which your correspondent alludes we can obtain no information.

C. H. & THOMPSON COOPER.

Cambridge.

"ABRAHAM'S BOSOM" (3rd S. iii. 188.) — The sign near (not at) Knighton-on-Teme referred to by your correspondent is, I conceive, derived from land in the parish, which bears the name of Abraham's Bosom, and probably was so called from its sheltered southerly aspect. I remember the spot sixty years ago, and being struck by the name; but there was no public house then, only a few very humble dwellings with small fertile surrounding enclosures, evidently taken from the common. The spot I see is marked "Abraham's Bosom" in the Ordnance Survey.

Apropos to the significance of the term, the comparison of land to the bosom of the patriarch, is the following extract from the "Discourse to the Greeks concerning Hades," printed in the popular editions of *Josephus* : —

"A region of light in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; *with whom there is no place of toil, no burning heat, no piercing cold, nor any briars there* This place we call the Bosom of Abraham."

A. W. D.

THE SLADES (3rd S. iii. 320.) — I am obliged to C. J. R. for his communication about the Slades. Can he inform me what the coat armour of this family is?

SAM. TUCKER.

5, Camden Place, Blackheath.

"SOFTER THAN THE SOFT SYBARITE'S," ETC. (3rd S. iii. 327.) — T. will find the lines in *Don Juan*, canto vi. stanza 89 : —

"Sybarite, an inhabitant of Sybaris, a city on the Gulf of Tarentum, whose inhabitants were proverbially effeminate and luxurious; hence, metaphorically, an effeminate voluptuary." — Drande, Macaulay in Worcester's *Dictionary*.

ESTE.

The story of the Sybarite and the roseleaf will be found in Seneca, *De Irâ*, ii. 25 : —

"Ex Sybaritarum civitate . . . idem sæpius questus est quod foliis rosæ duplicatis incubisset."

P. J. F. GANTILLON.

JEANNE DE VALOIS (3rd S. iii. 315.) — Would Mr. MACRAY kindly give me his authority for the statement, that Jeanne was affianced to Hans of Denmark? By using the phrase, "effected a marriage," he does not I suppose mean to imply that the marriage ceremony actually took place, but simply that an engagement was formed.

HERMENTRUDE.

GEORGE WOODLEY (3rd S. iii. 288.) — George Woodley, author of the poem entitled *Cornubia*, was a clergyman, and for twenty years was connected with the Society for Promoting Christian Knowledge, by which the churches of St. Martin's and St. Agnes, in the Scilly Islands, were committed to his care. While at Scilly, Mr. Woodley entirely rebuilt the church of St. Martin's, restored the church of St. Agnes, and erected commodious ones on the islands of St. Agnes, St. Martin's, and St. Mary's. He left Scilly in 1842, and for the zeal and fidelity with which he had discharged the duties of the ministerial office while there, the Society for Promoting Christian Knowledge awarded to him an annuity of 100*l.* per annum. In 1843 he was appointed to the perpetual curacy of Martindale, diocese of Carlisle, where he died in 1846, at the age of sixty-one years.

Mr. Woodley's principal poems are *Redemption*, 2 vols. 500 pp.; *Britain's Bulwarks*, *Cornubia*, *Portugal Delivered*, and *The Churchyard*. The more noteworthy of his other works, are *The Divinity of Christ Proved* (for which the Society for Promoting Christian Knowledge presented to him the sum of 50*l.*), a *View of the Scilly Islands*, and *The Employment of the Poor*. He was also a contributor to the chief periodicals. *Redemption* was one of his earliest and most successful poems. In a poetical address to Mr. Woodley by the Earl of Crawford, with reference to this work, that nobleman thus wrote : —

"Be wise to think, and firm to persevere,
Nor yield to anxious and desponding fear.
To the known gen'rous British public trust;
At length they will bestow the praise that's just,
Nor scorn a poet, with true genius fir'd,
To celebrate his Saviour who aspir'd."

W. A. WOODLEY.

Mountway, near Taunton.

FAMILY OF DE SCURTH OR DE SCUR (3rd S. iii. 170, 317.) — In common with J. S. D., I cannot think that the name Scaife or Scaithe has any connection with that of Scurth or Scur. I have no suggestion to offer as to the derivation of the former. It is very old, I know; I can trace it beyond 1300.

I think there is little doubt that the name De Scurth is derived from the Danish Scarth or Skier, Scopulus. It may be derived from the Saxon Sear, or from the Celtic Sgor; but its form is much more like the Danish. Besides, it is found in districts where Danish words abound,

and which are well-known to have been peopled by Danes. I think it is very likely that the name has been imported from Scandinavia; for, as J. S. D. has pointed out, Skarh and Skartha occur as names of old Vikings. I think some of these Danish rovers imparted their names to villages and districts, for the villages of Scarle and Scartho are found in Lincolnshire, where not a rock, and scarcely a stone, is to be found. The same, probably, may be said of those places in Yorkshire instanced by N. E. W. It is certainly singular that surnames derived from the names of so common a natural object should be so rare. This seems to me to favour the idea that they have been imported, perhaps, in comparatively late times. De la Roche, of the same derivation in French, and De Rupe, or De Rupibus in Latin, are frequently found, the latter chiefly as a translation of the former.

I find that arms are ascribed to the Scarths of Leith—I presume near Edinburgh. I should like to know the date of the grant. I have no book of reference at present, but, if my memory does not deceive me, John Scarle was Lord Chancellor in the reign of Hen. VII. Can any one give me any particulars as to his history? I should be glad to correspond privately with N. E. W. or J. S. D. on this curious, but interesting subject. My address may be obtained at the office of "N. & Q." R. S. T.

LODOWICK MUGGLETON (3rd S. iii. 303.)—"Born in Bishopsgate Street, July 31, 1609," says the fly-leaf scribbling. The town of Chippenham in Wiltshire, has hitherto enjoyed the distinction of having given birth to this celebrity, on the authority of a memoir of him printed in 1676, and reprinted in *Harleian Miscellany*, vol. viii. p. 83 (8vo), which begins thus: "Lodowick Muggleton was born of poor, though honest parents, living at Chippenham, within fifteen miles of Bristol." But Bishopsgate Street may have him, and welcome. A WILTSHIREMAN.

THE LANDS OF DUNNIVEGAN (3rd S. iii. 346), are in the parish of Duirinish, in the Isle of Skye and county of Inverness. G.

THE REV. HENRY GOSTLING WHITE (3rd S. iii. 323) published a sermon in aid of the Waterloo subscription, 1815. In the *Biog. Dict. of Living Authors*, 448, he is erroneously called Henry George White, and the mistake has been copied by Watt. C. H. & THOMPSON COOPER. Cambridge.

POLITICAL SQUIB (3rd S. iii. 327, 377.)—You have reprinted Mr. Browning's poem, "The Lost Leader," from an early edition. It exists in a far more beautiful form in the collected edition of that poet's works, 1849, vol. ii. p. 340.

K. P. D. E.

Miscellaneous.

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Notices to Correspondents.

The great number of Replies waiting for insertion has compelled us to omit this week, not only many interesting Notes and curious Queries, but also our usual Notes on Books.

MAJOR PORTER'S reply to HISTORICUS in our next.

F. M. MEWBURN will find two long articles on Wise Men of Gotham in our 1st S. ii. 476, 520.

W. W. (Leeds.) We are quite unable to give our Correspondent the information of which he is in search.

F. M. (Darlington) is thanked, although we do not consider the extracts from his private diary of sufficient general interest for publication.

ZETA. The Rev. J. Dawson is at present Vicar of Wickhambrook, Suffolk.

R. ME. Apply at the Custom House, Dublin.

G. A. B. The best notice of Time's Journey to seek his Daughter Truth, &c. by Peter Pett, 1599, 4to, is in Heber's Catalogue, Pt. IV. No. 1811. His name Peter, and the dedication to the Admiral Earl of Nottingham, both favour the idea that he was of the ship-building family of Pett, of whom there is a history in The Archaeologia.

HERMENTRUDE. The well-known lines on "Queen Elizabeth and the Men of Coventry," we suspect, have little authority to recommend them.

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LONDON, SATURDAY, MAY 23, 1863.

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Notes.

THE ESCORIAL, SPAIN.*

The Escorial, properly speaking, is the name of a small hamlet near the edifice, the correct title of which is—"El Real Sitio de San Lorenzo el Real del Escorial." But the term *Escorial* is now generally applied to the building itself. Ponz, in his *Viage de España*, devotes the greater part of tom. ii. to a description of the Escorial, such as it was, in all its magnificence, before the French invasion. Besides the works already referred to—of Fray Francisco de los Santos, and Padre Sigüenza's *Hist. de San Geronymo*—there are other descriptions of the building mentioned by Ford, in his *Handbook of Spain* (Part II. p. 750, edit. 1855): one is by Fray Andres Ximenes, folio, Madrid, 1764; and another is in Italian, by Mazzorali de Cremona, 4to, entitled, *Le reali Grandezze del Escuriale*, Bologna, 1648. In English, there is a poor translation of the work of Fray de los Santos, by a servant of Lord Sandwich, published in 4to, London, 1671. A gentleman named Wadsworth wrote *Further Observations*, &c., which appeared in London, 1630. Lady Fanshawe's *Memoirs* also contain a short account of a visit to the Escorial, in the reign of Charles II. The French traveller, Laborde, visited

the building at the commencement of the present century. In the English translation (vol. iii. p. 144, edit. London, 1809), is given a long description of the Escorial. He does more justice to the taste and munificence of Philip II. than many English writers, though he is not correct in his dates or descriptions of the various parts of the edifice. He speaks of the attention and politeness of the monks to strangers, in a way very different from the reception which Mr. Beckford tells us he met with from the prior of the monastery. Laborde says:—

"These Libraries are under the superintendence of the monks, who allow free access to such as demand entrance; and who, far from assuming a litigious vigilance over the treasures entrusted to their care, appear anxious that others should participate in their own privileges and immunities. To strangers, they are uniformly lavish of courtesy and attention; they anticipate solicitation, and invite inquiry; they suggest observations and provoke curiosity, and are ever ready to lend information to such as discover a desire for information and improvement."—Vol. iii. p. 148.

The best *modern* description of the Escorial is that by Bermejo, entitled:

"Descripción Artística del Real Monasterio de San Lorenzo del Escorial, y sus Preciosidades despues de la Invasion de los Franceses." Madrid, 12mo, 1820.

But a few of the leading measurements will give a better idea, than any description can, of its magnitude.

"The redeeming qualities of the elevation," says Mr. Ford, "are size, simplicity, and situation. It stands about 2,700 feet above the level of the sea, and is part and parcel of the mountain out of which it has been constructed. It is so large that it looks, not a wart upon Olympus, but grand even amidst the mighty buttresses of Nature—which form an appropriate frame to the severe picture. The edifice is a rectangular parallelogram of some 744 feet from north to south, and 580 from east to west. . . . It is chiefly built in the Doric order. The interior is divided into courts—which represent the interstices of the bars of a gridiron, while the handle forms the royal residence; the feet are supplied by the four towers over the corners, which represent the legs of a reversed gridiron! The guides know by rote all the proportions. They repeat that the square of the building covers 3,002 feet; that in the centre is the chapel, surmounted by a dome; that there are 63 fountains, 12 cloisters, 80 staircases, 16 court-yards; and 3,000 feet of painted frescoes. The first court is called 'De los Reyes,' from the statues of the Kings of Judah, connected with the Temple of Jerusalem. They are 17 feet high, and were all cut by Juan Bautista Monegro out of one granite block. This court is 320 feet deep, by 230 wide; it has no less than 275 windows. On the south side is the library. . . . The interior of the chapel (El Templo) is the triumph of architecture. It takes away the breath of the beholder, from its majestic simplicity. All is quiet, solemn, and unadorned: no tinsel statues or tawdry gildings mar the perfect proportions of the chaste Christian temple. The chapel has three naves: 320 feet long, 230 wide, and 320 high to the top of the cupola. But the secret of its grandeur is, in the conception and proportion," &c.—*Handbook for Spain*, Part II. "The Escorial."

* Concluded from 2nd S. iii. 383.

Mr. Stirling states —

"that the windows in the grand front exceed 200 in number, those in palace-front are 376; and the whole number of external windows in the building, amounts to about 1,100. While, if we credit Fray Francisco de los Santos, it required 1,250 pounds weight of iron to make the keys of the doors." — *Annals of the Artists of Spain*, vol. i. p. 172.

Referring your readers to the works of Mr. Ford and Mr. Stirling for further particulars, I proceed to give an account of the celebrated Pantheon (Spanish, *Panteon*), which is placed under the high altar. It is so called from the Pantheon at Rome. Philip II. had prepared a mere ordinary vault for himself and father; but though the Escorial itself was designed as a mausoleum for his parents, as well as for their descendants of the royal line of Austria. "I have built," said he, "for God: my son, if he pleases, may build for his bones and ours." In 1617, his son determined to adopt the suggestion; and accordingly, he invited the best architects in Spain to send in their plans. He chose that of Giovanni Battista Crescenzi, an Italian painter and architect, who had come into Spain by the invitation of Cardinal Zapata. In 1619, he was sent into Italy, with an allowance of 2,000 ducats for his expenses, to collect models and workmen. During his absence, the finest jaspers and marbles were taken from the quarries of Spain, and prepared for use in the intended building. The architect returned to Madrid in 1620, with eight Italian and Flemish assistants. But he had made but little progress in the work when the king died in 1621. It was carried on, however, with great activity by his successor, Philip IV.; and completed in 1654. When the edifice was consecrated, Philip gave the following directions by a mandate dated Madrid, 1654: —

"You shall place in the Panteon the Emperor Charles V. and Doña Isabel, his Queen; Philip II. and his Queen, Doña Anna; Philip III. and his Queen, Doña Marguerita; and the Queen Doña Isabel, my much loved wife. The first Urn shall be for the Emperor Charles; the last I design for myself, whenever it shall please God to call me from this life."

When this mandate had been issued, Philip had the royal bodies removed from their ancient sepulchres, and conveyed to their new graves with all the funeral pomp and grandeur peculiar to so solemn an occasion. Philip himself assisted at the High Mass. At the conclusion of the ceremony, a Hieronymite monk delivered a funeral oration, taking for his text the words of the Prophet Ezekiel: "O ye dry bones, hear the word of the Lord." (See Clarke's *Letters concerning the Spanish Nation*, 1760-61, Letter viii.; also Dunlop's *Memoirs of Spain*, vol. i. p. 642.)

When Philip found his health beginning to decline, he often visited the Escorial and descended into the Pantheon to expedite some alterations and repairs which he had commenced. It

is even said that he fitted his body into the niche, which was intended for its final reception. (Ludema, *Oracion Panegirico del Rey Phelipe IV.* Madrid, 1676.) Lady Fanshawe, wife of Sir Richard Fanshawe, Bart., who was Ambassador under Charles II. to the Court of Madrid, visited the Pantheon after the alterations had been completed, and a short time before the death of Philip IV. In her *Memoirs* she has left the following account of this visit: —

"So soon as we arrived at the Escorial, the Prior sent two of his chief friars to welcome us. They brought us a present from the Prior of St. Martin's, — wine, some melons, a calf, a kid, two great turkeys, fine bread, apples, pears, and cream, with some other fine things of that place. On the 28th of October, being St. Simon's and St. Jude's day, we all went early in the morning to see the church, where we were met by the Prior at the door, with all the friars on both sides, who received us with great kindness and respect; and all the choir singing till we came up to the high altar. Then all of them accompanied us to the Pantheon, which was, for this purpose,* hung full of lights in the branches: there I saw the most glorious place for the covering of the bones of their kings of Spain that it is possible to imagine. I will briefly give you this description: —

"The descent is about thirty steps, all of polished marble, and arched and lined on all sides with polished jasper. Upon the left hand, in the middle of the stairs, is a large vault, in which the bodies of their kings and queens that have been mothers of kings, lie in silver coffins for one year, until the moisture of their bodies be consumed. Over against this is another vault, in which lie buried the bodies of those queens that had no sons at their death, and all the children of their kings that did not inherit. At the bottom of the stairs is the Pantheon, built 80 feet square; and is, I guess, about 60 feet over.† The whole lining of it in all places is jasper, very curiously carved, both in figures, and flowers, and imagery; and a branch for forty lights, which is vastly rich, of silver, and hangs down from the top by a silver chain, within three yards of the bottom, and is made with great art. . . . The bodies of their kings lie in jasper-stones, every coffin being supported by four lions of jasper at the four corners: three coffins and three head-stones are set in every arch, which arch is curiously wrought in the roof, and supported by jasper-pillars," &c. — *Memoirs*, p. 197-8, ed. London, 1830.

The royal bodies now actually remain in their urns, for Ferdinand VII., fearing the tombs might have been violated and rifled by the French troops under La Houssaye in 1808, had the coffins examined at his restoration. They were all found to contain their respective bodies. The French invasion almost ruined the Escorial; for the soldiers, wishing apparently to avenge the defeat at the battle of St. Quentin, destroyed almost innumerable objects of art throughout the building,

* The number amounted to near eighty. The Pope's Nuncio gave a special permission for the ladies to enter the Convent.

† Stirling gives the following measurement, which is the correct one: "It is an octagonal chamber, 113 feet in circumference, and 38 feet in height, from the pavement to the centre of the domed vault." (*Annals*, &c. vol. ii. p. 520.)

and stole immense quantities of gold and silver, besides the shrines of great value, which contained, in the room called the "Relicario," the sacred relics of saints which had been collected by Philip II. Ford states —

"That more than 100 vessels of gold and silver were stolen, besides the gold and jewelled Custodia; the silver female image called 'La Mecina,' because given by the city of Messina;* then disappeared also the silver full-length statue of San Lorenzo, which weighed 4½ cwt., and held in its hand one of the real bars of his gridiron, set in gold, which the aurivorous La Houssaye stripped off: but he left the iron for the consolation of the monks." (Part ii. p. 755)

In July, 1837, during the Carlist war, a hundred of the best pictures were removed to the Museo, at Madrid, where they are now to be seen. From that time till 1842 the building was gradually falling into decay, until Arguelles stayed immediate ruin by the expenditure of a few hundreds out of the queen's privy-purse. Repairs, since then, have been continued from time to time. Though the Escorial is no longer a royal residence, the Queen takes a great interest in the place. When in Spain a few years ago, I heard that her majesty was most anxious to restore the Hieronymite Order, and reinstate the good monks once more in their venerable convent; but Marshall O'Donnell was afraid there would be so much opposition raised against the project amongst the Liberals, that the Queen was obliged to abandon the design, though not altogether. A gentleman who visited the Escorial last year informs me that he found seven monks of the Hieronymite Order, who had been sent there by the Queen, to take care of the place, and to instruct a number of young men (amounting to about fifty), who seemed to be intended for the ecclesiastical state. He also mentions that the building is kept in excellent repair, and that the church still looks glorious, with its five altars, splendid tabernacle, gorgeous lamps, and decorated ceiling, &c.

In a room adjoining the "Sala de las Batallas," Ferdinand VII. was born, Oct. 14, 1784; and in another small room died the great and illustrious founder of the Escorial, Philip II., Sept. 13, 1598, aged seventy-two. The remarks which Mr. Ford makes in his *Hand-book for Spain* (Part ii. p. 761) on the death of Philip, are exceedingly improper and unjust. Prescott, in his *Hist. of the Reign of Philip II.* (Book vi. vol. iii. p. 341, &c., ed. London, 1859), is much more favourable to the character of

a monarch,* who has been so abused and misrepresented by the majority of English writers.

J. DALTON.

Norwich.

BIRTHPLACE OF BASKERVILLE.

Derrick, in writing to the Earl of Cork, July 15, 1760, says:—

"I need not remind your lordship that Baskerville, one of the best printers in the world, was born in this town (Birmingham), and resides near it."

But this statement is erroneous, for Baskerville does not appear to have settled in Birmingham until some twenty years after his birth, which his biographers correctly represent to have occurred "at Wolverley, Worcestershire, 1706." But Wolverley is a wide parish, containing sixteen miles square, nine hamlets, and with a population (at present amounting to nearly 3000 souls) distributed broadcast over its length and breadth; so that to say, Baskerville was born "at Wolverley," unless it means that central portion of the parish where is "the village," might only bring us to within a few miles of his birth-place. As I happened, not very long since, to be spending some time in Wolverley, the thought naturally occurred to me—Whereabouts in this widely-extended parish was that birth-place of Baskerville, to which his biographers assign such comprehensive limits? The parish register did not supply an answer to this query, though it helped me to the following note:—

"1706. John, y^e Son of John Baskerville by Sara his wife, was baptized January y^e 28."

But, on making other inquiries, I was enabled to determine satisfactorily that John Baskerville was born in that one of the nine hamlets of Wolverley called Sion Hill. But here my discovery stopped; for all further investigation failed to determine the precise house, although the nature of the case narrows the inquiry to the very slenderest proportions, viz. one of two. The modern "Sion Hill" is an estate of 176 acres, on which is a fine mansion-house, a farm-house, cottage, and lodge. The last two have been erected within these few years, and the only two "Sion Hill" houses of Baskerville's day were the first two. It is but fair to say, however, that the modern

* "Amongst the reliquaries of the Convent," says Mr. Stirling, "one of the finest was the gift of Philip III. It was the silver figure of a woman somewhat less than life, wearing a crown and necklace of gold, and holding a golden Custodia: it bore the name of 'Messina,' because it represented that city, by which it had been offered to the king, with its Custodia, filled with reliques of the famous Sicilian saints—Placidius and his companions." (P. 412, vol. i.)

* A good idea of Philip's wit, piety, and peculiarities may be formed by perusing a curious work in Spanish entitled, *Los Dichos y Hechos del Rey Phelipe II.* (Bruselas, 1666.) A monk of the Hieronymite Order, who was contemporary with Philip, and lived in the Escorial, relates many edifying things of his majesty. They are published in the *Documentos Inéditos*, tom. vii., under the title of "Memorias de Fray Juan de San Geronimo."

mansion, "Sion Hill House," is, so to speak, a creation of the last twenty years; and that the old house of 1706 was but the nucleus for the mansion of 1863.

In which of the two houses was Baskerville born? He came of an old family, tracing back to the Conquest; and he was heir to an estate of sixty pounds a year, "which must have come to him by some collateral bequest," says Mr. Laird in his *Beauties of Worcestershire*. The mansion-house and the farm are very near to each other, though the latter, with its buildings, is quite screened from view from the former by a thick belt of trees, including a remarkably fine yew which is believed to be 800 years old. Both the houses stand on the edge of the plateau of lofty ground, from whence are extensive views over the valley of the Stour, and to the Malvern, Abberley, Woodbury, Clee, Clent, and Hagley hills, with the high range of Shatterford and Wassall. The whole parish of Wolverley, with its profusion of wood, water, and rock, and its extraordinary formation of surface, honey-combed, as it were, into dingles and ravines, is certainly one of the most picturesque parishes even in picturesque Worcestershire; and all its beautiful characteristics are to be found clustering around the birth-place of Baskerville. The small park of the mansion-house, with its flower-gardens, avenues, winding walks, and wealth of timber, among which are the finest oaks, chestnuts, beeches, elms, Scotch firs, and cedars, although, by the very tasteful way in which it has been laid out, it must have been greatly improved in appearance since the days of Baskerville's youth, yet, even then, must have assisted to train his eye and direct his taste, not only to elegant forms, as shown in his typography, but also to the laying out of his "little Eden" of Easy Hill with those "plantations of trees and shrubs of every kind" mentioned in his last will, and which doubtless were intended to rival the foliage that so densely surrounded the Sion Hill of his youth.

Whichever may have been the actual birth-place of Baskerville—the mansion-house or the farm-house—both of these, together with the entire property, are, I perceive, to be sold by auction on the ensuing 15th day of June; and, certainly, what is usually called "auctioneer's language" is fully pardonable in describing the various attractions of the Sion Hill estate—although the local representatives of George Robins have omitted the sensational line, that Sion Hill was the "birth-place of Baskerville!" But, with their descriptive catalogues, they give a large lithographed plan of the estate, and six drawings of the house and grounds; and, as some admirer of Baskerville might desire to possess this (ephemeral) record of the birth-place of the eminent English Elzevir, it may be as well for me to add,

that these illustrated catalogues will be forwarded (up to June 15) on application to the auctioneers, Messrs. Oates & Perrens, Stourbridge.

CUTHBERT BEDE.

PROVOSTS OF EDINBURGH, GLASGOW, AND PERTH.

The chief magistrate of most of the royal burghs in Scotland is called "Provost;" but in the case of three of them only with the prefix of "Lord," viz. Edinburgh, Glasgow, and Perth.

As to Perth, it is said in the last edition of the *Encyclopædia Britannica*, vol. xvii. p. 453:—

"Its chief magistrate has for centuries enjoyed the title of Lord Provost, which was confirmed by a judgment of the Court of Session, 12th March, 1836."

Now the case occurred in the court, not of session, but of justiciary, and there was no judgment given on the point. The question arose merely in an incidental shape, whether in certain proceedings then before the latter court, the provost should be permitted to call himself "Lord." A majority of the judges thought he might, as such had been the practice; but all of them stated that they could not and did not mean to decide the matter of right, one of the majority even remarking:—

"If I were called upon under a proper jurisdiction to decide the question; I do not say I would think that there was sufficient legal evidence."—See Swinton's *Justiciary Reports*, vol. i. p. 69, &c.

The Provost of Glasgow is usually designated not merely "Lord Provost" but "The Honourable the Lord Provost." I doubt if there is any authority for either except practice; but perhaps some of your correspondents in St. Mungo's may be able to show a higher ground.

In Edinburgh again the title is, and has uniformly been, "The Right Honourable the Lord Provost." For this there seems ample authority. It is true that in his history of the city, p. 227, Maitland says:—

"I think it will not be amiss to observe that the title of Lord annexed to that of Provost, being by prescription, and not by grant, every Provost within the kingdom has as great a right to that epithet as the Provost of Edinburgh hath;"

and in the Perth case already noticed the same thing is repeated. This assertion, however, is rash and ignorant; for Lord Fountainhall expressly says (*Decisions*, i. p. 400) that in 1667, Sir Andrew Ramsay, then provost of the city, got a letter from the king determining that the provost "should have the same place and precedency within the town precincts that was due to the mayors of London or Dublin, and that no other provost should be called Lord Provost but he." Seventy years before, indeed, the title of "Lord" will be found given to the Provost of Edinburgh

in the City Council Record, of date November 25, 1597; and besides, he was *ex officio* a member of the Scots Privy Council. (See Mieg's *State of Britain* for 1711, part "Scotland," p. 59,) which last alone would authorise the appellation of "Right Honourable." S.
Edinburgh.

Minor Notes.

IDENTITY OF JUNIUS.—My object in writing is to communicate a memorandum I once met with among the papers of Mr. Walsh Porter of Broadway, which I formerly looked over for the purpose of drawing up his pedigree. His father was, I believe, one of the intimate companions of George IV. when Prince of Wales. Among the family papers I found a memorandum to this effect:—

"This is a secret. Junius is the Secretary to George Grenville."

These are the words to the best of my remembrance. The name of the Secretary was not mentioned.

T. PHILLIPPS.

[This statement obviously refers to the well-known Charles Lloyd, whose claims to the authorship of the *Letters of Junius* have been advocated by Dr. Parr and others, and are very strongly insisted upon by Barker in the volume entitled *The Claims of Sir Philip Francis to the Authorship of Junius's Letters Disproved*, &c. sm. 8vo, 1828.]

KING OF ARMS.—It appears, from Sir Bernard Burke's very interesting *Vicissitudes of Families* (i. 401), that some doubt exists as to the origin of the title *King of Arms*; but there is little doubt that *king* is from the German *kemen*, to know, and is related to our word *cunning*, in the old sense of art or ability—and that the original leader of a people was entitled *king* from such ability of *cunning*. We have also the related word *can*, to be able. In like manner, *King of Arms* means merely one who is *cunning* or *knowing* in the matter of heraldry. The names prefixed to the title, of Garter or Principal, Clarenceux, Norroy, and Ulster, were those of persons or of office. Thus Edward VI., in his Journal, has made this note:—

"Feb. There was a King of Arms made for Ireland, whose name was Ulster, and his province was all Ireland."

Clarenceux is from the Dukedom of Clarence, and has authority in the south-east and west of England; whilst Norroy=north-king, has his province north of the Trent. (See Thierry's *Hist. Essays*, xiv.) The terms in common use by the Franks were: *oberkoning*, superior or upper-kings; *unterkoning*, inferior or under-kings; *halfkoning*, half-kings; *seekoning*, sea-kings; *heereskoning*, kings of the army; and *folkeskoning*, kings

of the folk or people. The Latin word *rex* (the origin of *roi*), means, to keep right, to keep together or in order—as *rex gregis*, *rex avium*, *rex sacrorum*. *Dux*, or duke, is evidently the leader who acts under the *rex*, or king.

T. J. BUCKTON.

Lichfield.

FLY-LEAF SCRIBBLINGS.—In a quarto Bible that once belonged to William Ffox, of Burringham, co. Lincoln, I have seen the following memorandum:—

"december the 28 day, 1703,
it being Childermas day between 5 and 6 a Clock happened in boringham a great Earth quacke much to be Rembered by many, which was in habittance att that virry instant in ovr virri toun, for as I was sett in A Chair by ovr fire side leaning with my arme on ovr table it did plainly lift, and tortor vnder my arme as though it hadst been Removed by strength of men, and the virri ppter dishes in all the hovey didst shake and tremble as though they would all of fallen doune to the grovnd. This written and doon that virri night that it happned written and Aformed by me will ffox for truth.

"at that verry time i hapened to be standing by my own barn door, and ye verry earth shaken under as if i had been ligid up. written december ye 29, 1703, by thomas S'cutt of ye same toun."

K. P. D. E.

PENANCE IN THE ANGLICAN CHURCH.—Penance was done, as late as April, 1849, in Ditton Church, near Cambridge, the minister officiating at the time, as deputy for the incumbent, being the late Rev. H. P. Small, B.D. Dixie Fellow of Emmanuel.

P. J. F. GANTILLON.

LINES WRITTEN IN THE PRAYER-BOOK OF LADY SOUTHAMPTON.—The following lines are given in a number of the *Saturday Magazine*, as written in the margin of a Prayer-Book, which belonged to Jane Countess of Southampton. Three out of the four contributions are either signed or recognised by the handwriting; but the remaining one (the second in order) is signed only by initials. If I remember rightly (my note consisting only of the lines themselves) the *Saturday Magazine* suggested that "M. T." might stand for Mary Tudor, but I very much doubt whether either of the two princesses bearing that name ever used it as a signature.

The sister of Henry VIII. always signed, I think, either "Mary" or "Mary the French Queene;" while his daughter, Queen Mary, nearly always signs "Marye," and it is not likely that she would have written twice in the book. If the several contributions were written at the same time, the elder Mary Tudor must have been dead, since the name of Katherine Parr appears among them. Who, then, was this M. T.?

"As I have sayd, ye shall me fynd,
In word and ded I you asuer,
Wyche ys to be your earnest frynd,
As long as my lyf doth in duer.

"Margaret Douglas."

"Madame, I pray you except in good parte
My small power wyth a wylling harte,
And thogh I be to mean to be callyd your frend,
I wyllbe the same to my lyffes end.

"M. T."

[I do not think that "Mary Princesse" would have spoken of herself in this manner.]

"Madam, althowe I have differred
Wrytting in your book,
I am no less your friend
Than you do looke.

"Katelyn the Queene K.P."

"Good Madame, I do desyer you
Most heartily to pray
That in prosperye and
Adversyte I may
Have grace to keep
The trewe way.

"Your lovyng frend to my
[power, *Marye*.]"

The last two words appear to be torn off, but I presume the handwriting established the identity.

HERMENTRUDE.

FAMILY NAME.—On searching in the register of St. Clement Danes, in the Strand, a few days ago, I met with the following baptismal entry—"Clement Stairs, dropped in the North Gallery Stairs." Here the parish supplies the Christian name, and the church the patronymic [if it can be so called properly] for the "little stranger."

Again, about seventy years ago, a "little stranger" was found by the road side in a country parish in Berks, and the parish officers had him baptised by the name of "William." It happened that this urchin's hair was red, and he received the patronymic of "Rufus." These two names I submit to Mr. Lower. F. FITZHENRY.

Queries.

BASTARD'S ARMS.—In law a bastard is nameless, although he usually takes the name of his mother. By what right, and under what circumstances, does he take the arms of his father? If he bear his father's arms, may not he also bear his father's name? Will some of your readers explain this? Tis.

BULLS OF ANASTASIUS IV. AND OF ADRIAN IV.—In 1154, Pope Anastasius IV. annexed the Sudreys (islands down the west coast of Scotland) to the metropolitan See of Nidaros, Drontheim, in Norway. Nicholas Breakspeare, our countryman, acted as papal legate in this transaction; and when he was raised to the Papacy, under the title of Adrian IV., he confirmed the act of Anastasius by another Bull. Can any reader of "N. & Q." supply me with a copy of the text of these Bulls, or say where they are to be found *in extenso*? A. E. L.

BIBLIOGRAPHICAL QUERIES: "FAMILIAR EPISTLES," ETC.—Please let me have the names of the respective authors of the following publications:—

1. An Answer to "Familiar Epistles to Frederick J—s, Esq., on the Present State of the Irish Stage." Dublin, 1804.
2. Tea Table Conversation; an Epistle to the Author of "Familiar Epistles." Dublin, 1804.
3. Theatrical Tears; a Poem. Dublin, 1804.
4. Cutchacutchoo; or, The Jostling of the Innocents. Dublin [circa 1804].
5. The Metropolis. (Second edition.) Dublin, 1805.
6. The Miscellaneous Poetic Works of Henricus. Dublin, 1806.
7. A Modest Reply from F. J., Esq., to the Author of "Familiar Epistles." Dublin, 1806.
8. The Law Scrutiny; or, Attornies' Guide. Dublin, 1807.
9. The Seven Thieves. By the Author of "The Metropolis." Dublin, 1807.
10. Crokeriana; or, "Familiar Epistles." Dublin, 1818.

What other publications were called into existence by the well-known *Familiar Epistles* to Frederick Jones, Esq.? ABHBA.

NICHOLAS BUEWITH, BISHOP OF BATH AND WELLS.—This eminent prelate died Oct. 27, 1424, having made his will on the 5th, and signed it on the 11th of the same month. Among numerous other legacies he gives, "for purchasing vestments and other ornaments for the Church of Olney," co. Bucks, 100*l*. He also makes another bequest in the following words:—

"Also, I bequeath for the completing and perfecting of a certain Tower by me recently begun at the western end of the parish church of Bubbewith in the county of York, and for the improvement of the bells of the same church, to be newly made and ordered, and for the heightening of the walls of the said church, on both sides, above the columns of the same, with three or four windows to be made on both sides of the same church, and with one stone Pyx Stand of a suitable height upon the same walls, beyond the one hundred pounds which I have heretofore laid out and paid for the construction and erection of the said Tower, two hundred and fifty marks."

Then follows a gift of 40*l*. for ecclesiastical vestments and ornaments for the priory of Lodres, co. Dorset; immediately after which comes this gift:—

"Also I bequeath twenty marks to be distributed, according to the discretion of my executors, among the poor parishioners of Menethorpe [now Manthorpe] and Hemyngburgh [Lincolnshire], and especially among the parishioners of Menethorpe aforesaid, WHERE I WAS BORN. Also I bequeath twenty marks to be distributed among the poor parishioners of Bubbewith aforesaid, WHERE I WAS BROUGHT UP."

He appointed for his executors Sir Thomas Shelford, John Inyn, John Storton the elder, Sir John Roland, Sir John Knight, Sir John Storthwayte, Sir John Codeforde, and Sir John Raynolds, Canons of Wells; and for his Overseers, Henry Lord Bp. of Winchester, and Sir Walter Hungerford, Knt.

I am anxious to obtain some further and minute information respecting this munificent bishop beyond that given in the published biographies of the Bishops of Bath and Wells. It is possible that some particulars may be known of him in connection with the places named in his will where he was born and brought up. If so, I should esteem it a great favour in having any such "Notes" through the medium of the pages of "N. & Q." The will affords a curious instance of the acquiring a surname not from the place of birth, but from that in which the Bishop was "brought up."

INA.

Wells, Somerset.

CARIL FAMILY.—What are the arms and crest borne by the Carils of Devonshire? Are they descended from the O'Carrolls of Ireland? Any information relating to the family would be most acceptable.

CARILFORD.

Cape Town.

CHESHIRE PROVERB.—I wish to know the name and year of office of the Mayor of Chester, whose daughter was abducted whilst playing with other maidens in Pepper Street; which event is perpetuated in the local phrase: "When the daughter is stolen, shut the Pepper-gate."

W. I. S. HORTON.

PRINCE CHRISTIERN OF DENMARK.—Prince Christiern of Denmark is the ninth male from King Christiern III. Can any of your readers give me the names and date of death of the intermediate male?

G. W. M.

COLONEL DOUGLAS.—Can any of your readers give me any information, or indicate any probable source of information about a duel, which took place in France some two hundred years ago, between Francis Henderson, an officer in the French service, and Colonel Douglas, and in which the former was killed. The father of Francis Henderson commanded some cavalry on the King's side during the Civil Wars. I should also be glad to know who this Colonel Douglas was, as well as the cause of the duel.

F. G.

Jersey.

DRESS GOWN OF THE OXFORD M.A.—I have heard, a long time ago, that the black stuff gown with the ample velvet sleeves, now exclusively restricted to the Proctors, was once the proper dress gown belonging to the M.A., and by him worn on state occasions.

If this was the case, when did it sink into desuetude? And when was an instance known in the experience of any reader of "N. & Q." of its being worn?

I should much like to see its revival, in order that some little distinction of our University may be preserved by men who have had the honour of graduating there. Its hoods are now either

entirely appropriated by foreign universities in the colonies, or so closely imitated, that there is no longer any indication afforded. OXONIENSIS.

"FRANCESCA."—In the *West of England Monthly Mag.* 1839 (Boone, London, printed at Bath), there is a drama called *Francesca*. Who is the author?

R. I.

IRISH SOLDIER, ETC.—Can any of your correspondents inform me, where the description of an Irish soldier (I think it was at the siege of Boulogne) bringing from the woods, for the supply of the English army, all the cattle that had been driven away—by lighting a fire under a bull who was tied to four stakes—is to be found? I also want to know where the statement, that a body of the six thousand Irish that were at Cressy "were the first to come to close fight with their skenes, having got through a bog that was not considered passable," is to be had.

M. P.

GENERAL ROBERT LEE.—In the year 1782 there died, in America, General Charles Lee, of the old Cheshire family of Lee, and a friend of Washington. In him the eldest male branch of the family is said to have become extinct. Is the Confederate General Lee in any way connected with this General Charles Lee? Did General C. Lee leave any illegitimate children who retained his name?

A. T. L.

"THE MAID OF BEDLAM."—By whom was the following ballad written? What is its date? By whom was the music composed? The set I have is in A[♯], time $\frac{3}{4}$.

"One morning very early, one morning in the spring,
I heard a maid in Bedlam, who mournfully did sing;
Her chains they rattled on her hands, while sweetly
thus sang she:
'I love my love, I love my love, because my love loves
me.'"

C. M. STIRLING.

Dunblane.

THE MANOR OF LEEMING, OR LEMING, now the village of Leeming, near *Burneston*, in Yorkshire, was sold in the reign of Elizabeth to an ancestor of Mr. Bland of Kippax Park, by the Leming who then owned it. After this time it seems to have been broken up, and to have become the present village above named. Information is desired as to the early history of this manor, and of the family of Leming, or Leeming, to whom it originally belonged.

Mr. Whitaker, in his interesting *History of Manchester*, says a battle was fought, A.D. 547, between Ida, an Anglian nobleman, and Urien; which is celebrated in a poem of Taliessin, and which is there called "Gwayth ar goed Llwy-vein"—the battle of the wood of Lemyng. This was near Burneston, and was doubtless the same place afterwards called Lemyng Manor, and now the village of Leeming. The word Lemen, or

Leming, was once used to denote a public way; Leming Lane, an old Roman road—perhaps the same as the ancient Herman Street—probably gave the name Leming to the manor, and the manor to the family of Leming and to the village.

In the *British Record Commissions* (vol. i. p. 203), is the inquisition after death on the estate of "Joh'es De Leming, A.D. 1305;" who, among other properties, owned land at *Eshelby* in the parish of Burneston, probably the manor of Leming; and in *Fœdera et Acta Publica*, there is a notice of "Johan De Lemene, A.D. 1362, Arce deacre de Vanes."

These are some of the facts extracted from the few books and documents within my reach; and I would feel greatly indebted to any of your many learned correspondents who would give me further facts, genealogical or otherwise, regarding the family of Leming and the manor itself; and also inform me where wills and other recorded documents relating to Burneston are to be found.

LLWYVEIN.

QUOTATIONS.—Can any one inform me whence the following lines were taken, quoted by Lady Wortley Montagu in a letter to Mr. Pope?

"The spirits departed are wondrous kind
To the friends and relations left behind,
Which nobody can deny."

E. F. WILLOUGHBY.

In *Thoughts upon Thoughts*, 8vo, London, 1796, a pamphlet against Burke, is the following quotation: "Mento canescant alii, nos mente, &c."

Whence is it taken, and what is the "&c."?

J. R.

REFERENCE BIBLE.—When was the first Reference Bible published, and who composed it? Do the parallel passages rest on any authority save that of the compiler?

A. T. L.

RUFFLES.—Can any reader of "N. & Q." tell me the meaning of this word in the following sentence, which occurs in a letter from the Earl of Meath to the Earl of Shrewsbury, June 22, 1689, in the Public Record Office?—

"The Commissions, Lett^{rs}, and papers w^h came with these men in a whey from Ireland, were throne amongst Ruffles, under a stone and in ditchesse, but found by Mr. Carters' search."

Can it be meant for rushes, or is it a provincial word for flags, the *Iris pseud-acorus* of Linnæus, or has it been incorrectly copied?

A. E. L.

"SKETCHES, BEING POEMS," &c., Anon (Saunders & Otley, 1858), by J. O. S. This contains several dramatic sketches. What are the titles of these? are the letters J. O. S. the author's initials? Where was this printed?

R. I.

SONG.—There is a song which begins thus,—

"Here's a song for the times
When the old church chimes
Called old and young to pray."

It is written, I believe, by the Rev. J. M. Neale, but in which of his publications is it to be found?

AMICUS.

TICKETS FOR DR. SACHEVERELL'S TRIAL.—I should be obliged if you could give me the information I want. I have two or three tickets for the trial of Dr. Sacheverell, in Queen Anne's reign. One of them has two seals affixed to it. I am anxious to discover whose these seals are? The ticket with the seals on is more ornamented than the others, and I imagine it was intended to procure admission to better seats, and was signed, or rather sealed, by some members of the government. I inclose you an impression of the seals. The first has the bust of a man, full-face, with a palm leaf at the side, and surmounted by a marquess's coronet. The second has the arms of the Montagu family, surmounted by an earl's coronet.

H. FARLEY.

YOUNG PRETENDER: CHATEAU TROMPETTE: HIS SECRETARY WILLOUGHBY.—Can any one give information about the residence of Charles Edward (commonly called the Young Pretender) at Chateau Trompette, Bourdeaux, or at Chateau Nerac in that vicinity? And what family his then secretary, Andrew Willoughby, belonged to? Willoughbys of Middleton, or of Parham? The time was about 1748.

C. H. I. A.

Queries with Answers.

GRILLION'S CLUB.—There are clubs and clubs. Can any of your readers tell me to what class Grillion's Club belongs? Being a Tory journalist, I suppose I ought to know—seeing that on the 6th of May its fiftieth anniversary was celebrated "by a grand banquet" at the Clarendon, with "the Rupert of debate" in the chair. But, humiliating confession, *I don't know*; and, whenever that is the case, I rush incontinently to "N. & Q." Who was—or is—Grillion, whose name is immortalised by so aristocratic an assemblage?

MORTIMER COLLINS.

[Grillion's Club, of which the Fiftieth Anniversary was celebrated on May 6th, under the presidency of the Earl of Derby, was founded half a century since by the principal parliamentary men of the time, as a neutral ground on which they might meet. Politics are strictly excluded. Its name of course is derived from the hotel at which the dinner was originally held. On Jan. 30th, 1860, there was sold at Puttick's a series of seventy-nine portraits of members of the club, comprising statesmen, members of the government, and other highly distinguished persons during the last half century. These portraits, all of which were private plates, were engraved by Lewis, after drawings by J. Slater and G. Richmond. There were also four duplicate portraits, a vignette title, rules of the club, and list of its members. As we are not aware of any set having before occurred for sale, and as some of the portraits are not otherwise engraved, we have

thought it might be interesting to future inquirers to reprint the list.

LIST OF THE PORTRAITS.

<i>Aceland, Sir T. D.</i>	Horton, Rt. Hon. W.
Ashley, Lord	Inglis, Sir R. H.
Baring, Hon. F.	James, Bp.
Baring, Hon. W. B.	Knight, H. G.
Bathurst, Hon. S.	Labouchere, H.
Belgrave, Visct.	Legge, Hon. H.
<i>Canning, Sir S.</i> (Lord Stratford de Redcliffe)	Lemon, Rob.
Carew, R. S.	Lewis, Rt. Hon. F.
Childers, J. W.	Lincoln, Lord
Chinnery, G.	Littleton, R. I.
Clare, Earl of	Lothian, Marq. of
Clive, Visct.	Lyttleton, Lord
Clive, Hon. R. H.	Macdonald, Sir J.
Dartmouth, Earl of	Mahon, Lord
Davenport, E. D.	Morier, D. R.
Denison, I. E.	Morpeth, Visct.
Desart, Earl of	Ord, Will.
Douglas, Hon. E.	Patten, T. W.
Dudley, Lord	Phillips, S. M.
<i>East, J. B.</i>	Planta, Jos.
Ebrington, Visct.	Price, Sir Robt.
Egerton, W. de Grey	Pusey, Ph.
Ellis, Hon. G. Agar	Rice, T. Spring
Ellison, Cuth.	Riddell, Sir J.
Fazakerley, I. N.	Rochester, Bp. of
Fortescue, Hon. G.	Russell, Lord John
Gladstone, W. E.	St. Germans, Earl
Gower, Earl	Sandon, Visct.
Gower, Lord Lev.	Somerset, Lord G.
<i>Grant, Rt. Hon. Ch.</i> (Lord Glenelg)	Stanhope, Hon. I. H.
Grant, Rob.	Stanley, Hon. E. G. S.
Grosvenor, Lord R.	Sidney.
Hare, F. G.	Talbot, Hon. I. C.
Hartopp, G.	Taylor, Ed.
Hay, R. W.	Trefusis, Hon. C. R.
Heber, Bp.	Wellesley, R.
Hewitt, Hon. James	Wellesley, Rev. H.
Holmes, Sir L. T. W.	Wortley, Hon. I. St.
	Wrightson, W. B.

The four gentlemen whose names we have printed in italics are the only surviving *original* members.]

DISTICH UPON BISHOP KENNETT.—

"I'll give you a severe distich made upon Dr. Kennett ye present Bishop of Peterboro', who it seems was formerly a very high Churchman, tho' latterly he has been as noted for moderation. When a fierce Jacobite Divine, Dr. Welton, put up an altar piece in his Church representing the Twelve Apostles, he drew Judas very like Dr. Kennett, so that complaint was made to the Diocesan, and it was taken down. It was upon this incident that a Tory writ thus, addressing himself to Doctor Kennett—

'Fallens, hac si te pingi sub imagine credas;
Non similis Judas est tibi—penituit.'

"I have put it thus in English—

You're out in thinking you're by Judas meant.

You Judas! No, Judas was penitent.

However, they don't deserve the translation because they are a satire upon a very good man."

From a letter dated London, May 13, 1720, from Jeremy Dummer to Judge Sewall of Boston, America, New England. (*Historical and Genealogical Register*, vol. ii. p. 147.) GRIME.

[The following translation of this memorable distich by some political antagonist is perhaps more pointed:—

"Think'st thou by Judas *thee* the painter meant?
Thou Judas? No, he was a penitent."

After all, we prefer the lines by the learned Maittaire, which he scribbled under the print of the altar-piece now belonging to the Society of Antiquaries:—

"To say the picture does to him belong,
Kennett does Judas and the Painter wrong:
False is the image, the resemblance faint,
Judas, compar'd to Kennett, is a saint."

The worthy Dean, who is now better known as an historian and an indefatigable antiquary, had just before made himself obnoxious to the Nonjurors as the vehement supporter of the measures in which Hoadly was the prime mover, as well as for having preached and published several Discourses most "terribly Whiggish." Among the crowd who flocked daily to Whitechapel Church, to witness this sad exhibition of party zeal, was seen on one occasion the lady of the Dean, who on glancing at the painting, clapped her hands and exclaimed: "That is my husband!" Mrs. Kennett was right for once, for there was no mistaking the countenance of the venerable personage who occupied the chair intended for the Traitor; he was drawn dressed in a black garment, between a Geneva gown and a cloak, with a black scarf and a white band, a short wig, and a mark in his forehead between a lock of hair and a patch.

In the original sketch, the painter, William Fellowes, put Bishop Burnet into the chair provided for Judas; but being apprehensive of an action of *Scandalum Magnatum*, leave was given him to remove my Lord of Salisbury and make the Dean of Peterborough to occupy his place. An inquiry was made in our first Series (ii. 355) in an article on the "Oratories of the Nonjurors," respecting the fate of this celebrated altar-piece after Bishop Compton ordered its removal, and which is generally supposed to be now in the Abbey Church at St. Alban's, the offence having been done away by altering the figure of Judas. Tradition, however, ascribes this painting to Sir James Thornhill.]

DERBY HOUSE COMMITTEE.—Do any journals or memoranda exist of the proceedings of the Derby House Committee, the *imperium in imperio* of the Parliamentary party during the struggle of 1642-1649? Its members are thus enumerated by Sir P. Warwick, *Memoirs of the Reign of Charles I.*, ed. 1813, p. 349:—

"The Commissioners of Derby House, who were a body of the choice and select members of both Houses, viz. the never failing Earls of Northumberland, Kent, Warwick, Manchester; the Lords Say, Wharton, Roberts, Sir Henry Vane, senior and junior; Sir William Ermine (Armine?), Sir Arthur Haslerig, Sir Gilbert Gerrard, Sir John Evelyn, Cromwell, Nathaniel Fiennes, William Pierpoint, Oliver St. John; Mr. Crew, Brown, and Wallop, a mixed body of Presbyterians and Independents: all these sit as the council of state," &c.

I quote these names in connection with a further query on the subject. Is it possible or probable that any light or information on their proceedings might be attainable from documents still preserved in families descended from any of these individuals? Much curious and interesting information on the discussions and proceedings of the Assembly of Divines from January 1, 1643, to December 31, 1644, has been supplied from a manuscript of Dr. Lightfoot, one of its members.

(See his *Works*, edited by Rev. J. R. Pitman, 1825, vol. xiii.)

Walker, in his *History of Independency*, makes frequent reference to this committee, whom he designates as "the Hogen Mogens of Derby House," and mentions a Lady Norton as exercising influence over them. Who was this lady, and whence arose her connection with them? She was "the wife (as he adds) of bull-headed Sir Grig." Warwick does not mention Sir Gregory Norton in his list just quoted. S. M. S.

[The appointment of the "Committee of Both Kingdoms," better known as the Derby-House Committee, will be found in the *Commons' Journals* (Feb. 7, 1643-4), iii. 391. Its papers and correspondence, a curious set of records, are now in the State Paper Office, and will be included in the Calendars now publishing under the authority of the Master of the Rolls. The Committee was in continual communication with Robert Hammond. Certain of their letters to him had, after various fortune, come into the hands of the Hon. Mr. Yorke (Lord Hardwicke), and were lying in his house, when it and they were, in 1752, accidentally burnt. Dr. Joseph Letherland, Fellow of the Royal College of Physicians, London, had fortunately taken copies of them, which the indefatigable Dr. Thomas Birch printed in 1764. The volume is entitled "Letters between Col. Thomas Hammond, Governor of the Isle of Wight, and the Committee of Lords and Commons at Derby House, Gen. Fairfax, Lieut.-Gen. Cromwell, Commissary Gen. Ireton, &c. relating to King Charles I. while he was confined in Carisbrooke Castle in that Island, now first published," 8vo, pp. 113. Some interesting particulars of Sir Gregory Norton will be found in "N. & Q." 1st S. ii. 216, 250.]

COUNT TEKELI.—In the house of a nobleman in the West of England are pictures of a Count Tekeli and his wife. The lady's right hand appears to be muffled in a white silk wrapper, and her left hand rests upon it as if to guard it from further injury. The explanation given to visitors is, that the count beat his wife and disabled her right hand. Wives of course do not like being beaten, but they are prone to forgiveness; and as it does not seem altogether probable that a lady of rank would perpetuate in a picture of herself either the fact or the result of a very unpleasant domestic life, will some student of *Queries* be so kind as to inform me where to find any history of Count and Countess Tekeli? J.

[Emeric, Count of Tekeli, or Tökölyi, a noble Hungarian, who had been exiled because his father had joined the insurrection led by Zrinyi and Frangipani. Though only twenty years of age, Emeric was placed, in 1678, at the head of the Hungarian army; entered Upper Hungary from Transylvania with 20,000 men, and utterly routed the Austrian troops which came to meet him. Patriotism was not the only passion in the soul of Tekeli. He was deeply enamoured of the daughter of Count Serini, the young widow of Count Ragotski; and the refusal of the imperial court to consent to their union was a principal cause of his continued enmity to the Austrians. In 1681, thinking it advisable to concert plans with the Turkish pasha of Buda, Tekeli repaired thither with an escort of horse, and was received with distinction and great pomp. The imperial Court now aimed at gaining

him by indulging his passion, and permitted him to celebrate his nuptials with Helena Ragotski, which were magnificently solemnised with much ceremony. Tekeli subsequently became an object of suspicion to the Porte, was arrested and brought in chains to Constantinople, but his innocence being proved, he was restored to freedom. His noble lady gallantly defended for some years the Castle of Mongatz against the imperialists, but was eventually compelled to capitulate. Tekeli closed his earthly career in poverty and neglect at Constantinople in 1705, forsaken by all but his faithful and affectionate wife Helena, who died one year before her husband. The explanation of the picture given to visitors, as noticed by our correspondent, receives no confirmation from the biographies of the Count and Countess. May it not be simply a representation of Hungarian costume? Consult *Histoire D'Emeric Comte de Tekeli, ou Mémoires pour servir à sa Vie*. Cologne, 1693, 12mo; Collier's *Historical Dictionary*, vol. ii. art. "Tekeli," and Supplement, art. "Countess of Tekely"; also Aikin's *General Biography*, ix. 340.]

WINCHESTER SCHOOL.—What sources will supply information respecting Winchester School during the latter part of the sixteenth century: its masters, scholars, customs, &c.? Such, for instance, as was given on Rugby School by a paper in *Blackwood's Magazine* for May, 1862.

S. M. S.

[The best work on this subject is *William of Wykeham and his Colleges*, by M. E. C. Walcott, M.A.: Lond. 1852, 8vo. Winchester College has had for its historians Bishop Milner, in his *History of the City*; an anonymous writer in Ackermann's *History of the Public Schools*; and the author of the letter-press published in Radclyffe's *Memorials of Winchester College*.]

"TO CATCH A CRAB."—What is the origin of the nautical phrase, "To catch a crab?" It is used derisively, when one in rowing makes a false stroke.

What may add interest to this Query is the fact, that the Venetians have the same idiom—"Chiapar un granzo"—to express the same action.

Supposing that we derived the expression from them, it would be an interesting proof of the influence exercised by the hardy and enterprising sailors of Venice upon the English marine, when in its lusty and vigorous childhood.

I should suppose that the introduction of this phrase, together with several others from the same stock, would be coincident with that extensive culture of Italian literature which took place about the sixteenth century. W. W.

N.B. I forgot to state that the Lagoons of Venice abound with crabs; and that a novice in the art of rowing is dubbed a "crab" by the Venetian boatmen.

[The Italian affinities of our phrase "To catch a crab," are very curious and suggestive. The Italians say, "Pigliare (or farsi) un granchio a secco" (to catch a crab on dry land.) This is when a person pinches his finger; and, being significant, is probably the primary use of the phrase.

In a more general sense, the Italians apply the expression to any one who makes a mistake: "Pigliare un granchio," to commit a blunder, to err. Thus probably it is that, by a further extension, the phrase is used when one makes a false stroke in rowing.

"Chiapar un granzo," qu. "Chiappar un granchio?" Or does our correspondent give correctly the form used by the Venetians?]

Replies.

KNIGHTS HOSPITALLERS, ETC.

(3rd S. iii. 201, 252, 270, 278, 289, 309, 331, 334.)

In a series of Numbers of "N. & Q.," commencing from the 14th March, 1863, there have appeared under the signature of HISTORICUS a succession of articles on the English Langue of the Knight Hospitaller of St. John of Jerusalem, in which the writer impugns the validity of that lately revived branch of the time-honoured fraternity.

As in one of these articles the writer has quoted a passage from my *History* of the Order, in corroboration of his statements, I deem it right to enter my most emphatic protest against the assumption that my views on the question are in any degree similar to those of HISTORICUS.

At the time I wrote the work in question, I was residing in the island of Malta; where, although I possessed every facility for obtaining access to the past records of the fraternity, I had no means of accurately testing the facts with respect to the recent revival of the English Langue. It was whilst in this position, that my attention was drawn to the protest of the authorities at Rome against the English branch, lately inserted in "N. & Q." by SIR GEORGE BOWYER. Misled by the peremptory language of this protest, I was induced at the close of my observations on the revival of the English Langue to insert a paragraph, to the effect that grave doubts existed as to its legitimacy. Had I been convinced of the falsity of its pretensions, I should have suppressed all mention of the Langue; but feeling that in my position I was unable to form any very conclusive opinion on the subject, I thought it wiser to retain what I had already written concerning the Langue, and to close my observation with a paragraph alluding to the objections taken to its legitimacy. Since that time, I have returned to England; and having at an early date been put into communication with the leading members of the Langue, I have been enabled more fully and accurately to investigate the matter: the result of which was that my doubts were so completely set at rest on the matter, that I not only enrolled myself as a member of the Langue, but caused a cancel to be made of the injurious paragraph; so that, in all the later issues of my work,

the reader will seek in vain for the remark quoted by HISTORICUS.

Having said thus much by way of preface, I will now endeavour to show the grounds upon which my views concerning the validity of the English Langue have been founded.

HISTORICUS asserts that the English Langue was annihilated by the action of the Reformation in England, when its property was confiscated, and the institution crushed once and for ever in this country. Also, that a similar fate befel the three French Languages during the revolution in that country at the close of the last century; and further, that the Spanish and Portuguese Languages, by separating themselves from the authorities at Rome, and placing themselves under the protection of their respective monarchs, ceased to exist as an integral portion of the Order. Under these circumstances, HISTORICUS considers (and his statements may be taken as the exponents of the pretensions of the Roman branch of the Order) that a revival of the defunct English Langue, under the authority of a Chapter convened by the equally defunct French Languages, held in Paris in 1826 and 1827, with the consent of those of Spain and Portugal—also in his opinion virtually extinct—is illegal; especially as that revival has never received the sanction of the Lieut.-Grand Master and Council at Rome, whom he calls the undoubted head of the Order, and who had moreover expressly decreed the suppression of the French Chapter prior to the commencement of their efforts to revive the English Langue.

Certainly, these statements appear at first blush to make out a strong case; and it is only when they are sifted by those who have made the history of the fraternity their study, that their falsity becomes manifest.

In the first place the English Langue was never, strictly speaking, annihilated. Such a fate could only have been inflicted by a decree of the Sovereign Order itself, by whose authority it was originally called into existence. The King of England could, by destroying its status and confiscating its property, cause its virtual suspension, and make it practically dormant—a result much facilitated by the change of religion in England at the time; but that it was never considered by the Order itself as permanently lost is proved, by the fact that all the ancient privileges enjoyed by the Langue were most religiously preserved intact, for the purpose (as often recorded) of facilitating a revival of the Langue under more favourable circumstances. At those Councils of the Order, where representatives from the several Languages were entitled to seats, substitutes were invariably nominated (usually the two senior Knights present of those not otherwise entitled to seats at the board), to act as the delegates

of the absent Langue of England. The title of Turcopolier—the peculiar dignity of the English conventual bailiff—was also reserved from appropriation by any other Langue, by being temporarily attached to the Grand Mastership: so that it might be ready for resumption by the Langue, should it ever again become restored to its original status. In fact, any student of the history of the Order will see at a glance that the revival of the English Langue was constantly contemplated and hoped for, until the dispersion of the fraternity from the island of Malta.

All the other objections of HISTORICUS turn upon the one vital point, whether the Roman branch of the Order can be considered in any way superior to, or entitled to, exercise authority over the other dispersed fragments of the Order. Against any such pretensions I most decidedly protest.

The loss of Malta in 1798 utterly annihilated the unity of the Order, and the federation of the Eight Languages, which until that time had paid their allegiance to one common head, and from that moment all hope of a restoration of its original federal form of government ceased.

The French Languages, numbering three out of the eight original divisions of the Order, after having been suppressed during the continuance of the Republic and Empire, were once more called into existence under the favouring auspices of the Bourbon dynasty. The Spanish and Portuguese Languages, realising the impracticability of any further union of the Order under a single head, had most wisely placed themselves under the sovereignty of their own respective monarchs, as the Brandenburg branch had already done at a former epoch, without in any degree vitiating its title to be considered an offshoot of the Order. Meanwhile, the small residue consisting of the Italian, and portions of the German and Bavarian Languages, accepted the supremacy of a succession of chiefs nominated by the Pope, under the title of Lieutenants of the Grand Master.

No one of these branches could in any way claim supremacy over the others. The position they relatively occupied was one of perfect equality. It was the result of a dissolution of the original federation of a number of distinct nationalities, each deriving its legitimacy from a common source; and in that dissolution each branch carried the legitimacy of its title with it. It is impossible, therefore, to assume that the small fraction which holds its rule at Rome has more claim to the supremacy of the Order than the Spanish or Portuguese Languages, or the union of the three French Languages so long as they continued to exist. The Chapter of the French Languages felt the force of this position so strongly that they declined to obey the decree of suppression fulmi-

nated by the Romish branch, and continued their session until the close of the Bourbon dynasty once more crushed the institution in France.

In the absence, therefore, of any possible union of the whole Order under one government, the acts of a clear majority of the dissevered portions of the Order carry with them a legitimacy and a validity which could not be claimed for those of a single isolated fragment, such as that under the so-called Lieut.-Grand Master at Rome.

It was under the authority, and with the sanction, of five out of the eight languages of the Order that the revival of the English branch was established, and that decree—the act of a decided majority of the then existing Order—gave a perfectly legitimate title to the revived Langue, and one in as near an accordance with the principles of the ancient Statutes as the altered circumstances of the times would permit; far more so indeed than the papal nomination of a Lieut.-Grand Master to the Italian branch, for which HISTORICUS would claim so undoubted a supremacy.

And now, in my turn, let me ask, why, since the English Langue has been revived for a period of upwards of thirty years, have we heard nothing of any protest against its validity prior to that quoted by SIR GEORGE BOWYER, and which is dated in 1859? I may, perhaps, be enabled to let in a little light on this matter for the information of such of the readers of "N. & Q." as take an interest in the question.

When the Langue was first revived in England, the Roman authorities, though prudently forbearing from an open recognition of it, were disposed to look upon it with a favourable eye. Several English Roman Catholics—one of whom at least had been originally received into the Roman branch of the Order, joined the Langue, and hopes were entertained that the revived English branch might be easily converted into an *engine of papal propagandism* in England. Latterly, however, as the Langue became more fully developed, and when the accession of a large number of influential members, whose attachment to their national church could not be questioned, had rescued it from any possibility of becoming a Roman Catholic fraternity, the enmity of that party has been most virulent and venomously directed against it. Several of the Romanists in its ranks have resigned their posts, and the word has evidently gone forth from head-quarters to endeavour to stifle the revived, but heretical Langue, by impeaching its validity. The authorities at Rome are by no means prepared tamely to witness the establishment of a second Protestant branch similar to that of Brandenburg, which they strove so long, though in vain, to resist. "Hinc illæ lachrymæ."

HISTORICUS would wish to bring forward as a

proof, that the English Langue considers the Roman branch the head of the Order, the fact that it has been in treaty with them for recognition. The English Langue has never denied the claim of the Roman branch to be considered an integral portion of the Order; and as it was the only section that had not assented formally to the establishment of the new Langue, it was natural that an alliance (though unaccompanied by any acknowledgement of supremacy) should be sought with it. That the Roman authorities did not at that time consider the English Langue an imposture, and that they did hope to make it a papist fraternity, is clear from the fact, that they annexed as the only condition to their recognition the establishment by the Langue of a Roman Catholic priory. I need hardly add that this condition was at once and peremptorily rejected, and so the negotiations ceased.

In spite, however, of Romish opposition and attacks, the English Langue will flourish and increase long after the King of Italy has placed his heel upon the last relics of the few fragments which still cling together at Rome; and the Order of St. John will most probably eventually owe its rescue from utter annihilation and oblivion to that Protestant English Langue, upon which such a bitter attack is now being made.

In conclusion I will only add, that in the absence of any duly authorised federal head (to which, if its restoration were possible, the English Langue would yield a cheerful obedience) that branch assumes sovereign authority in all matters affecting its own internal policy by means of a Chapter-General, assembling annually on the 24th June (St. John's Day). This Chapter-General delegates its authority during the remainder of the year to a Capitular Commission, composed of some of its most influential members, and presided over by the Grand Prior of England, the Duke of Manchester at present holding that dignity. This commission is responsible to the Chapter-General for the ratification of its acts. The admission of members into the Langue is decreed by it, and the fees payable on the occasion, as also the annual oblations payable by all members, on a scale rising according to their rank in the Order, form a fund which is exclusively devoted to charitable purposes; thus fulfilling the original objects of an institution founded for the furtherance of charitable objects, and which during a period of upwards of seven centuries and a half, has never failed in the performance of those duties.

WHITWORTH PORTER,
Major, Royal Engineers.

The proper designation of the masonic degree of which F. C. H. inquires is, "Knights of Malta." If F. C. H. will become a Mason,

and rise to that degree, he will then learn that it has nothing whatever to do with the Knights-Hospitallers of St. John of Jerusalem, and at the same time be enlightened as to the reason of their assuming, like that famous chivalric and religious Order, the title of "Knights of Malta."

For very obvious reasons, there is no other mode by which F. C. H. can gain the knowledge he seeks.

AUDI, VIDE, TACE.

ROBERT BURNS.

(3rd S. iii. 348.)

On referring to Chambers's edition of Burns's *Works*, I find quotations of five of the verses, addressed by the author of "Tullochgorum" to Burns, the original of which, in the handwriting of the Rev. John Skinner, is now before me.

If the enclosed copy of the verses alluded to in my last Query is not too long, their insertion in "N. & Q." may perhaps interest some of your readers, and may also lead to the discovery of the author:—

"Verses written in broad Scotch, and addressed to Robert Burns, the Ayrshire Poet."

"Fair fa' you Robie, canty callan,
Wha rhym'st amais as weel as Allan,
And pleasest Highland lads and lawland
Wi' your auld gab.
May never wae come near your dwellin,
Nor skaith nor scab.

"I've read your works wi' muckle glee,
Auld Lucky Nature there I see
Has gi'en you genius like a bee,
To suck the flowers.
Where'er ye gang weel mat ye be,
Blythe be your hours.

"Let college sumphs glib Horace praise,
Gie auld blin' Homer still the bays,
And about Virgil mak' a phrase:
A gude Scotch taste
Prefers your ain untutor'd lays
To a' their best.

"Let them like gowks auld Latin speak,
And blether out their brakjaw Greek,
Tho' ye were born where hills are bleak,
And cauld winds bla',
And tho' frae buiks nae helps ye seek,
Ye ding them a'.

"May independence be your lot,
To gar your Musie frisk and trot,
And may ye never want a groat
To drown your care,
When ye put on your Sunday coat
For rant or fair.

"When lavrocks tune their bonny throats,
And i' the lift pour forth their notes;
When bleating ewes first leave their cots,
And climb the braes,
While round her dam each lamie trots,
And frisks and plays.

"O! Rob, its pleasant then to stray
Whar little burnies steal away,
And hazles shield frae Phebus' ray,
And muse and think;
And while the breezes round ane play,
Mak' verses clink.

"Aft man — but, ah, these days are gane —
Have I thus stoited a' alane,
Or sat upon a foggy stane,
Beneath a brae,
Whar Philomel has made her mane,
And sung her wae.

"From rural scenes I've long been torn,
And mony a skelp frae Fortune borne,
Lamenting that of life's gay morn
I'm now bereft.
I see nae rose, but find the thorn
Alane is left.

"Oh man, when years hing o'er the back,
And bend us like a muckle pack,
Life then will scarce be worth a plack;
For mirth and glee
To younger swankies in a crack
Frae us will flee.

"Auld Time, that jinking slippery chiel,
'Ere long will mak' us end our reel,
And a' our fire and spirits queel,
And quench the low
That now within our breasts we feel,
And bleach our pow.

"Let us the present hour then seize,
And reckon gain what the neist gies,
It's vain for what nane o' us sees
Our heads to fasth,
Or yet to let the world teize
Us wi' its trash.

"Could I, O Rob, but brak my tether
And onywhar wi' you forgather,
I'm sure we'd souple baith our leather;
I'd pawn my lugs,
We'd mak' our hearts as light's a feather
Wi' reaming jugs."

THOMAS H. CROMEK.

Wakefield.

A FAIRY'S BURIAL PLACE.

(3rd S. iii. 352.)

I find amongst my papers a printed sheet containing extracts from Scotch newspapers relative to the coffins mentioned by Mr. JOHN PAVIN PHILLIPS. They certify the exact date of the discovery, and, as they may be of interest to your correspondents, I beg to enclose a copy.

"*Strange Discovery.*—About three weeks ago, while a number of boys were amusing themselves in searching for rabbit burrows on the north-east range of Arthur's Seat, they noticed, in a very rugged and secluded spot, a small opening in one of the rocks, the peculiar appearance of which attracted their attention. The mouth of this little cave was closed by three thin pieces of slate-stone, rudely cut at the upper ends into a conical form, and so placed as to protect the interior from the effects of the weather. The boys having removed these tiny slates,

discovered an aperture about twelve inches square, in which were lodged seventeen Lilliputian coffins, forming two tiers of eight each, and one on a third just begun! Each of the coffins contained a miniature figure of the human form cut out in wood, the faces in particular being pretty well executed. They were dressed from head to foot in cotton clothes, and decently 'laid out' with mimic representation of all the funeral trappings which usually form the last habiliments of the dead. The coffins are about three or four inches in length, regularly shaped, and cut out from a single piece of wood, with the exception of the lids, which are nailed down with wire sprigs or common brass pins. The lid and sides of each are profusely studded with ornaments formed of small pieces of tin, and inserted in the wood with great care and regularity. Another remarkable circumstance is, that many years must have elapsed since the first interment took place in this mysterious sepulchre; and it is also evident that the depositions must have been made singly, and at considerable intervals—facts indicated by the rotten and decayed state of the first tier of coffins and their wooden mummies, the wrapping-clothes being, in some instances, entirely mouldered away, while others show various degrees of decomposition; and the coffin last placed, with its shrouded tenant, are as clean and fresh as if only a few days had elapsed since their entombment. As before stated there were in all seventeen of these mystic coffins; but a number were destroyed by the boys pelting them at each other as unmeaning and contemptible trifles. None of the learned with whom we have conversed on the subject can account in any way for this singular fantasy of the human mind. The idea seems rather above insanity, and yet much beneath rationality; nor is any such freak recorded in *The Natural History of Enthusiasm*. Our own opinion would be—had we not some years ago abjured witchcraft and demonology—that there are still some of the weird sisters hovering about Muschat's Cairn or the Windy Gowl, who retain their ancient power to work the spells of death by entombing the likenesses of those they wish to destroy. Should this really be the case, we congratulate the public, but more especially our superstitious friends, on the discovery and destruction of this satanic spell manufactory; the last, we should hope, which the 'infernal hags' will ever be permitted to erect in Scotland!"—*Scotsman* of July 16th, 1836.

"*Remarkable Entombment.*—We thought little of the information contained in our contemporary till these extraordinary relics fell under our own notice the other day, when visiting the private museum of Mr. Frazer, jeweller, 17, South St. Andrew Street Whether this mimic entombment has proceeded from some strange fantasy, or in imitation of an ancient custom which prevailed in Saxony, of burying in effigy departed friends, who had died in a distant land, it is impossible to determine."—*Edinburgh Evening Post*, August 20th, 1836.

"*The Lilliputian Coffins.*—Since we narrated the mysterious circumstances of some very small coffins having been found in a little dormitory at the back of Arthur's Seat, we have seen these singular productions in the cabinet of Mr. Frazer, jeweller, 17, South St. Andrew Street, which has excited in us a desire to know something of their depositions, and to acquire a knowledge of the intentions of this 'little unknown' constructor of such strange conceits. A contemporary states that it was an ancient custom in Saxony to bury in miniature-effigy departed friends, who had died in a distant land. We would be glad if any of our correspondents could throw light on this remarkable event. We have also heard of another superstition which exists among some sailors in this country, that they enjoin their wives on parting to give them a 'Christian burial in effigy' if

they happened to be drowned. Can this have any reference to the above superstition?"—*Caledonian Mercury*, August 5th, 1836."

R. E. EGERTON WARBURTON.

Arley Hall, Northwich, Cheshire.

DRUMS AND FIFES: THE HAUTOBOY.

(3rd S. iii. 166, 276.)

Your correspondent, M. S. R., in his interesting paper on the subject of the introduction of the fife into the English army, has raised the question of the identity of the hautboy used in the army from 1678 to 1745 with the instrument now known as the "oboe;" which latter he considers "could not possibly have been of any military utility," and condemns as "utterly inefficient for manœuvres or parade purposes."

The "hautboy" and the "oboe" are essentially the same instrument. Formerly, however, a reed much larger and thicker than that now in use was employed by performers on the instrument, by means of which a very loud, powerful, and penetrating tone was produced. But these advantages were more than counterbalanced by many disadvantages. The greater size and strength of the reed required a corresponding degree of muscular power in the lip of the player to produce the requisite compression; if the muscles of the lip were relaxed and the reed consequently imperfectly pressed, defective intonation ensued, and if the performer sought to remedy this (as he sometimes did) by resorting to the employment of his teeth, he ran the risk of producing a sound bearing a striking resemblance to the voice of that popular hero, Mr. Punch; and at the best the tone was somewhat coarse in quality. Hence, in the course of time, as the use of the instrument became chiefly confined to the in-door orchestra, where an extraordinary volume of tone is not so absolute a necessity as in out-of-door performances, the larger reeds were discarded. The alteration is, however, a recent one. There are many living persons who remember and can testify the fact of Griesbach, Erskine, and the oboists of the last generation, using reeds of very large dimensions, such as had been employed by their distinguished predecessors, Fischer, Vincent, and Parke. I myself remember many living performers, some of whom are still comparatively young men, playing through much larger reeds than those in present use.

That the hautboy was capable of being heard at some distance in the open air is sufficiently evidenced by the fact of its having been constantly in use as a solo instrument in concertos, &c., at Vauxhall, Ranelagh, and the other public gardens during the last century. It is asserted by an

eminent oboist, long resident in London, that the oboe in use in his native place in the south of France, is audible at the distance of half a mile, which he attributes to the use of a large reed. The hautboy was employed by Handel in the music which he composed for performance on the water for the entertainment of George I. in 1716 (in some passages as a solo instrument), and (in unison with violins) in the music he produced to be played in the Green Park on the occasion of the display of fireworks at the rejoicings for the peace of Aix-la-Chapelle in 1749. That the instrument was even in use by common street performers may be inferred from Hogarth's print of "The Enraged Musician," published in 1741, in which an itinerant hautboy-player is introduced as one of the musician's sources of annoyance. The instrument on which he is playing will be seen to be identical with that now in use.

The above explanations and instances will, I think, suffice to establish the utility and efficiency of the hautboy, when blown through a large reed, as a military instrument.

The fife in use in the army at the earlier dates mentioned by M. S. R., was, no doubt, a small flute a bec, the "wry-necked fife" of Shakespeare. Descriptions and engravings of the instrument may be seen in Hawkins's *History of Music*, and Knight's *Pictorial Shakespeare*, notes to the *Merchant of Venice*. The flauto traverso (of the family of which the modern fife may be regarded as a junior member), was not introduced into England until early in the last century.

W. H. HUSK.

ANTHELIA (3rd S. iii. 306).—Your correspondent A. L. is referred to Kämtz's *Meteorology* (I am unable to lay my hand on a copy, so cannot state page or volume.) Exception may be taken to A. L.'s nomenclature, "halo shadow," since the very essence of arthelia consists in its brightness unqualified by shadow. In fact, a degree of the same phenomenon may be noticed in this country on any clear sunny day, when walking back to sun on short coarse grass; all around the dark figure-head the grass is brightly lighted up, there being directly in front no shadow, while on either side or beyond, the shadows of grass upon grass modify the appearance more and more as the glance of the eye rests on more distant points. My first acquaintance with the "Anthelia" occurred some thirty years ago, in very early morning, on the Bridle-path from Flacq to Poudre d'or in Mauritius, when, having come upon it suddenly at a turn of the way, I could not restrain myself from crying out, surprising the birds, who as far as I know, were my only auditors, so startled was I with its glorious effulgence

and beauty. I have not more than once seen anything to equal it in brilliancy since.

ROBT. TEMPLETON.

Phoenix Park.

Anthelia are, of course, not peculiar to Ceylon. They have been observed by Bouguer in the Cordilleras; by Bravais, at Spitzbergen; by Kaemtz, on the Alps; by Ramond, in the Pyrenees; by Omalius d'Hallo, at Spa.

Fraunhofer has explained the phenomena by the reflection, and subsequent diffraction, of the rays of light by the vesicles of the fog; most treatises on physics mention the phenomena. But the fullest account I have met, is in the *Meteorology* of Kaemtz. JAMES WARREN, M.A.

38, Trinity College, Dublin.

WELLS OF PITY, MERCY, AND EVERLASTING LIFE (3rd S. iii. 328.)—These expressions may receive some explanation from a piece of ancient painted glass in Sidmouth parish church. In 1859-60 this church was rebuilt. In one of the small lights of the great east window there was a piece of dirty but time-honoured painted glass. The parishioners selected me as one member of the committee appointed to carry out the work of rebuilding, and as I valued objects of antiquity more than my colleagues did, I took especial care of this relic, and finally got it placed in the vestry window of the new church, where it now is. On one of the quarrels close to it I scratched with a diamond a few words expressive of a hope that all persons would preserve this specimen of early art from injury. And I ordered and paid for the wire fence outside the window, in order to keep off harm in that direction. The subject is in the form of a heater-shaped shield. It may be described thus:—Argent (dirty greenish glass, diapered); the five wounds of Christ gules, crowned or, 2, 1, 2. These five red devices are kite-shaped, round above and pointed below. Near the head, or broad part of each, is an oval in black outline, representing the wound, the rest of the red ground being filled up with *gouttes de sang* proceeding from it. The yellow crowns are outlined in brown, and over each is a yellow label, outlined and lettered brown. That in the dexter chief bears the words WEL OF WISDOM, in Old English letters; in the sinister chief, WEL OF MERCY; centre, WEL OF EVERLASTING LIF (sic); dexter base, WEL OF GRACE; and sinister base, WEL OF GOSTLY CÖFORT. Lastly, in the precise middle chief point, in yellow outlined brown, is the monogram, IHU, not IHS, or IHC. From these remarks perhaps M. D. will find some explanation to his queries.

P. HUTCHINSON.

CHEAPSIDE, LONDON: GRINLING GIBBONS (3rd S. iii. 189.)—I have examined the six volumes of MSS. in the City of London Library, referred to

in your Editorial foot-note. In vol. ii. p. 149 there is a ground-plan of the plot of ground on the north side of Cheapside set out for Edward Waldo, which plan is identical with that on the lease dated in 1672 to Edward Waldo (afterwards Sir Edward Waldo, Knight) of the site of the house which was built by Sir Edward in 1669, and which I can identify as No. 108, Cheapside.

But Oliver gives only the ground-plan and dimensions: he gives no particulars of the actual builder or contractor of the house.

Being, however, subsequently at Heralds' College, inquiring about a collateral matter, a room was pointed out to me, surrounded with oak carved paneling, undoubtedly executed by Grinling Gibbons, whose receipts for the work the College holds. The style and character of the paneling and carving is so very similar to that which was purchased out of No. 108, Cheapside, that both may fairly be attributed to the same hand.

I wish nevertheless to ascertain if there is any account of the work executed by Grinling Gibbons, in private houses in the city of London, and whether the MS. book referred to by Elmes in his *Life of Sir Christopher Wren* (p. 299), will throw any light upon the subject. M. C. J.

"GOING TO" (3rd S. iii. 345.)—CLARRY must have received a modern education; old folks are accustomed to end their sentences with a preposition. It was said years ago, I forget by whom, that Johnson differed from Addison in this,—that the former sought a sonorous expression with which to conclude, while the latter cast about for a short word to end with. I remember a north country conversation, in which A. presses B. to eat more. B. answers that he is already "welly borsten;" to which his entertainer replies, "Would I had aught to borsten thee *withal*!" Surely nothing is commoner in our older classical writers, both in prose and verse, than to end a sentence with *of*, *to*, *with*, *for*, *against*, *upon*, *into*, *from*, *by*, and *at*. I send a few samples, taken in a quarter of an hour or less from the *Spectator* and *Shakespeare*; and will undertake to find the same form in any ante-Johnsonian English classic that CLARRY may name.

Instances from the Spectator.

"Which we are not to search *into*."—*Ded. to Vol. IV.*

"Which I am not acquainted *with*."—No. 1. (Addison.)

"Any woman I ever made advances *to*."—No. 2.

"Such cases—as his function would oblige him *to*."—*Ibid.*

"This I did not so much wonder *at*."—No. 3.

"A worse crowd than any they can withdraw *from*."—*Spectator*, No. 4.

"The very point I shook my head *at*."—*Ibid.*

"Exalt the subjects I treat *upon*."—*Ibid.*

"I was wondering what use he would put them *to*."—*Ibid.* No. 5.

Shakspeare.

"A pretty jest your daughter told us of."—*Much Ado*, Act II.

"As much as you may choke a daw *withal*."—*Ibid*.

"... Some honest slanders

To stain my cousin *with*."—*Ibid*, Act III.

"Lady, what man is he you are accus'd of?"

Ibid, Act IV.

"What conjuration, and what mighty magic,

For such proceeding I am charged *withal*,

I won his daughter *with*."—*Othello*, Act I.

W. P. P.

"**LORD, FOR THY TENDER MERCIES' SAKE**" (3rd S. ii. 125; iii. 273.)—I am informed by a London incumbent, that "the words of Farrant's anthem are to be found in 'Prayers commonly called Lydley's Prayers,' reprinted by the Parker Society in their edition of Bull's *Christian Prayers and Holy Meditations*, p. 174;" and that "the words appear to have been partially altered in order to suit the melody." My informant is of the same opinion as my friend DR. RIMBAULT, as to the words having been originally Latin. It seems to have escaped the observation of DR. RIMBAULT that the copy of the anthem, in Dr. Tudway's collection, varies from the printed copies in having several bars of music on the word "Amen," at the end. It is possible that these extra bars may have been added by Hilton to an existing composition of Farrant. The words of the anthem appear in the second edition of Clifford's *Divine Services and Anthems*, 1664; but with the name of Thomas Tallis attached to them as that of the composer. They do not occur in any subsequently published book of words of anthems of an earlier date than that of Mason (York, 1782), in which the name of Farrant is appended to them.

W. H. HUSK.

MRS. GREVILLE'S POEMS (3rd S. iii. 265.)—I have copies of several poems by this lady in MS., and shall feel obliged if C. MARLAND will kindly inform me if her works have been published in a collected form, and by whom? I do not find her name mentioned in the new edition of Lowndes by Bohn.

WILLIAM KELLY.

Leicester.

KING JAMES I. AND THE COMET OF 1618 (3rd S. iii. 323.)—See a letter from Thomas Aylesburie to Thomas Harriott, dated Newmarket, January 19, 1618-19, in Halliwell's *Letters on Scientific Subjects*, 44. Also, *College Life in the Time of James the First* (London, 12mo, 1851), 54-56; *Autobiogr. of Sir Simonds D'Ewes*, i. 122; Birch's *James the First*, ii. 110; Nichols's *Progr. James I.* iii. 495, 525; and Green's *Cal. Dom. State Papers James I.*, ii. 597, 601 (in the latter page occurs the provoking misprint "Court" for "Comet.")

Mr. Aylesburie mentions that the King had spoken on the subject of the comet, "with one of

Cambridge called *Olarentia* (a name able to beget beleefe of some extraordinary qualities)."

By *Olarentia*, is meant William Olerenshaw, a native of Derbyshire; admitted a Fellow of St. John's College, Cambridge, April 6, 1609; and who was buried in the College chapel, Oct. 17, 1652.

C. H. & THOMPSON COOPER.

Cambridge.

YUSTE, OR SAN YUSTE (3rd S. iii. 62.)—Without giving any opinion about Yuste, it may be stated that there are two parishes in Cornwall called St. Just; that best known being near the Land's End, where there are still considerable remains of an ancient amphitheatre. There is a fine old church, and the patron saint is St. Just, who came over with St. Austin in 568; was made Bishop of Rochester, and afterwards Archbishop of Canterbury! Norden, who wrote in the beginning of the seventeenth century, calls it St. Just, or St. Ewst; and it is still frequently called St. Oust, or St. Youst, in the country idiom. It is believed there are no other parish churches in England dedicated to St. Just. WM. SANDYS.

10, Torrington Square.

REFERENCE IN BARTHOLINUS (2nd S. x. 147, 259, 521.)—The difficulties have arisen from two misprints: "Saxa" for *Laxa*, and "Zil" for *Xyl*. Merrick, in a note on the passage given at p. 526, says:—

"Xylander's translation of this passage in Tryphiodorus deserves to be taken notice of; as it at least equals, if not exceeds, the original: *Laxa per*, &c."

His own translation is hardly full enough:—

"His flowing train depends with artful twine,
Like the long tendrils of the curling vine."

The Destruction of Troy, translated by
J. Merrick, Oxford, 1739.

E. N. H.

THE BODY OF CHARLES V. SEEN BY MR. BECKFORD (3rd S. iii. 324.)—In the *Handbook to Spain*, by Richard Ford, it is said that, in 1654, the body of Charles V. was in perfect preservation, as may be seen from the following extract:—

"The royal bodies are actually deposited in their urns; as Philip IV., in 1654, opened that of Charles V., which was found to be perfectly preserved.

"Philip IV., after looking a-while at the body of his great ancestor, observed to Don Luis de Haro: 'Don Luis, cuerpo honrado.' The premier replied: 'Si Señor, muy honrado.' (*Siguenza*, iv. 185.) A laconic dialogue, very unlike Sir Henry Halford's account of the examination of the remains of Charles I. by him and his patient, George IV."—*Handbook for Travellers in Spain*, by Richard Ford, F.S.A., Part II. p. 756.

MEMOR.

SMITHS, LIEUT.-GOVERNOR OF NEVIS (3rd S. iii. 307.)—The following may perhaps afford some clue to MR. ELMSLY SMITH in his search for this family.

Mary Smith, born Jan. 2, 1732, at Litchfield, Staffordshire, married: 1. — Davidson; 2. In 1761, William Morgan, of —, near St. Mary Cray. She died 1792, and was buried in Llanrhidian Chapel, in Gower, Glamorganshire.

An old nurse, who lived with her, is remembered to have spoken of her connection with a governor of some West Indian island (Nevis, it is believed), and she was intimate with many West Indians. The same nurse used to speak of King Charles's oak (at Boscobel, Staffordshire), as being near the place where Mary Smith was brought up. This may be of some use to MR. ELSLEY SMITH; and should he obtain further information, perhaps he would be good enough to communicate it through your columns.

There was an old family of the name of Mathew (spelt with one *t*), resident at Llandaff; a relative of whom may have been the person called by Burke (*Baronetage*, 1850, s. v. "Morgan,") "Miss Burt, niece of his Excellency William Matthew Burt, Governor of the Leeward Islands," who married John Morgan of Ruperra, in that neighbourhood; whose estates, on his decease without issue, passed to his sister, married to the first Sir Charles (Gould) Morgan of Tredegar.

There was also a family of *Birt* connected with that part of Glamorganshire; but now, I believe, extinct.

A. D.

WILLIAM TYNDALE (3rd S. iii. 133, 160.)—The William Tyndale, at St. Bartholomew, in Smithfield, on March 11, 1502 (Qu. 1503 or 1504), is not William Tyndale, the martyr. The cause of Mr. Orfon's error, and a statement respecting the above William Tyndale and three other contemporaries named William Tyndale, is stated in Anderson's *Annals of the Bible*, Appendix, vol. ii. "The Family of Tyndale," p. i.

S. O.

TWISTLE (3rd S. iii. 327.)—I would refer your correspondent, Mr. C. EDWARDS, to Dr. Whitaker (*History of Whalley*, 3rd edit. p. 377), who says, under the head "Extwistle" —

"Before we can settle the etymology of this and some other local names, which will occur in the course of the present work, such as Bird-twistle, Oswald-twistle, Twiston, anciently Twistleton, &c., it will be necessary to ascertain, or at least to offer some conjectures, as to the meaning of *Twistle*; which, I believe, is unknown to all our etymologists:—'Anglo-Saxonibus becepnan, becpynan, becpin, becpix, becpux, usurpantur pro interduo, in medio duorum. Alam. en twischen; Belgis, twisschen.' Jun. in Cod. Arg. (Evangelia Gothica et Anglo-Sax. ed. Junii.) The most probable account, therefore, which can be given of the formation of the word is, that the first syllable being dropped, as in *twist* Poet. from *betwist*, in the haste and indistinctness of vulgar pronunciation, the same process afterwards took place as in the change from Saxon to Belgic; and that from Twistle were formed Twistle, Twisle, or Twisel. Twistle, therefore, is a boundary"

WM. DOBSON.

Preston.

CREDENCE TABLE (3rd S. iii. 345.)—The whole of South Lincolnshire (*i. e.* that part of the county south of the rivers Fosdyke and the Witham to the Welland), Rutland, and North Northamptonshire, are very rich in mediæval churches. I have examined a great number in the above districts, and have never found a credence table in any other place than the north wall. There is a very pretty example in the fine church at Hacconby, near Bourn.

STAMFORDIENSIS.

In numerous drawings and plans of English churches, dating prior to the Reformation, I find the Credence and Piscina fixed in the wall invariably on the *south* side, and near the altar. In engravings of the Latin rituals, I find the moveable credence table also on the south side. In an engraving representing the consecration of a bishop, I find a table on the *north* side; with a vase on it containing, as I conceive, the chrism or oil of consecration. The south side for the Host would be correct, because that side is more honourable than the north, and is usually more embellished exteriorly and interiorly: the reason of which is known to those Free Masons who have studied the meaning of their oral lectures. In the ancient Greek Church the bishop, who sat facing the people, with the altar before him, in the arched or coved recess, called *trullus*, had an apsis, or curved recess, on the north for the offerings; and on his left another, for the σκευοφυλακίου τράπεζα, which corresponds with the credence and aumbry of the Latin Church. Both these recesses were in the east end wall of the church, and not in the north or south wall.

T. J. BUCKTON.

Lichfield.

DANISH AND NORWEGIAN LANGUAGES (3rd S. iii. 345.)—In a recent periodical a critic, in discussing the question of the number of languages with which Mezzofanti was acquainted, pronounced most dictatorially that the Danish and Norwegian were one and identical: thus succeeding, in his view, in reducing the wonderful attainments of that linguist by *one* language! A reference, however, to so common a book as Adelung's *Mithridates*, would have shown that the Danish and Norwegian are *not* one, but two languages—distinct as German and Dutch: for there the critic might have compared the Lord's Prayer in both, and there he might have learnt the titles of the principal lexicons and grammars in both languages. The origin of the mistake of the Bible Society, is also to be found in the same work of Adelung: where he says,—"Es scheint, das dieses sich auch der Kirchensprache bemächtigt hat; daher mir auch keine Übersetzung eines biblischen Buches in die Norwegische Sprache bekannt ist." He then knew of no translation of any book of the Bible in Norwegian; but that

people used the Danish translation as their church language. Perhaps the Bible Society officials will now alter the word *Norsk*, in their title-page, to *Dansk*, or show cause why not.

T. J. BUCKTON.

Lichfield.

BISHOP KEN'S HYMNS (3rd S. iii. 349).—It appears that the hymns in the "New Year's Gift" of 1709 are the same as those in *The Conference between the Soul and Body*; consequently they are evidence against the altered text. In 1705 Ken disowned the Hymns as they appeared in the "Conference;" and his disavowal disposes of the Book of 1709. The tampering with the Hymns began in 1705. It was repeated in 1709. We cannot then wonder that the process was continued after Ken's death. It can scarcely be imagined that Ken adopted any readings, which appeared in 1705, and which he solemnly disowned. In 1705, in the first stanza of the Morning Hymn we have "joyful" for "early"; and in the first stanza of the Evening Hymn we have "All praise" for "Glory." The alterations in 1712 must, I think, stand or fall together. Ken could not have adopted readings which he had disowned, and therefore I contend that none of the alterations had received his sanction. The words "All praise" and "joyful" were repudiated in 1705. Could he have adopted them at a later period? In my opinion, these two illustrations are decisive of the whole question. T. L.

J. J. BRITTON (3rd S. iii. 309).—In answer to an inquiry respecting the author of "March," I find that Mr. Britton is described as "one of the editors of *The Midland Magazine* and *Monthly Review*, 1852-3." For the information of your correspondent, I would state that since Mr. Britton tried his "prentice hand" in the joint-editorship of the above-mentioned periodical, he has continued to make valuable contributions to the press, both in verse and prose. Regular readers of the *Critic* must all be acquainted with the chaste and musical lyrics with which the young and talented author of "March" has, from time to time, enriched that publication. Mr. Britton is at present engaged in writing a series of clever and amusing papers for *The Queen*, under the title of "The Girls." It is to be regretted that this gentleman has not more assiduously followed up his claim to poetical distinction. W. H. S.

"IL FAUT VIVRE" (3rd S. ii. 504; iii. 36).—Under the heading "Vivre" in Parent's *Dictionnaire des Proverbes*, I find some remarks which I have pleasure in transcribing for the benefit of those who take an interest in tracing the descent of the well-known *jeu d'esprit*:—

"Il faut que tout le monde vive. On sait que l'abbé Desfontaines, mandé devant M. d'Argenson lieutenant-général de police pour quelques malices littéraires, crut

se justifier en disant, *Il faut que tout le monde vive*, et que ce magistrat lui répondit—*Je n'en vois pas la nécessité*. Mais on ne sait pas peut-être que cette réponse souvent citée n'était qu'une redite, comme la plupart des bons-mots dont les plus beaux esprits du jour prétendent se faire honneur. Elle se trouve dans la *Traité de l'idolâtrie* par Tertullian (ch. xiv.) Ce père de l'Eglise pose en principe qu'il n'est par plus permis de fabriquer des idoles que de les adorer, et supposant qu'un statuaire lui adresse cette objection: Mais mon métier est d'en faire, et je n'ai pas d'autre moyen de vivre, il réplique: Ah quoi! mon ami, EST-IL NECESSAIRE QUE TU VIVES? *Jam illa objici solita vox: Non habeo aliquid quo vivam. Districtius repercuti potest, VIVERE ERGO HABES?*"

The Commissioner in Bankruptcy (quoted 3rd S. ii. 504), when alluding to the "libeller and the magistrate," was probably giving M. d'Argenson the credit of originating the repartée.

ST. SWITHIN.

BELL INSCRIPTIONS (2nd S. *passim*, *vel sparsim*.) Moreton Pinkney is a county parish, lying halfway between Banbury and Towcester. There are five bells in the church tower, all dated 1629. The inscriptions on them are the following, and the type consists in Roman capitals:—

1. GOD SAVE THE KING.
2. IHS NAZARENVS REX IYDEORYM FILI DEI MISERERE MEL.
3. Same as No. 2.
4. CELORVM CHRISTE PLATIAI [for *plateat*] TIBI REX SONUS ISTE.
5. CVM SONO SI NON VIS VENIRE NVNQVAM AD PRECES CVPIES IRE.

The fourth and fifth bells are hung over the three others. The cage is old, perhaps as old as the bells. To the best of my recollection, the three lower bells swing east and west; the two upper, north and south. The building is an interesting specimen of architecture. The massive columns of the nave show Norman influence; whilst the east window, piscina, and several other noticeable features, are early English. The font is old. It is a cylinder, or rather the frustum of a cone, large end upwards, placed on a cube. Altogether, it is one block of yellow stone. The tower is without buttresses, but has four engaged columns at the corners of the upper stage. The living belongs to Oriel College. The Rev. Francis Jones has been perpetual curate for more than twenty years. The chancel being rickety was rebuilt in 1848; but the Dons of Oriel were sensible men; they did not follow the reckless and destructive mania of the present day, which is ruthlessly sweeping away nine-tenths of our time-honoured temples under the misnamed plea of "restoration." In the re-erection the same stone and mouldings were used, so that no one would now know that it had ever been touched. My own observation teaches me that there is not one clergyman or churchwarden in a hundred who can be trusted with the care of his own church.

P. HUTCHINSON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Wills from Doctors' Commons. A Selection from the Wills of Eminent Persons proved in the Prerogative Court of Canterbury, 1495—1695. Edited by John Gough Nichols and John Bruce. (Printed for the Camden Society.)

Trevelyan Papers. Part II. A.D. 1446—1643. Edited by J. Payne Collier, Esq. (Printed for the Camden Society.)

These new two volumes, published by the Camden Society, are of varied interest and character. The first may be considered of value, without reference to its literary merits, as evidence of the success which has attended the efforts of the Camden Society to procure access to the Early Wills at Doctors' Commons by purely literary inquirers. And its publication has been undertaken rather with the view of directing attention to the great privilege to which—thanks to Sir Cresswell Cresswell—historical students have become entitled, than in the hope of giving any adequate notion of the almost infinite variety and value of the extraordinary series of documents now for the first time made generally available. The volume contains for instance, four Royal Wills, namely, those of Cecily, Duchess of York; Mary, Princess of Orange; Elizabeth, Queen of Bohemia; and Prince Rupert. Of Prelates and Divines, we have the Wills of Archbishop Warham, Cardinal Pole, Bishop Gardiner of Winchester, Isaac Casaubon, Daniel Brevint, Isaac Vossius, and Richard Baxter. The Wills of John Hampden, Speaker Lenthall, William Prynne, Sir Henry de Vic, and William Lilly the astrologer, represent another class and period. The Wills of four poets—Davies of Hereford, Sir John Denham, the Earl of Rochester, and the Earl of Roscommon—are fitly accompanied by those of Henry Purcell, the musician, and Isaac Oliver and Sir Peter Lely, the painters. The Wills of Gresham, Walsingham, Sir Hugh Middleton, and Sir Francis Drake, fitly represent other phases of intellectual acuteness and social eminence. While our nobility is represented by the Wills of Charles Brandon, Duke of Suffolk, and George Villiers, Duke of Buckingham. And lastly, we have the Wills of three eminent ladies: Dame Maude Parr; Elizabeth, Duchess of Norfolk; and Frances, Duchess of Suffolk. The volume cannot fail to be popular with the Members; nor can it fail to prove the utility of the Camden Society.

We have scarcely left ourselves space to call attention to the Second Part of the *Trevelyan Papers*, ably edited by Mr. Collier. It contains a mass of family and official papers, which illustrate not only the history of the family from whose archives they are derived, but throw considerable light on the social and political condition of the country generally. It is a volume which will be freely quoted hereafter.

The English Constitution. By Dr. Edward Fischel. Translated, from the Second German Edition, by Richard Jenery Shee, of the Inner Temple. (Bosworth & Harrison.)

The work, of which the present is a translation, was originally published in Germany in 1862; and such was its popularity, that the first edition was speedily exhausted. The German author has studied all the text-books and authorities on the subject of our constitution, with great assiduity and laboriousness; and although errors, into which it is all but impossible that a foreigner should not fall, may be occasionally detected, the work certainly gives a clear, intelligent, and very favourable sketch of the constitution under which Englishmen have the happiness to live.

Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland; forming an Extensive Ordinary of British Armorial bearings upon an entirely New Plan, &c. By John W. Papworth. Part XI. (Printed for the Author.)

We are glad to chronicle the gradual progress of this very useful "Ordinary of British Armorial;" and should be equally glad to learn that Mr. Papworth had received such an additional number of Subscribers as would justify him in more speedily completing the work.

Things to be remembered in Daily Life. With Personal Experiences and Recollections. By John Timbs, F.S.A. (Kent & Co.)

Here we have our indefatigable friend pouring out the contents of his well-filled Note Books and richly stored memory upon those vast themes, Time and Human Life—which, as he well observes, are "great matters for so small a book." And while Mr. Timbs claims for this volume the merit of being "more reflective" than its predecessors, those who read it will add to that merit the addition of its being "equally instructive."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

JESTORIUM SEMITA. Part I. (December—May.) Grant and Son, Edinburgh, 1844.

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Notices to Correspondents.

ARMHA. *A biographical notice of the Rev. Edward Mangin, Prebendary of Rath, in the diocese of Kilmore, will be found in the Gent. Mag. for Jan. 1853, p. 37. His last work, published in 1851, is entitled Miscellaneous Essays. See also Biog. Dict. of Living Authors, p. 219. ed. 1816.*

F. H. M. *will find nine articles in our Second Series (vols. vii. viii. ix.) on the persons entitled to place cockades in their servants' hats.*

JAMES BLADON. *The General title-page to the two separate works bound in one volume reads as follows: "The Comital History of the States and Empires of the Worlds of the Moon and Sun. Written in French by Cyrano Bergerac. and newly Englished by A. Lovell, A.M. London, Printed for Henry Rhodes, next door to the Swan Tavern, near Bride Lane, in Fleet Street, 1687." On the back of the title, "Licensed May 30, 1686, Ro. L'Estrange."—C. Davenant's work appeared anonymously, entitled "A Discourse upon Grants and Resumptions. Shewing how our Ancestors have proceeded with such Ministers as have procured to themselves Grants of the Crown Revenue; and that the Forfeited Estates ought to be applied towards the payment of the Public Debts. By the Author of The Essay on Ways and Means. The Third Edition. London: Printed for James Knapton, at the Crown in St. Paul's Church-yard, 1701."*

J. D. *"Address to a Mummy," is by Horace Smith, see his Poetical Works, 1816, i. 11; Saturday Magazine iv. 72; and "N. & Q." 2nd S. ii. 137.*

ERRATUM.—3rd S. iii. p. 390, col. ii. 11 lines from bottom, for "noticed" read "unnoticed."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

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LONDON, SATURDAY, MAY 30, 1863.

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Notes.

HANDEL: THE TRUE DATE OF HIS DEATH.

There are few, if any, assertions concerning Handel which have been oftener repeated, or more generally accepted, than that of his death having occurred on Good Friday, April 13th, 1759. Yet there are circumstances connected with the manner in which that assertion was first made, and the evidence put forth in its support, which lead me to entertain, to say the least, grave doubts of its accuracy. I purpose, therefore, calling the attention of the readers of "N. & Q." to the facts of the case, in the hope of eliciting something which may tend to the elucidation of the matter.

At the time the event happened, and for nearly six and twenty years afterwards, the death of Handel was always stated and believed to have taken place on Saturday, April 14, 1759. The means of knowledge of the fact before the public consisted of the statements in the newspapers of the day which chronicled the occurrence; of those of the writers of biographical accounts, such as the Rev. John Mainwaring, who published a memoir of Handel in 1760; the writer of an account which appeared in the *Gentleman's Magazine* of the same year, &c.; and the inscriptions on the gravestone placed over Handel's remains in Poets' Corner, Westminster Abbey, and on

the monument erected to his memory in the same place.

In 1785, however, Dr. Charles Burney published his *Account of the Musical Performances in Commemoration of Handel in 1784*, to which he prefixed a "Sketch of the Life of Handel." In that Sketch (p. 31) occurs the following passage:

"The last Oratorio at which he [Handel] attended and performed, was on the 6th of April, and he expired on Friday, the 13th, 1759, and not on Saturday, the 14th, as was at first erroneously engraved on his Monument, and recorded in his Life; I have indisputable authority for the contrary: as Dr. Warren, who attended Handel in his last sickness, not only remembers his dying before midnight on the 13th, but that he was sensible of his approaching dissolution; and having been always impressed with a profound reverence for the doctrines and duties of the Christian religion, that he had most seriously and devoutly wished, for several days before his death, that he might breathe his last on Good Friday, 'in hopes, he said, of meeting his Good God, his sweet Lord and Saviour on the day of his resurrection,' meaning the third day, or the Easter Sunday following."*

There is a circumstantiality in this relation which naturally leads to its being regarded with favour, and the inferences which the reader cannot fail to draw from it are such as tend greatly to add to its apparent credibility. On reading it, we cannot suppose but that Handel's death took place so near to midnight as readily to lead any one not closely observant of the hour to believe it had happened after the commencement of the 14th day of April. Again, we must suppose Dr. Warren to have been present at the death, for we are told that he "remembers" its occurring before midnight, and that he therefore spoke of it of his own knowledge, and not, as others must have done, from mere information. Further, we are informed that the date of 14th April "was at first erroneously engraved on his monument," as that of Handel's death; and thence must conclude that it had been, at the time of Burney's writing, removed, and that of 13th April substituted for it. But on this latter point Dr. Burney has not left us to mere inference, inasmuch as he has inserted in his book, opposite to the commencement of his "Sketch of the Life," an engraving ("E. F. Burney, delin.") of Handel's monument, on which the inscription, as respects the date of death, appears thus: "died on Good Friday, April XIII, MDCCLIX." So much reliance has been placed on this engraving being a correct representation of the monument, that even Mr. Schœlcher, who, in his *Life of Handel*, exercised the greatest care and diligence to insure the accuracy of his statements, has placed full confidence in it, and copied the inscription in his work. But a visit to Westminster Abbey discloses the fact that the inscription on the monument was never altered; that the words

* The italics in this extract are Dr. Burney's.

"on Good Friday," nor the numerals "XIII" were never placed on the stone, and that the date remains there as originally cut, namely, "April xiv."

Having thus shown that one part of Burney's statement is untrue, and his pictorial representation falsified, I now proceed to put forward such evidence as I have collected in favour of the 14th April being the true date.

The first intimation of Handel's decease appeared in the newspapers of Monday, April 16th, 1759. The *Public Advertiser* of that date announced it in these words:—

"Last Saturday, and not before, died at his house in Brook Street, Grosvenor Square, that eminent Master of Musick, George Frederick Handel, Esqre."

The words "and not before" did not refer to the question of Friday or Saturday, but were intended to contradict a report which had been circulated of the death having taken place on Thursday. Then George Amyand, Handel's executor, who proved his will and codicils very shortly after his death, deposed on so doing that the testator died on 14th April, and he afterwards caused that date to be engraven on the gravestone which covers the remains of the great composer (and on which it remains unaltered), and also, three years later (by which time, it may be reasonably supposed any error would have been detected) on the monument erected to his memory. Mainwaring and other contemporary writers, as I have already observed, adopted the same date. A more important piece of contemporaneous evidence remains. It is a letter from James Smyth of New Bond Street, the well-known perfumer, who was an intimate friend of Handel and a legatee under his will, to Bernard Granville, also a friend and legatee of the great composer, written on Tuesday, 17th April, 1759, which was first published in the *Autobiography and Correspondence of Mary Granville, afterwards Mary Delany*, in 1861, and is as follows:—

"Dear Sir,—According to your request to me when you left London, that I would let you know when our good friend departed this life—on Saturday last, at eight o'clock in the morn, died the great and good Mr. Handel. He was sensible to the last moment; made a codicil to his will on Tuesday; ordered to be buried privately in Westminster Abbey, and a monument not to exceed 600*l.* for him. I had the pleasure to reconcile him to his old friends; he saw them and forgave them, and let all their legacies stand! In the codicil he left many legacies to his friends; and among the rest he left me 500*l.*, and has left to you the two pictures you formerly gave him. He took leave of all his friends on Friday morning, and desired to see nobody but the doctor and apothecary and myself. At seven o'clock in the evening he took leave of me, and told me we 'should meet again.' As soon as I was gone he told his servant not to let me come to him any more, for that he had now done with the world. He died as he lived, a true Christian, with a true sense of his duty to God and man, and in perfect charity with

all the world. If there is anything that I can be of further service to you, please let me know. I was to have set out for Bath to-morrow, but must attend the funeral, and shall then go next week."

The statements in this letter are fully as circumstantial as those of Burney; and of the particulars, with the exception of the hour of death, the writer speaks from his own knowledge. This last important fact, however, he was most probably informed of very soon after its occurrence, and most likely by the domestics or medical attendants of Handel, who had witnessed it.

The most striking difference in the two accounts is that of time. In the one the death is said to have occurred at the dark hour of midnight; in the other, eight hours later, in the broad daylight of a spring morning.

The question seems surrounded with difficulties. It is difficult to surmise what motives can have led to the making of the false statement, whichever it be. I cannot imagine any reasonable ground for Smyth's informants misleading him. But was Burney misled by Warren, or did he himself invent the story? The Dr. Warren referred to by Burney as the medical attendant of Handel may have been Dr. Richard Warren, one of the most eminent physicians of the time at which Burney wrote, and who died in 1797, no other physician bearing the name and practising in 1759 being recorded in Dr. Munk's *Roll of the College of Physicians*. At the time of Handel's death, Richard Warren, then about twenty-seven years old, was first rising into notice; he had not then taken his degree of M.D., which he did not obtain until 1762; but had a license *ad practicandum* from the University of Cambridge, and held the appointment of physician to the Middlesex Hospital. If this was really the attendant of Handel, and Burney had invented the statement published by him, it is scarcely credible that the physician should not have denied it, which it does not appear he ever did. But it is possible that some other Dr. Warren (not a member of the London College of Physicians, which would account for the absence of his name from Dr. Munk's *Roll*), may have been Handel's medical attendant, a possibility which I think becomes something like a probability when we consider how unlikely it was that a blind man, seventy-five years of age, like Handel, should call in the aid of so young a man as Dr. Richard Warren then was. If that were the case, and that Dr. Warren were then dead, Burney's statement could not be contradicted. Then arises the difficulty, what induced Burney, at the imminent risk of detection, not only to insinuate that the monumental inscription had been altered, but even to falsify the representation of it. This might, perhaps, be explained upon the supposition that Burney, who was, on points of musical history, the "Sir Oracle" of

his day, considered that the inscription would be altered in accordance with what he represented as the fact, and that he altered it on the plate and made his statement accordingly.

The bent of my own opinion is, I confess, very much against the truth of Burney's statement. The statements of those who give the 14th April as the date of Handel's death are clear, circumstantial, uniform, and consistent. On the contrary, Burney's is attempted to be supported by misrepresentation, at least. I shall be very glad if any correspondent can dispel the obscurity which at present envelopes the matter.

W. H. HUSK.

SPEAKERS OF THE HOUSE OF COMMONS.

In the last article contributed to your pages by the late lamented Secretary for War, mention was made of the former functions exercised by the Speaker of the House of Commons, when he was speaker indeed. I enclose you an account of the presentment of this functionary to Queen Elizabeth in the twenty-seventh year of her reign. It is extracted from a *Treatise on Nobility*, chap. xxiii., entitled —

“The Parliamentary Pompe, viz. The forme and manner of the going of the States unto the Parliament, seriously collected out of diuers examples. Wherein I thought good especially to propound that most stately going of Queene Elizabeth in the 27th yeare of her reigne.”

After detailing at length the procession and opening of the Parliament on Monday, Nov. 27, the author goes on to relate the presentment of the Speaker or Prolocutor of the Knights and Burgesses, which took place on the Thursday following: —

“Then at length the Knights of the Shires, and the Burgesses of the Citties being admitted in, brought in their most learned lawyer (viz.) John Puckering, who standing at the barre, and hauing thrice made most lowe obeisance, sayd what he might to shew himself vnfit to vndertake so great a burthen, requesting most earnestly that they would make choice of another Prolocutor, vnto whom the Queene by the Chancellour made answer, That shee liked exceeding well of the choice of him already made, and that she ratified the same. Which done the Prolocutor framed himself to another manner of speech, wherein hee particularly rehearsed what great benefits were redounded vnto the Commonweale by the most wise gouernement of her royall Maiestie; he declared her singular vertues, her very naturall and motherly care ouer her Subjects; But especially in that she had then called together the Estates of the Kingdome, there to consult and consider of the most weightiest affaires of the Commonweale, earnestly admonishing the Bishops to prouide for the Ecclesiastical and Church matters: the Nobilitie and the rest to bee careful of the profite and welfare of the Commonweale. In the conclusion of his speech, he most humbly requested, that the auncient Rights and Priuileiges of the Lower house of the Burgesses (viz.) of freely deliuering of their speech and minds, and of being free from Arrests, as well themselves

and their Seruants, during the time of the Parliament, might be kept whole and vntouched. And that if in anything not well by them vnderstoode they should happen to offend, he requested leaue, as well for himselfe as for the rest, to haue access vnto her royall Maiestie. His Oration at length ended, the Chancellour, by the Queene commanded, and in some poynts by her instructed, highly commended the Prolocutor's oration, and in the Queene's name graunted the leaue he had requested.”

Many illustrious names adorned what our author calls the “Pompe” of this parliament. Francis Walsingham, Knight; William Cecill, Baron of Burghley; Howard of Effingham; the Earle of Leicester, John Whitgift, Archbishoppe of Canterbury; Edwin Sands, Archbishoppe of York; Christopher Hatton, Knight, Vice-Chamberlaine, and others.

The Lord Chancellor is described, in his opening oration delivered in the queen's stead, as addressing “his speech vnto the Knights and Burgesses standing on an heape together below:” words which remind us of the tumultuous rush below the bar when parliaments are opened in our own days.

W. BOWEN ROWLANDS.

PAROCHIAL ACCOUNTS.

The following are extracted from an old MS. account book relating to the parish of Cheddar, Somerset: —

- 1598. Item. Geo. Bayley, for a foxehead, xijd.
- Robert Chicke, for Wooke's heades, vjd.
- 1612. Paid John Jurvis for cuttinge down the Image, and plasteringe, vs.
- For Sparrowes' heads, xxiiijd.
- For 5 Grayes' heads, 5s.
- Paid Henry Collinges for Whippinge the Dogges, vd.
- Received for the Hogling monie, ixl. xiijs. iiijd.
- 1617. Thomas Austin, for a Polecatt's hedd, id.
- William Conant for settinge vp the cage, xls.
- Given a man that had the King's seale, xijd.
- Paid Henry Collinges for Whippinge the Dogges, vd.
- 1621. Paid a blind woman that was caried about on a horse, iiijd.
- Paid a Sayler that had the Lord Debetye's Lessons, iiijd.
- 1631. Paid Mr Clun, for playenge the Orgaines, iijs.
- p'd a Minister's widow whiche had her husband killed in France for standinge for o'r religion, vjd.
- p'd John Backwell for a prayer for the Lady Mary, ijd.
- Received for the Hoglinge Money, xl. iijs. iiijd.
- 1632. Paid for a hour Glasse, viijd.
- p'd William Hardwick for a frame for the howre Glasse, xiiijd.
- p'd for 9 Gallons of wine at Ester at 4/4 per Gallon, xxxs. vjd.
- Thomas Smith, for mendinge the Stocks, iiijd.
- p'd the same Thomas for settinge vppe a frame in the Church to hand the Armor vpon, xijd.
- p'd Thomas Garment for carrynge the armor to Bridgewater and Axbridge, xjs. vjd.
- p'd Christopher Henry for dressenge the armor, vjs. viijd.
- p'd Richard Hall for powder and matche, vs. vjd.
- p'd for a Capp to weare vnder a hedd peece, xvj.
- 1633. P'd more for plumbinge, and for John Busshes labor for tymberinge the Crosse, iijs. vjd.

1634. Spent vpon the Soldiers at Bridgewater and for mendinge the Armor, ijs. iiijd.

p'd 1 Soldyer that was redeemed from the Turks, iiijd.

1636. P'd for a prayer booke concerninge the Sicknesse, xijd.

Received more into our hands of a rate made for the p'curinge of a shipp, which remayned above our taxation, xs. ix^d.

1637. P'd for a Runlet of wine, xijd.

p'd Richard Hardwick for drawinge the bellows of the Orgaines, vd.

p'd Thomas Durban and Richard Smith, Constables, for setting vppe the whippinge post, and for car'yinge Blakeman's Wench to prison, xijs.

1640. P'd for halfe a tun of leade, vl. is.

Spent vpon the workmen, and vpon those that did take the mould out of the Tower, viij^d.

Spent vpon those that did helpe the leade vpon the Church, viij^d.

p'd Richard Crispin's boy and maide for whitelymeinge of the Yle that was built, ijs. vd.

To Richard Payne for making the moulde to caste the leade, vs.

p'd for bordyng the one part of the Yle that they built, iiij^s.

p'd a player of Bondaleares, ijs. vjd.

1642. Spent vpon a Workman that came from Brint to see the fault about our bells, vjd.

1643. P'd a Minister that came out of Irelande, ivd.

p'd vnto a briffe for Hungerforde Bridge burnt, xijd.

p'd vnto a Minister that had y^e Marques of Hereford's Letter, vjd.

p'd 2 Irish women and 4 children which hadd the Lord Hopton's Letter, beinge a Knight's daughter, ijs.

1645. P'd William Astin for Castinge the third Bell, iiij^s. xijs. iiij^d.

p'd for Carryinge and recarryinge the bell to Compton Dun (Dundon), xs.

p'd a poore distressed Gentleman and his family, xijd.

p'd for ringinge the seaven o'Clocke bell, iiij^s. iiij^d.

p'd a Minister that had lost his sight and his guide, xijd.

1666. P'd for a Latten box to collect money in, 8d.

p'd y^e Aparitor for bringinge notice of the bringinge in the money collected for London, 6d.

1674. P'd Thomas Norville for a Crowes hed, 1d.

p'd George Clowter for a 7 Meigeteys, 7d.

p'd Richard Cresspess for one Choff hed, 1d.

p'd Thomas Waters for 1 Jayhed, 1d.

About this time the payments for polecats, hedgehogs, rooks, crows, "woopes," foxes, mice, rats, "choffs," jays, magpies, "Graysheads," &c. are very numerous, and large in amount. When did this practice commence? What is the meaning of "Hoglinge Money?" The item occurs annually for many years. What is meant by "Whippinge the Dogges?"

INA.

SQUIB ON SIR JAMES GRAHAM'S FIRST ELECTION FOR HULL.

Great laureate Southey while I sing,
Raise boldly high, thou mighty dono r,
A Canning near him will be as a fle a,
He firmly resolute, with his last breat h,
As full of reason as a Brougham's ple a,
May hate and envy, while they frown on Graha m,

Give forth the pow'r to wake the strin g.
Rich strains of verse to Graham's hono r.
A t paltry play, i' th' middle of a le a.
H and will pursue oppression to the deat h.
A nd boundless in his knowledge as the se a.
M eet in his patriot deeds a host to slay 'e m.

This quadruple acrostic was printed without the initials of his name at the beginning and end of each line, and was entitled "Puzzle for Ministers."

Lichfield.

T. J. BUCKTON.

"TOM JONES."

Having of late, as I hope, cleared away some difficulties in *Gil Blas*, I regard it as but mere justice to do the same for *Tom Jones*: my favourite novel from my boyhood, which is worth all the sensation-novels that have been and ever will be written, and which will be read when their very names are forgotten. Like Mr. Thackeray, I love "the old masters": for they are true, and give us human nature as it really was, is, and ever will be. It gives me pleasure then to be able to account for, if I cannot remove, some of their blemishes and imperfections.

I propose, then, now to account for two or three such as are really in *Tom Jones*; though very few readers, I apprehend, have ever discerned them.

The fifth book ends with the battle-royal of Jones and Squire Western against Thwackum and Blifil, and (in chap. x.) we are informed that "It was now a pleasant evening in the latter end

of June." The sixth book contains, we are told, "about three weeks;" and in it occurs the great event of Alworthy's turning Jones out of his house—an event in which, as far as I can judge, the conduct of the latter was little better than that of a fool, and that of the former rather at variance with the character given him by the admiring author. The seventh book contains "three days;" and in that, when Sophia mentions to Mrs. Honour her plan of going from home by night, the latter, to her other arguments against it, adds: "Besides, Ma'am, consider how cold the nights are now. We shall be frozen to death." Book the eighth contains "above two days;" and in the ninth chapter: "The shadows began now to descend larger from the high mountains; the feathered creation had betaken them to their rest. . . . In a word, the clock struck five just as Mr. Jones took his leave of Gloucester," the author adds, "as it was now mid-winter;" and a little

while after, Partridge declared that he was "almost frozen to death." I need not quote any more passages, for every one may see that we are suddenly transported from the latter end of July to the middle of winter.

I do not claim to be the only discoverer of this error. It was, as I find, pointed out in the last century in the *Gentleman's Magazine*; and it is probably to this that the late Mr. Armitage Brown alluded, in his work on Shakspeare's *Sonnets*, when he said that he had—though not till after repeated perusals—discovered an error in *Tom Jones*.

To proceed:—In the thirteenth chapter of the sixth book Sophia sends Jones sixteen guineas, which was all the money in her possession. Her father, no doubt, gave her afterwards a bank-bill for 100*l*.; which, however, she lost in her fall from her horse in her flight from Upton. It may, therefore, surprise the reader to observe that in the whole of her journey to London she never found herself in want of money, and that she scattered her guineas rather profusely.

It is also somewhat remarkable, that though the river Avon divides the counties of Somerset and Gloucester, and there is no bridge over it between Bath and Bristol, yet Jones, Sophia, and the Squire, all pass on horseback from the one county to the other without any impediment. The first halt which Jones made was at the village or hamlet, where he met the quaker and joined the soldiers. It was, as we are told, named Hambrook: a hamlet, as the gazetteer says, four miles from Bristol, in Gloucestershire. The soldiers, by the way, must have come from Bristol, and have left it by night; and they marched all that night and the next day without a halt,—rather hard work.

How then are we to account for all these difficulties? The two first I think I can explain pretty easily, and I will do what I can with the last.

In 1744, or early in 1745, Fielding, on account of his infirmities, seems to have found it necessary to abandon his legal practice, and go to reside near Bath. As he himself informs us, he was supported at this time by the generosity of Lyttelton, Allen, and the Duke of Bedford; and he was engaged in writing his *Tom Jones*. Toward the end of 1745, occurred the invasion of the Pretender; and Fielding hastened up to London and set up *The True Patriot*, a periodical in defence of the government. After a delay of we know not how long, he returned to *Tom Jones*; and the happy idea having now struck him of making the time of the story the year 1745, during the Pretender's invasion, and being too lazy to read over again what he had written, he fell into the two mistakes I have noticed. They could hardly have escaped him in reading the proof-sheets; but probably,

sooner than make cancels, &c., he may have cried as on another occasion: "Damn 'em, let them find that out." And he was not disappointed, for they did not find it out.

As to the topographical blunder, probably Fielding had forgotten all about the Avon. I have elsewhere shown that he must have been in the habit of going, at the end of the circuit, from Bath or Bristol to Hagley Park with his friend Lyttelton; and it may have been thus that the name of Hambrook got fixed in his mind, and so was introduced in his tale.

I will notice another topographical error. Sophia and her cousin, on their flight from Upton, arrive at a town, where they meet the Irish Lord. From all the circumstances, this town must have been Evesham, and they must have gone to London by Oxford. Yet when Jones follows them, he comes to Coventry; and so, though we hear nothing of it, must have passed through Stratford and Warwick. The only way I can account for this, is by supposing the work to have been laid aside again at the end of the eleventh book; and that the author, before he returned to it, had been down again at Hagley, going from London and returning through Coventry.

At some future time, I may perhaps say something more of Harry Fielding and his works.

THOS. KEIGHTLEY.

STOKE CANONS, CO. DEVON.

Having to wait a few minutes for a train in this little village near Exeter, I employed myself in making a note of the inscriptions in the parish church, an unpretending building, with an Early English tower. The body of the church would seem to have been rebuilt in 1835, with a hideous gallery, and other disfigurements. It contains a curious old stone font, and a few carved pews. There are two mural tablets:—

1.

"An Elogie

on the dear memory of ELIZABETH, late wife of WM. PETERSON, Dr. in Divinity, and Deane of Exeter, eldest daughter of Joseph Hall, late Bishop of this See, who after a gracious and long, but happy death, changed Earth for Heaven, July y^e 8th, 1650, æt. suæ 41."

Then a lengthy prose eulogium, ending with—

"Yet comfort take, I'll tell you how to finde her—
Practise those vertues she hath left behinde her."

Bishop Hall is of course the famous commentator, who was translated to the see of Norwich from that of Exeter.

2.

"Indignatum iners marmor tot alias indignis,
Fœdatum nominibus sibi honorem invideri
Meritissimum SAMUELIS HALLI nomen efferendi
Clariora loquitur.

Ecclesiæ Anglicanæ Presbyter Vindex ἀναγίστατος
 Ecclesiastes indefessus, præpotens facundus,
 Pessibus temporibus alæa plenius περιέχωντος
 Justi ac decori semper cultor,
 Primæva pietatis exemplar spectabile.
 Abi, viator, hæc mente recolē:
 Cætera ex cippo quære."

The following old tombstones are let into the floor:—

- "1620. John Way.
 1625. [Name illegible.]
 1644. Bampfild.
 1661. S. W. Paterson, *Sacra Theologiæ Professor*.
 1674. A subdean of Exeter, name illegible.
 1678.
 1686. } Warren.
 1696 to 1700. }
 1695. Good.
 1720 to 1747. Collins."

JOB J. BARDWELL WORKARD, M.A.

Minor Notes.

TÆGL, A TAIL.—Every scholar must be interested in what is written by a literary veteran like MR. KEIGHTLEY; yet he is rather hard upon lexicographers, expressing a suspicion that they occasionally insert words of their own forming (3rd S. iii. 367). He then wishes to be informed if *tægl* is to be found anywhere else than in the Dictionaries of Somner and Lye. It is in the Laws of King Ine, between A.D. 688 and 725, § lix. *Oxan tægl*, an ox's tail: this is quoted in my *Anglo-Saxon Dictionary* of 1838. It is evident that *tægl* is a legitimate Teutonic word from the following cognates: Plat.-Ger. *tagel*, *zagal*: Icel. Norw. Swed. *tagl*, *taagel*, *tagel*: Mæs. *tagl*. See more in my *Dict.*, and in *Diefenbach's Vergleichendes Wörterbuch der gothischen Sprache*, p. 650. I was most anxious not to insert, without some authority, any word into my larger *A.-S. Dict.* of 1838, and the *Compendious Dict.* of 1848. In my new edition of the larger work now preparing, a still more vigilant care has been exercised, as to the authority and the orthography of every word.

J. BOSWORTH.

Oxford.

LORD BACON'S COLOURS OF GOOD AND EVIL. The first "colour" is "Cui cætera partes vel sectæ secundas unanimiter deferunt, cum singulæ principatum sibi vindicent, melior reliquis videtur. Nam primus quæquæ ex zelo videtur sumere, secundus autem ex vero et merito tribuere." Upon this Bacon remarks:—

"So Cicero went about to prove the sect of the Academies, which suspended all asservation, to be the best; for, saith he, ask a Stoic which philosophy is true, he will prefer his own. Then ask him, which approacheth next the truth, he will confess the Academies. So deal with the Epicure, that will scarce endure the Stoic to be in

sight of him; so soon as he hath placed himself, he will place the Academies next him."

The passage in Cicero referred to is a fragment, *Ex Libro incerto Academicorum*, Cic. *Fragm.* p. 44, ed. Foulis.

Swift gives an amusing illustration of this "colour" in the dedication of *The Tale of a Tub* to Lord Somers. The dedication is supposed to proceed from a bookseller, who says he casually observed in large letters on the cover of the manuscript, the words "Detur dignissimo." As none of the authors in his pay understood Latin, he was compelled to have recourse to the curate of the parish, who translated the words, and added, that the author (who is supposed to be unknown) meant his work should be dedicated to the sublimest genius of the age for wit, learning, judgment, eloquence, and wisdom. The bookseller then proceeds:—

"I called at a poet's chamber (who works for my shop) in an alley hard by, showed him the translation, and desired his opinion who it was the author could mean. He told me, after some consideration, that vanity was a thing he abhorred, but by the description he thought *himself* to be the person aimed at; and at the same time he very kindly offered his own assistance gratis towards penning a dedication to himself. I desired him, however, to give a second guess: 'why then,' said he, '*it must be I, or my Lord Sommers.*' From thence I went to several other wits of my acquaintance, with no small hazard and weariness to my person, from a prodigious number of dark-winding stairs, but *found them all in the same story*, both of your lordship and themselves. Now your lordship is to understand that this proceeding was not of my own invention; for I have somewhere heard it as a maxim, that those to whom every body allows the *second place have an undoubted title to the first.*"

DAVID GAM.

SIR HARRY VANE AND FUNERAL RINGS.—Here is an extract from a MS. volume of Minutes of the Spalding in Lincolnshire Society of Antiquaries, *temp.* Geo. I. The fact it tells will interest Mr. John Forster, and may be of use to him when he reprints ("rewritten") his valuable *Life of Sir Harry Vane*:—

"In the hands of Mr. Burton of Boston, a gold ring, enamelled white and ermine, with 'Vincit qui patitur, H. V.,' old Sir Harry Vane's funeral ring."

PETER CUNNINGHAM.

THE MARTYRDOM OF ST. ANDREW, BY CARLO MARATTI.—Some of your artist readers may be glad to know that a very fine Maratti hangs in the hall of Picton Castle, near Haverfordwest, the mansion of the Rev. J. H. A. Philipps. The subject is the martyrdom of St. Andrew, and the picture was purchased out of the gallery of Cardinal Renati, by Sir Erasmus Philipps about the year 1740. The picture has been frequently engraved; several prints of different sizes being among the splendid collection in the library at Picton. One of the larger engravings bears the following inscription:—

"Ex tabula Maratte asservata in Ædibus Emⁱ et Revⁱ Principis Joseph Renati, S. R. E. Card. Imperialis.—Nunc in Ædibus Honorabilis et ornatissimi Dⁿⁱ Erasmi Philipps, Angliæ Baronettus."

Under the picture is the following legend:—

"Salve, Crux pretiosa, suscipe discipulum ejus, qui pependit in te, Magister meus Christus."

I have been informed by Mr. Philipps that the first Lord Milford refused 700 guineas for this fine picture. As Lord Milford has been dead forty years, and the taste for pictures has greatly progressed since his time, the value of this one must now be much higher. From a catalogue still extant, in the handwriting of Sir Erasmus Philipps, he appears to have made a valuable collection of works during his residence in Italy, the greater portion of which appears to have been disposed of by his successors; the only relics being a few splendid marble chimney-pieces, the Maratti in question, and a few other pictures, with some priceless sketches by Guido, the Carracci, Salvator Rosa, &c.

JOHN PAVIN PHILLIPS.

"PARTY," MEANING A PERSON, ANCIENTLY USED. It may perhaps be interesting to note that the word *party* as used in the present day to signify a *person*, and considered by most *persons* an unpardonable vulgarity, has at any rate the authority of nearly two hundred years on its side in that acceptance. In a rare little work, entitled *Aurifortina Chymica*, published in 1680, an alchemist, in speaking of the use of the universal medicine, thus continues: "for it purgeth not, nor vomiteth, nor sweateth so much as to make faint; but to corroborate: I say, it strengthens the *party*, and if the disease," &c. (*Tractatus de Manna Benedicto*, p. 126.) It is here plainly used in the common way employed by maid servants at the present time. KENNETH R. H. MACKENZIE, F.S.A.

ORIGIN OF "BUNCOMBE."—The origin of the phrase, "Talking for Buncombe," is explained in Wheeler's *History of North Carolina*. Several years ago, in Congress, the member for that State, a resident of No. 6, county of Buncombe, rose to address the house, without any extraordinary powers, in manner or matter, to interest the audience. Many members left the hall. Very naively the orator told those who remained that they might go too; he should speak for some time, "but he was only talking for Buncombe."* P.

Queries.

ANONYMOUS.—Who is the author of the following book of instruction in the Sacred History: "A Method for the Instruction of Children and Youth in the Sacred History. To be used in Families and

Schools. The Second Edition, with large Additions. Northampton: Printed for the Author; and sold by William Dicey, in sheets, or bound."

The Preface and Dedication is signed "C. B. Christmas, 17." The size of the book is small 12mo, 217 pages. Does the above "Christmas, 17" mean 1717? The book appears of about that date.

DANIEL SEDGWICK.

Who was the author of the *Anecdotes of Polite Literature*, published in London, 1764, in five vols. 12mo?

ABHBA.

Who was the author of—

"A Nineteenth Century and Familiar History of the Misfortunes of Abeillard and Heloisa. A poem in twelve cantos. By Robert Rabelais the Younger." 1819, 8vo?

GRIME.

THOMAS BALDWIN of St. Peter's College, Cambridge; B.A. 1765; M.A. 1768, was author of *Airopaidia: containing the Narrative of a Balloon Excursion from Chester in 1785, Hints on the Improvement of Balloons, &c.* The whole serving as an Introduction to Aërial Navigation. Chester, 8vo, 1786. Any information as to him will be acceptable to C. H. & THOMPSON COOPER.

Cambridge.

ORDINARY OF DERBYSHIRE ARMS.—Can any of your readers give me the arms of the following families?—

Aderley of Heage, Alport of Alport, Beeleigh of Beeley, Bonsall of Bonsall, Bothe of Barrow, Bourne of Ashover, Brampton of Brampton, Brimington of Brimington, Broadhurst of Foston, Brushfield of Brushfield, Plesley of Plesley, Pursglove of (suffragan bishop of Hull, *cir.* 1550) Tideswell, Pymme of Long-Eaton, Riboeuf of Etwall, Rowland of Rowland, Sheldon of Sheldon, Sterndale of Sterndale, Stuffyn of Shirbrook, Swindell of Brailsford, Trusley of Trusley, Wigfall of Charter-hall, Winfield of Edelstow, Wright of Ripley, Cadman of Cowley, Cantrell of King's Newton, Durandesthorpe of Donisthorpe, Folcher or Foucher of Windley, Fowne or Le Fun of Yeaveley, Glapwell of Glapwell, Gregory of Bramcote-house, Hacker of Sawley, Harrison of Snelstone, Hopton of Hopton, Johnson of Horsley, Neville of Brassington, Nodder of Ashover, Norton of Norton, Outram of Woodhouse, Pickford of Sterndale.

JOHN SLEIGH.

Thornbridge, Bakewell.

THE EPITHET "DAN" APPLIED TO HOMER, &c.—What is the origin of this epithet, and how far back can it be traced? Spenser employs it, if I remember right. Thomson, in his *Castle of Indolence*, has three of the tribe of Dan, viz., "Dan Sol," "Dan Abraham," and "Dan Homer." Tennyson, in his *Dream of Fair Women*, speaks of "Dan Chaucer." The word seems to have been used in a patriarchal sense as equivalent to "Father"; but to modern ears it has an air of

[* See "N. & Q.," 2nd S. vi. 92.]

grotesque familiarity, derived perhaps from "Old Dan Tucker" and other Yankee associations.

Lord Chesterfield speaks of persons "who have contracted such a familiarity with the Greek and Roman authors, that they call them by certain names or epithets, denoting intimacy; as *old Homer*; that *sly rogue Horace*; *Maro* instead of *Virgil*; *Naso* instead of *Ovid*." DANIEL.

FRENCH CATALOGUES OF SECOND-HAND BOOKS.—A very great assistance to all students, inquirers, "literary men, general readers," &c. are the catalogues of old books, published in England by both town and country booksellers, who thus supply a want; and, like all who do so, are amply remunerated for their trouble and expense. If any one in England wants to purchase a book "out of print," he knows very well where he may have the best chance of finding it—that is, if the book be an English one; but if foreign he, or I, at least, would not know what to do. It happens with me, and I am sure that it happens with many others, frequently to want French works that are out of print; but I cannot spare either the time or expense of visiting the quays of Paris to hunt them up. There may be French sellers of second-hand books, who publish priced catalogues; but I have never met with them. If there be, however, they should communicate with the Editor of "N. & Q.," who, I am sure, would willingly print the information for the benefit of his readers. For I cannot conceive why scholars and students should not reap some benefit from the late commercial treaty, as well as manufacturers and merchants.

F. A. S. L.

FLORAL EMBLEMS.—Can any reader of "N. & Q." give information as to the flowers used as floral emblems of the different countries in the world, e.g. as the Rose is the English emblem and the Lily that of France? L. T. S.

WILLIAM HAWKINS, Serjeant-at-Law, was author of some very able legal works. Can any of your correspondents furnish particulars of his life? S. Y. R.

HIEROGLYPHICS.—What date do the Ægyptologists assign to the cessation of hieroglyphics? Lucian, in his incomparable dialogue *Hermotimus*, introduces himself speaking of them as in daily practice:—

Οἱ πολλὰ Αἰγύπτιοι γράφουσιν ἀντὶ τῶν γραμμάτων, κυνοκεφάλους τινὰς ὄντας, καὶ λεοντοκεφάλους ἀνθρώπους.
Tauchnitz's Edition, vol. ii. p. 750.

This gives us a late date for the existence of hieroglyphics. H. C. C.

WILLIAM HUGHES.—I shall feel obliged to any reader of "N. & Q." who will assist me in discovering the birth-place and parentage of the above. He was an officer in the army, and served under General Braddock in America; received a

grant of land on James's River, Virginia, from George III.? and may have been identical with a William Hughes, who received a captaincy in the Fifty-third Regiment of foot in October, 1765.

D. M. STEVENS.

Guildford.

LAMBETH DEGREES AND HOODS.—An Oxford M.A. takes precedence of a Cambridge M.A. on account of the earlier date of the foundation of Oxford University. What order of precedence would be observed in the case of a Lambeth M.A. compared with the same degree of Oxford or Cambridge?

Persons upon whom the Archbishop of Canterbury has conferred the degree of M.A. generally wear the crimson silk hood of an Oxford M.A.; is not this contrary to the 58th canon of the Church of England? and have not the authorities of the University power to prohibit the assumption of their hood by any one who is not a graduate of Oxford? B. A.

LIVRE COLONIALE.—What was the value of a "Livre Coloniale" in the Island of St. Lucia, West Indies, in the years 1803 to 1805? J. T.

LAWRENCE.—The following passage appears to require explanation. Perhaps some reader of "N. & Q." will give a better than I can venture to offer:—

"Sir Thomas Lawrence, who m. a daughter of Mr. English, but had no issue. Sir Thomas spent all his estate, and about the year 1700 emigrated to Maryland. 'Sir Thomas Lawrence, Baronet,' who was buried at Chelsea in April 1714, is presumed to be this gentleman."—*The Extinct and Dormant Baronetage* by J. Burke, Esq. 1844. "Lawrence of Iver," (p. 300.)

The above is difficult to reconcile with other statements both in print* and in MS. collections.

1. Sir Thomas Lawrence was a Councillor in Maryland under Governor Copley in 1691, and in 1694 C. J. and Vice-Admiral. In 1696, being then in London, he was appointed Secretary of Maryland, which office he was discharging in 1708 under Governor Seymour.

2. In 1706 the heir of Sir Thomas Lawrence and Anne his wife sold lands at Chelsea to Lord Cheyne. Thomas, the presumed last Baronet, was son and successor of his father Sir John.

In "N. & Q." (2nd S. x. 428) it is said of Sir Thomas Lawrence, that "he was buried at Chelsea, 25th April, 1714, although he died before March 9, 1709." Where was his body during the interval of five years? Supposing that he died in America, it is not likely that his body was embalmed and sent to England by the long passage of those days, but under any circumstances the *corpus delicti* is not satisfactorily accounted for.

In continuation of this subject, I may be allowed to offer a passing remark on the notice of

* Faulkner's *Chelsea*; *Hist. of Maryland*; *Brit. Emp. in America*.

Sir Soulden Lawrence in "N. & Q." 3rd S. iii. 395, in connection with the family of Lawrence of Shurdington.

Sir Soulden Lawrence appears to have been the lineal descendant of John (ob. 1670), the only brother of Henry Lawrence, President of Cromwell's Council, and could not therefore have been related to the Shurdington family, unless we assume a common origin at a remote and undefined period; for Henry Lawrence, of St. Ives, was the great-great-grandson of John Lawrence, of Ramsey, in Huntingdonshire, where his descendants remained, whereas the Lawrences of Shurdington (MS. Ped. Harl. MS.) derived from Wm. L. of Shurdington (son of Robt. L. of Ship-ton by his wife "Ellenor Stratford") whose son William was of the Inner Temple in 1623.

Sir Soulden's granddaughter and eventual heiress, bequeathed her estate, Studely Park, to the present Earl de Grey and Ripon. (*Vide* "N. & Q." *antè*.) SPAL.

P.S. Where is Yeland Hall, mentioned in *Gent. Mag.* 1829, in an article on "Lawrence of Ashton Hall," &c.?

LEYDEN: THE SLOGAN.—Can any of your readers furnish the whole of the Slogan, of which the well-known lines, viz. —

"Wha dar meddle wi' me,
And wha dar meddle wi' me,"

uttered by the celebrated Leyden when on a sick bed in India, form a part?

I am in possession of another verse in addition to that from which the above two lines are taken, which is probably the chorus; but I shall be glad to have the whole of the song, if extant. It has been called "The Gathering of the Elliots."

TWEEDSIDE.

PARNELL ARMS.—In perusing some papers for genealogical purposes, amongst others is a marriage settlement of the fourth of James II., to which are attached several heraldic seals with the signatures. All of the armorial bearings correspond with the names by their side, but two I cannot identify by any work on heraldry. The name by the side of the following is Parnell of Devonshire. Girony of twelve . . . and . . . a bordure charged with eleven bezants or plates. The colours are not distinguishable. What remains of the crest is a bird. The above is like the coat of Peverell, but I am anxious to ascertain if a coat of this description was ever borne by any of the name of Parnell? If so, what are the colours?

The second coat is— a fess raguly or embattled between 3 crescents. The crest is a man's arm holding a battle-axe or sword. G. P. L.

"PRACTICAL CONTEMPLATIONS," 1680.—Having some idea of republishing it, I shall feel much

obliged to any of your bibliographical readers who will kindly inform me who was the author of a little book, published in 1680, "for Nathaniel Ponder, Poultry, London," with the running title, *Practical Contemplations*. The author's initials appear to be "T. S."; and concerning this book, it will be seen from the following "Advertisement" prefixed to the edition of Sibbe's *Meditations*, published in 1775, that inquiries were long ago made:—

"There is another little piece in duodecimo of an unknown, though not so ancient author (the running title, *Practical Contemplations*, consisting of one hundred meditations on very interesting subjects, the title-page lost. In the alphabetical table of contents: 'A. Access, believers have access with boldness unto God—Contemplation 51; K. Knowledge and practice to be joined—Contemplation 1,') which has been very frequently inquired for; and particularly both in the *Gentleman's* and the *Gospel Magazines*, and many judicious persons wish it could be found and likewise republished."

I am happy to say it was found, and republished in 1815, at Bristol, by G. Lambert,* who commences his Address to the Reader thus:—

"Christian Reader! Rejoice with me, for I have found the piece which was lost: nor could I sufficiently enjoy the pleasure, unless you became a participant with me."

Whoever the author may have been, he certainly had no need to be ashamed of his work.

W. MAUDE.

Birkenhead.

OLD PORTRAIT.—Will you help me to identify a picture by appealing to your learned correspondents? It is a fine portrait of an aged man, evidently a bishop, as a mitre is beside him, and a crozier rests against his chair. He is engaged in writing in a MS. book, and apparently looking upward for inspiration. In his hand is a quill pen, and an inkstand is beside him. The chair is of modern form, and covered with crimson velvet. The bishop's dress is almost exactly like that worn by Sixtus in the picture of the Sistine Madonna. On a shelf are books bearing the following titles: *Hexa*—(the rest illegible); *Homiliae in Psalm.*; *Explic. S. Trinitatis*; *De Incarnatione*; and *De Just. et Jure*,—works probably written or edited by the bishop.

The picture is by Caravaggio; it bears his signature, and the date 159(9); the last figure is indistinct. Can it be an imaginary picture of an old father, or is it a portrait of a bishop of the sixteenth century? D. B.

ANTIQUÉ PLOUGHS IN CAMBRIDGESHIRE CHURCHES.—In the belfry of each of the churches of Bassingbourne and Barrington, Cambridgeshire,

[* It was also republished in America in 1822, and entitled *A Manual of Practical Contemplations*, tending to promote Gospel Principles and a good Conversation in Christ. Schenectady. Published by James C. Magoffin. 18mo.—Ed.]

two large clumsy ploughs are preserved, such as one may sometimes see in Essex near Saffron-Walden, but much larger. No one knows to what uses they were put, or why they are preserved there. They are of a very antique type long since disused in the neighbourhood. Can any of your readers give me any information as to their use, &c.?

R. S. T.

SANCTUS- AND SACRING-BELL.—Among your numerous "notes" about bells, I cannot find one to help me to a distinction between the *Sanctus*- or *Sawnce*-, and the *Sacring-bell*. That there was a distinction is proved by an "Inventory of Church Goods" taken 6 Edw. VI. for the county of Stafford, which contains many entries showing that both were found in the same church; e. g. at Ashley were two *sacring-bells*, and one *sanctus-bell*. At Whitgreave were a *hand-bell*, a *sacring-bell*, and a *sanctus-bell*, and so in other places. What then was the distinction? J. EASTWOOD.

"A TRIP TO IRELAND, 1699."—I have a folio pamphlet, entitled—

"A Trip to Ireland; being a Description of the Country, People, and Manners: as also, some Select Observations on Dublin." (Pp. iv. 12.)

It was "printed in the year 1699;" and, if I mistake not, is rather uncommon. Can you tell me the name of the author?

ABHBA.

WHO WAS SIR EDWIN DE TURNEHAM?—In the 5th chapter of *Ivanhoe*, the Pilgrim, when enumerating the names of the Saxon knights who so greatly distinguished themselves in the lists at Acre, states that the fifth was Sir Edwin Turneham. I wish to know if there really was a Sir Edwin Turneham? or whether Sir Walter Scott has mistaken the surname, and called Richard's companion in arms Edwin, whilst his true name was Robert? I find there was, contemporary with Sir Robert, a Sir Stephen de Turneham. Were they brothers? And if so, who was their father? Did either of them leave children, and what arms did they bear?

There is a hall on the banks of the Ouse, and in the township of Cliffe, called Turneham Hall; and in 1198, Robert petitioned for a jury of twelve "lawful men of the vicinity of Cliffe," to inquire whether he, in right of his wife, or the Bishop of Durham, had greatest claim to the manor of Cliffe. It was declared that the manor was the hereditary right of the wife of Robert—Joan, daughter of William Fossard; and so Robert obtained quiet possession. Is he known to have built a hall there, which may have been removed to make room for the present building? Was he ever *bonâ fide* constable of Chester? for in a deed, dated Dec. 29, 1205, he is classed among the witnesses as "Rob. de Turnham, Constab. Cestr."

Any information would be acceptable. I have

seen Hunter, and have copied the confirmations of charters in the *Rotuli Chartarum*. A. E. W.

MRS. PORTIA YOUNG.—From a Catalogue of autographs on sale, by John Gray Bell of Manchester, I extract the following:—

"2828. Young, Mrs. Portia (Theological and Miscellaneous Writer), her Correspondence with Cadell respecting her *Antidote to Infidelity*, 4 A[utograph] L[etters], signed 'Author of the Antidote,' all long. 2s. 6d. 1804."

Where can I find an account of this lady and her works?

S. Y. R.

Queries with Answers.

ARCHBISHOP BLACKBURNE.—In the *Saturday Review* for February 14, 1863, is this passage:—

"The Church, which was dead enough to admit Blackburne, the Corsair, to an Archbishop's throne, was naturally asleep enough to accommodate his son, the deist, with an archdeaconry and a living or two, without more than a faint breath of scandal following the arrangement."

What is known of Archbishop Blackburne's life as a corsair? How did a corsair ever become a clergyman, and where can I find any particulars concerning his son, the deistical archdeacon?

F. H. M.

[The Life of Lancelot Blackburne, "the jolly old Archbishop of York," as Walpole designates him, has yet to be written. He was living when Anthony Wood closed his labours on his invaluable work, and who merely informs us that "Lancelot, the son of Richard Blackburne of London, was matriculated of Christ Church, Oxford, Oct. 20, 1676; M.A. Jan. 28, 1683; and became chaplain to Sir Jonathan Trelawney, Bishop of Exeter." (*Athenæ Oxon.* iv. 661.) It is confidently asserted he was, in his younger days, engaged as a chaplain on board one of the ships belonging to a set of privateering adventurers (vulgarly known as the *buccaneers*), sent to prey upon the Spaniards in the latter end of the last century; and there probably acquired that roughness of manner which accompanied him through life. In one of their cruises, the first lieutenant, having a dispute with him, told him that if it was not for his gown, he should treat him in a different manner. "Oh!" says Blackburne, "that need be no hindrance, as it is easily thrown off—and now I am your man."

In 1691, Blackburne was made a canon of Exeter; installed sub-dean of that cathedral in 1694; which office he resigned in 1702; but after the death of his successor, Lewis Barnet, in 1704, he regained it. In the following year he became dean; and, in 1714, held with it the archdeaconry of Cornwall. He was consecrated Bishop of Exeter Feb. 23, 1716-17; translated to York, in 1724; died March 23, 1742-3; and was buried April 1, 1743, in St. Margaret's church, Westminster. He married the sister of William Talbot, Bishop of Sarum.

By what means Dr. Blackburne became acquainted with Sir Robert Walpole, who afterwards became his patron, we are not informed. Rumour whispered that the archbishop retained the vices of his youth, and that a passion for the fair sex formed an item in the list of his weaknesses. Horace Walpole certainly does not place his character for decorum in a favourable point of view; but some of his anecdotes must be received *cum grano*

salis, as this gossiping writer too frequently indulged in vulgar detraction, particularly against the heads of the church. Hence, he tells us, that Bishop Hayter was a natural son of Abp. Blackburne, whereas the registers of the parish of Chagford in Devonshire, prove that the bishop, Thomas Hayter, was "the son of George Hayter, Rector of this parish, and of Grace his Wife!" (*Quarterly Review*, xxvii. 187.)

On one occasion the good sense and wit of Abp. Blackburne were turned to an excellent account, as a lucky reply of his contributed to the promotion of the excellent Bishop Butler. Butler was living in great obscurity in a country parish. Queen Caroline one day happened to ask the archbishop whether the pious Mr. Butler was not dead? "No, madam," answered Blackburne, "but he is buried." The witty reproach had its effect, and Butler was immediately disinterred, made Clerk of the Closet to the Queen, and eventually became a bishop.

The "deistical archdeacon," noticed by the writer in *The Saturday Review*, is doubtless Francis Blackburne, a divine who made a considerable noise in his day as author of *The Confessional*, and was archdeacon of Cleveland. We cannot find that he was in any way related to the archbishop. Francis Blackburne was born at Richmond in Yorkshire, June 9, 1705. His father was alderman of his native town, and his mother was descended from the learned Dr. Comber, Dean of Durham. From the connection of the archdeacon with Priestley, Lindsey, and others of that school, he was suspected of holding Socinian doctrines; but it appears that shortly before his death, which occurred in 1787, he made an explicit avowal that he did believe in the divinity of Christ. His son published in 1805 his father's *Works, Theological and Miscellaneous*, in 7 vols. 8vo, to which he prefixed an Account of his Life and Writings. See also any modern Biographical Dictionary for some account of him.]

MR. CHARLES MARSH.—In the *Quarterly Review*, vol. lxx. p. 290, it is asked:—

"Who now remembers the name of Mr. Charles Marsh? Yet one of the most pointed and vigorous philippics which we have read in any language stands in the name of Mr. Marsh under the date of the 1st of July, 1813.

The oration here referred to is to be found in Hansard, vol. xxvi. p. 1018, and occupies thirty-two columns of that work. It is stated in a footnote to be taken "from the original edition, printed for Black, Parry, & Co., Leadenhall Street." The subject of it was permitting missionaries to go to India, and it fully merits the character which the Review gives it.

The then existing Parliament is the first in which Mr. Marsh appears to have sat, and he was a member of that succeeding it. He represented in both the burgh of East Retford, which was disfranchised by the latter, and no trace of his name is to be found in any that followed.

Can any of your readers give information as to this gentleman? I mean as to his history previous or subsequent to the periods I have mentioned. It is singular that nothing more should be known of one whose oratorical powers seem to have been of a very high description. T.

[Charles Marsh, barrister-at-law, of Lincoln's Inn, resided some years in his professional character in Madras, where he distinguished himself as a counsellor. On his return he obtained a seat in the House of Commons for

East Retford, and as a senator interested himself on the internal government of our eastern possessions. He is generally supposed to have written some popular articles in the daily papers; and the famous letters of "Vetus" in *The Times*, have been confidently ascribed to his pen. These Letters were republished in 1812, in Two Parts, with a Preface and Notes, 8vo. He is the avowed author of *An Appeal to the Public Spirit of Great Britain*, 1803, 8vo. *A Review of some important Passages in the late Administration of Sir George Hilario Barlow, Bart. at Madras*, 1813, 8vo. Speech in the House of Commons July 1, 1813, on *The Clause in the East India Bill respecting persons going out to India for Religious Purposes*, 1813, 8vo, and reprinted in *The Pamphleteer*. Mr. Marsh, we believe, subsequently returned to India.]

DOG SMITH'S SURREY CHARITIES.—I give a note, taken from an old map of Surrey, which may perhaps be interesting to some of your readers. Is it true? The map bears no date.

"One Mr. Smyth, a London Silver Smith (called Dog Smith, from a Dog which always followed him,) having acquired a large Estate, left his business and took to the Trade of begging, in which he continued many years; Travelling thro' the Towns and villages of the County, &c. At his Death, he left in Charity to the poor of all the Market Towns of Surrey about 50^l p^a annum each; and to every other parish in the County, except Mitcham, 6^l or 8^l yearly more or less, at the discretion of his Trustees. The reason of his excluding Mitcham from a share in his Bounty was, because he was whipped as a common Vagrant by the inhabitants thro' their Town."

T. W. GISSING.

Wakefield.

[Mr. Henry Smith was a native of Wandsworth in Surrey, born about 1548, and died on Jan. 30, 1627-8, in his seventy-ninth year. He was by trade a silversmith, resided in Silver Street, Cheapside, and was elected Alderman of Farringdon Without, 1608. He was possessed of considerable property both in land and money; and having lost his wife, by whom he had no children, he disposed of his wealth to charitable uses. He was buried in Wandsworth church, where he has a slab with a Latin, and a mural monument with an English epitaph. A pedlar who gave an acre of land to the parish of Lambeth, still called Pedlar's Acre, is painted in the window of that church with a dog; and it is not unlikely that this portraiture may have been mistaken for Mr. Smith, and thus gave rise to the vulgar tradition of his having been a beggar followed by a dog, and having been whipped out of Mitcham, which he, it is said, excluded from a participation of his bounty. In 1802, William Bray, Esq., the treasurer to Smith's charities, published a pamphlet entitled "Collections relating to Henry Smith, Esq., some time Alderman of London; the Estates by him given to Charitable Uses, and the Trustees appointed by him." Consult also Aubrey's *Antiquities of Surrey*, and Dale's *Harwich and Dovercourt*, p. 89, &c.]

A-1: A ONE. — We commonly hear of a person, who is distinguished in anything particular, as being *A-One*. Is this appellation of modern usage, or is it taken from the old French proverb, which makes much for the honour of *A*, viz. *Il est marqué à l'A*, that is, he is a perfectly honest man? S. BEISLY.

[The formula A-1 is nautical, and indicates the best ships (1) of the best class (A), as may be seen in Lloyd's Register. The five classes registered are A, A in red, E,

E, and I. For wise reasons, it is not usual for any but ships A-1 to *advertise* their mark; but, of these last, many advertisements may be found in most numbers of *The Times*; e. g. *The Times* of May 18, 1863, p. 2, col. i., "fast-sailing GLASGOW A-1;" "Clipper ship, STAR OF INDIA A-1," *cum multis aliis*. If you wish to go to New Zealand, and see a ship advertised *without* the commendatory A-1, look in Lloyd's *Register*, and you will find to what class it really belongs.

From this distinctive mark of the best ships, any person who is supereminent in his own line is (in that line) said to be A-1. Thus Wellington, as a general, was A-1; and so was Stonewall Jackson considered by the southerners. We have heard the same formula applied not only to persons but to things.

In employing the letter A to indicate class the first, the French phrase cited by our correspondent accords with the nautical formulary. The expression "Marqué à l'A," as signifying a man of distinguished probity, is supposed, however, to be derived from the custom of marking with an A certain coins of the best class, which were struck at the Parisian mint.

Zedler says that A is used to signify a man pre-eminent either in good or evil, and refers to Martial, ii. 57, "*Alpha penulorum*." Vide Martial, v. 26, where the same expression occurs, and also "*beta togatorum*."]]

WELSH BIBLES. — Will GLWYSIG or some other correspondent of "N. & Q." kindly inform me where and by whom the Bible was first translated into the vernacular Welsh? And also whether that, some other, or more than one version, is now in use throughout the Principality? If the latter be the case, who were the translators? I suspect the information is accessible enough to any Cambrian scholar, but I do not know where to look for it at this moment. H.

[It appears there was a Welsh version of the Pentateuch extant about the year 1527, though the translator's name is not known. Detached portions of the Scriptures were also translated into this language in the reign of Edward VI. But it was not until the reign of Elizabeth that efficient steps were taken to supply the Principality with the Scriptures in their vernacular dialect. In 1563 an act of parliament was passed (5 Eliz. c. 28) enacting that the Old and New Testaments, with the Book of Common Prayer, should be translated into the Welsh tongue. In 1567 was printed at London the first translation of the New Testament. In 1588 appeared the first edition of the complete Bible, under the superintendence of Dr. Wm. Morgan, afterwards Bishop of Llandaff, and in 1604 of St. Asaph. For the subsequent translations and editions, especially those by the Christian Knowledge Society and the British and Foreign Bible Society, some particulars will be found in Horne's *Introduction to the Holy Scriptures*, v. 110, ed. 1846. Consult also Llewellyn's *Historical Account of the British Versions of the Bible*, 1768, 8vo, and *Bibliotheca Sussexiana*, ii. 417-421.]

HERBERT. — Although there are many verses in this quaint old poet's writings, the meaning and intent of which is far from obvious at first sight, yet the passage which I quote below appears to be of unusual difficulty, and upon which the context sheds little light. It is from "The Church Porch," that magnificent and didactic poem which introduces "The Temple" to the reader's notice (st. 75, lines 5 and 6). The lines are, —

"The Jews refused thunder; and we, folly!

Though God do hedge us in, yet who is holy?"

Many friends whom I have consulted have shared my perplexity; yet I have but little doubt but that the widely-spread circle of original minds that read these pages will be able to withdraw the cloak of mystery.

WYNNE E. BAXTER.

[In these lines the poet doubtless alludes, first, to the covenant of Sinai (conf. Ex. xix. 16, and Heb. xii. 18—21); secondly, to the peculiar means employed by the Almighty for spreading his Gospel (vide 1 Cor. i. 21—29); and, thirdly, to God's gracious preservation of his people. (Conf. Job xix. 8; Ps. xxxiv. 7; and Hos. ii. 6.) The question at the close of the extract is abundantly answered in the Scriptures, [e. g. Luke x. 10; Rom. xxiii. 23, and James iii. 2. Herbert's *Temple*, in fact, is little more than a quaint yet beautiful paraphrase of Holy Writ.]

TENORE: DR. BILLERBECK. — What is the date of Tenore's *Osservazioni sulla Flora Virgiliana*? I am also desirous of knowing some particulars of a *Flora Classica* by Dr. J. Billerbeck, which was "publishing" in 1829. It was to contain a description of all the plants mentioned in classic authors, with the original passages in which they are mentioned.

W. T. D.

King's College.

[Tenore's *Osservazioni sulla Flora Virgiliana*, a Critique upon the *Flore de Virgile* of A. L. A. Fée, was published at Napoli, 1826, 8vo. — Dr. Julius Billerbeck's *Flora Classica* may be safely recommended as a learned and useful work, although it does not by any means give the whole of the original passages in which the plants are mentioned. A portion of it appeared in 1819, which included the Monœcia. Then successively the Diœcia, Polygamia, and Icosandria. The entire work bears date Leipzig, 1824, 8vo, pp. 286, which is also the date assigned in Kayser's *Index Librorum*.

In one respect, however, we are apprehensive that the anticipations of the learned Billerbeck will not be fully realised. What a gratification, he exclaims, for the traveller who visits the lands of the Romans and the Greeks, to pluck classic plants on classic ground! ("Welch' ein Vergnügen für ihn, auf dem classischen Boden die classische Pflanze zu pflücken!" *Preface*, p. vii.) But in some places, alas! for instance in Southern Italy, vegetation has experienced a change. Eighteen hundred years have done their work; various plants have become extremely rare or have wholly disappeared, and their place is supplied by others. For a fuller elucidation of this subject we would refer to an article in this month's number of Blackwood, entitled "The Landscape of Ancient Italy."]]

STRODE AND GOWER. — I am anxious to know where Ralph Strode, the friend of Chaucer and Gower, was born, and where a good account of him is to be found. Morton, in his *Annals*, states that he was a monk of Dryburgh, and from thence went to Oxford, where he became poet laureate. I have seen it stated — not by Morton — that Gower was a monk of Dryburgh also. The authority for this statement I should like to know.

TWEEDSIDE.

[Some particulars of "the philosophical Strode" will be found in Ritson's *Bibliographia Poetica*, p. 38. From

other sources we learn that he was a native of Scotland, and was a pupil in the monastery of Dryburgh (*Dempster*). He afterwards studied at Merton College, Oxford, where he became so well acquainted with the language and literature of the English as to receive the commendations of Chaucer and Lydgate for his philosophy. In his travels he appears to have visited France, Germany, Italy, Syria, and the Holy Land. After his return to this country he was appointed Rector in various newly established monasteries, and seems to have died in Scotland. Many of his productions, unknown to the English, were extant in the library at Dryburgh monastery. For a list of his works, consult *Dempster, Hist. Eccles. Gentis Scotorum* (Bannatyne Club, 1829), ii. 596; *Zedler's Lexicon*; Leland, *Comment. de Script. Britan.* ed. 1709, ii. 376; and Tanner, *Bibliotheca Britan.*, p. 697.]

MUSTER-MASTER OF SUFFOLK.—The following extracts are from a manuscript dated 1690:—

"Having the muster master's place of the county of Suffolk, he was often at Bury."

"He was sent for into Suffolk to a general muster."

What were the duties of the office to which reference is here made? **HERUS FRATER.**

[Muster-Master, or Commissary of Musters, is an officer of the army who takes an account of the strength of every regiment; reviews them; sees that the horse are well mounted, and that all the men are well armed and clothed. He receives and inspects the muster-rolls, and thereby knows exactly the strength of the army. In the ordinances of war made by King Henry V. this officer is mentioned, and his power and duties are described. The officer since appointed under the appellation of "Inspector-General of Cavalry" now performs these duties.]

Replies.

THE BURIAL-PLACE OF CROMWELL.

(3^d S. iii. 311, 351.)

In my communication (2nd S. xii. 192) I did not attempt to speak with any authority on the subject, but on the contrary expressed an opinion that the doubts existing would not be cleared away. As in many more important points of historical inquiry, we may only expect to arrive at a probable solution. I think the probabilities are against Mr. PINKERTON, if I understood him as leaning to the opinion that the remains of the Protector were not in the first instance deposited in Westminster Abbey. I have looked at several editions of *Hudibras*, and do not find the note quoted by Mr. MARKLAND. It may be of no value in itself, but it might lead incidentally to more trustworthy evidence. I have looked over the article in *Chambers's Journal* of Feb. 23, 1856, without finding anything to sustain the views of those who contend for Naseby or Narborough as the last resting-place of Cromwell, or rather as the place where the corpse was first deposited.

There is no evidence to show that, although Cromwell had been for a long time before his death harassed by pecuniary obligations and op-

pressed by domestic afflictions, that he in any way anticipated an indignity being offered to his corpse; nor has it been shown that he expressed any wish, or gave any directions, as to its disposal. He interred both his mother and his favourite daughter in Westminster Abbey; and as it is certain that he died in possession of a conviction that he had done a great work, it is not unreasonable to suppose that he would expect to be placed by the nation which had raised him to kingly power among the mausoleums of its kings. It is not consistent with what we now know of his character, even from his enemies and traducers, that he would desire an unknown and obscure grave, or that he would be romantic enough to seek to involve it in mystery. But were it so, is it conceivable that the body of a man, for whom had been prepared a gorgeous funeral pageant, could be smuggled away and interred in a distant battle field, or a more distant churchyard, without exciting more attention than appears to have been paid to it? Besides, the remains were in such a state that the rapid decomposition had oozed through a coffin of lead and an outer one of wood, so that there was a necessity for removing it. And this, with the state of the roads and the mode of travelling at the time, renders such an event as its removal fifty miles away, very highly improbable.

The balance of evidence and of probability is therefore, to my judgment, in favour of the position I have taken, and that which Mr. MARKLAND seems now to subscribe to, that the doubt applies to the second interment,—that is, the interment after the body had been hanging at Tyburn. I cannot, at this moment, lay my hands upon Mark Noble's *Memoirs of the Protectorate House of Cromwell*, but from my recollection of it, he canvasses the several conjectures, but speaks decidedly in favour of the conclusion to which I have arrived, that the body was deposited in Westminster Abbey under a magnificent hearse of wax, and on the spot subsequently occupied by the tomb of the Duke of Buckingham. In a work, *Oliver Cromwell and his Times*, by Thomas Cromwell, an extract is given from "*Gesta Britannorum*" at the end of *Wharton's Almanack* for 1663, which states the general fact of disinterment and the hanging at Tyburn. The mason's receipt is also given who effected the disinterment, and a memorandum as follows:—

"When the coffin of Cromwell was broken into, a leaden canister was found lying on his breast, and within it a copper-plate, gilt, with the arms of England impaling those of Cromwell on one side, and on the other the following inscription.—Here follows a long Latin inscription, giving the titles of the Protector, the dates of his birth, his inauguration to authority, and his death."

One word as to the various heads which have been shown of Cromwell at various times. I do

not mean to assert the authenticity of any of them; but it does not follow that, because two have been shown of the same man, one of them may not be the actual head. Such a conclusion would be illogical and absurd. Now I have examined that in possession of Mr. W. A. Wilkinson, of Beckenham, and its claim to be regarded as the veritable head of the Protector is supported by an amount of circumstantial evidence that it is difficult to resist. Such a claim cannot be answered by a sneer. With due submission to MR. PINKERTON, I think it would be more philosophical to investigate the claim. If this can be established as the head of Cromwell, then the fact of the first interment is proved, and the doubt can only apply to the second.

It will be seen that my position is simply this. At the time of Cromwell's last illness, there was no adequate reason for him to insist upon precautions as to the removal of his body from the usual dormitory of England's great men; and on his decease no sufficient motive for such a step on the part of his family or his friends, and the evidence upon which either supposition could be based, is of no weight. T. B.

LOCKE'S "ESSAY ON THE HUMAN UNDERSTANDING."

(3rd S. iii. 205, 331.)

Having read Mr. DOWDEN's note in "N. & Q.," and likewise Mr. LYNCH's reply, will you allow me to add a few observations which will, I think, place the justice of Mr. DOWDEN's conclusion beyond question.

My proof of this rests mainly on the fact that the first book of the *Essay on the Human Understanding* was written as an introduction to the fourth book, and not to the second; its object being to refute *innate knowledge*, not as has been commonly supposed, *innate ideas*. Mr. Stewart has remarked that it is the fourth book of the *Essay* only which treats of the original object of Locke's investigations, as stated in the Epistle to the Reader. He might have added that the same object is laid down explicitly and exclusively in the introductory chapter, Book i. i., where Locke says, "It shall suffice to my present purpose to consider the *discerning faculties* of a man as they are employed about the *objects* which they have to do with" (Book i. i. 2), after having declined to discuss some questions which are now discussed in the second book, *e. g.* "whether those ideas do, in their formation, any or all of them, depend on matter or no." (*Ibid.*) And it will be obvious to the general reader that the same exclusive reference to the fourth book is kept up throughout this introductory chapter, if we except the word "original" in sect. 2, the paragraph commencing

"First" in sect. 3, and the sentence which concludes the chapter; all which might very well have been inserted at a later period. To pass from the introductory chapter to the body of the first book, I must premise that the "common notions" which Locke frequently refers to in this book, *are not ideas but judgments*. They are at the very outset identified with innate "principles" (Book i. ii. 1); they are continually interchanged with innate "propositions" or "maxims" throughout the book; they are "*assented to*" (Book i. ii. 14); and are finally expressly identified with propositions or judgments in Book ii. iii. 18, where "virtue is the best worship of God" is declared to be an innate "principle or common notion." With this preface I proceed to prove that the first book was originally written as an introduction to the fourth, for —

1. The second and third chapters are wholly occupied in the discussion of innate truths, innate ideas not being introduced till the fourth chapter; and when they are at last introduced they are treated in the very opposite way from what we might expect in a treatise on *innate ideas*, written as an introduction to the *second* book. In such a treatise Locke would unquestionably reason thus: there are no innate principles, and therefore there are no innate ideas; whereas in fact he argues thus: there are no innate ideas, and therefore there are no innate principles. The object of the polemic, which occupies the whole of the first book, is, indeed, made evident in the very first section of it, where Locke says, —

"I imagine *any one will easily grant* that it would be impertinent to suppose the *ideas* of colour innate in a creature to whom God hath given sight and a power to receive them by the eyes from external objects; and no less unreasonable would it be to attribute several *truths* to the impressions of nature and innate characters when we may observe in ourselves faculties fit to attain as easy and certain *knowledge* of them as if they had been originally imprinted on the mind." (Book i. ii. 1.)

Evidence to the same effect I might multiply almost *ad libitum*.

2. The first book is full of references to future portions of the *Essay*; but these references apply I think in *every* instance *exclusively* to the fourth book. These references occur in the following sections, to which I refer my reader: Book i. ii. 1, 10, 11, 12, 16, 18, 23, 27, 28; and i. iv. 13, 21. Some of these references are very remarkable; of which I would specially call attention to Book i. ii. 23, and i. ii. 27: the latter being, I think, the only passage in which a later portion of the *Essay* is *definitely* referred to.

3. I might also call attention to certain peculiarities of expression occurring in these two books, which seem to indicate that one was written immediately after a perusal of the other. Such are "Common Sense" (Book i. iii. 4; iv. viii. 2); "Castle in the Air" (Book i. iv. 25; iv. iv. 1);

"Candle" (Book i. i. 5; iv. iii. 20); "Mental Proposition" (Book i. iv. 1), &c. I may add that, in chaps. ii. iii., Locke seems to take for granted that there are no innate *ideas*.

If it be admitted that the first and fourth books were written in intimate connection with each other, it is of little importance to determine which was written first. The first book, however, has altogether the air of an introduction written *after* the original, and in which the author did not follow the "course of his own thoughts" (Book i. ii. 1.) This seems further borne out by the reference, Book i. ii. 27, and by his evident acquaintance with Bacon when he wrote the first book (Book i. iii. 25, 26). Compared with his omission of all reference to induction in Book iv., I proceed to prove that Books ii. and iii. were written subsequently for the following reasons:—

1. If Locke had first written Book ii., he would have composed an introduction to it refuting *not innate knowledge*, but *innate ideas*: and a few alterations in this treatise would have made it serve all the purposes of the present first book. The appearance, therefore, of the present first book at the beginning of the *Essay*, can only be accounted for on the supposition that, when composing the second book, he found it ready to his hand; and, consequently, made use of it (contrary to his original intention) as an introduction to that book.

2. In Book ii. xvii. 5, there is a reference to Book iv. x. 3; in which it seems to be implied that the latter passage had been already written:—"Having spoke of this in another place, I shall here say no more of it," &c.

3. There is a great absence of references to the previous books in the fourth book, in passages *where such reference might be expected*. The length to which these remarks have already extended, preclude me from doing more than calling attention to two remarkable examples of this kind:—

(i.) Locke originally puts forward his theory, that morality is capable of demonstration, in Book iii. xi. 16. It then occurs in a somewhat less positive form in Book iv. iii. 18, without any reference to the previous passage; and it is taken up again in Book iv. xii. 8, where it is introduced with the words, "this gave me the confidence to advance that *conjecture which I suggest at chapter iii.*" &c. Is it not strange that he should not refer to his earlier, and fuller discussion of the question in Book iii. xi. 16, if the books were composed in their present order? I may add, the fact that morality is capable of demonstration is glanced at in Book i. iii. 1: a remarkable circumstance, considering that the question occurs *incidentally* in Book iv.

(ii.) His discussion on the reality of our knowledge, Book iv. iv.: which I think it is scarce possible for any one to read, without being con-

vinced that he has Locke's original discussion of the question before him. But he commences: "I doubt not *but my reader*," &c. (Book iv. iv. 1). Is it conceivable that Locke should here put into the mouth of *his reader* an objection, which he had fully discussed and disposed of in Book ii. chaps. xxx. xxxi. xxxii.? It is true that a reference to a previous part of the *Essay* is made in Book iv. iv. 5; but I apprehend, it rather strengthens than weakens the argument, since, though the previous discussion is referred to, no use is made of it,—a fact which seems to prove the reference to have been inserted at a later period.

As to the passage (Book iii. ix. 21), quoted by MR. DOWDEN and MR. LYNCH as affording evidence of a different order of composition, it seems to me to imply no more than that, after the second book had been written, he found it necessary to write the third, in order to connect the second with the fourth. In fact, so far from proving that the fourth book was the last in order of composition, it proves the very reverse: for if Locke had written the third book for the purpose of removing the difficulty of treating of knowledge, without reference to language, is it not strange that he should find himself perplexed by this very difficulty when composing the fourth book? See Book iv. v. 3, 4, where, as usual, we find no reference to the previous parts of the *Essay* which treat of the same subject. I conclude, therefore, with MR. DOWDEN and MR. STEWART, that the fourth book of the *Essay* was probably composed first; and that, certainly, it was composed before the second and third. And the question being, not only one of considerable literary interest, but also of much importance in the interpretation of the Lockian philosophy, I hope the length of this Note may be excused.

W. H. STANLEY MONCK, Sch. T.C.D.

"WOOD LEIGHTON."

(3rd S. iii. 347.)

MR. J. P. PHILLIPS inquires whether the localities described in the above novel by Mrs. Howitt are real, and if so, where are they situate. Wood Leighton is intended to represent the town of Uttoxeter, situate in the valley of the Dove, about a mile from it on the Staffordshire side. In the Preface written Dec. 1846, on its publication in the *Parlour Library*, she expressly states:—

"I have chosen as the scene of the following stories the town and neighbourhood in which my own youth was spent; not only because it afforded ample material for one who desired to make a book characteristic of English country life—but from the uncommon beauty of those scenes, as fair specimens of an English Arcadia."

Some of the entries of churchwardens' and constables' accounts alluded to by Mrs. Howitt are

quoted in Erdeswick's *Survey of Staffordshire*, by Harwood, p. 516. Ashbourne and the Valley of the Dove, p. 306-8, contains a much fuller list of extracts, and also contains, (p. 301), a translation of the charter of privileges granted to the burgesses by William de Ferrers, dated on the day of the Assumption of the Virgin Mary, in the year of the reign of King Henry, son of King John, the six and thirtieth.

Harwood, in his notes to Erdeswick, *l. c.* states that "grants to the town of Uttoxeter are in the Harl. MSS. old Catalogue, 568, 13; 2060, 9; 5138, 3."

Considerable extracts from the same accounts are also inserted in Pitt's *Topographical History of Staffordshire*, pp. 209-13.

Mrs. Howitt has included the extracts belonging to the year 1643 along with those for 1642.

In Symonds's *Diary* (Camden Soc.) p. 175, is a statement of the visit of the king to Uttoxeter, May 24, 1645.

In many of the country rambles described in the novel, the localities are mentioned by their proper names; but Denborough Castle and its domains are fictitious (at least as to that part of the country). Other places will be easily found in the neighbourhood, although not mentioned by their proper names.

The tolling of the eight o'clock bell (the curfew) was kept up when I was a resident there fifty years ago; and after the close of the tolling, separate strokes of the bell were given, according to the day of the month.

Whilst upon the subject of bell-tolling, it may as well be mentioned that the passing-bell ("N. & Q.," 1st S. *passim*) at the death of a person was then in use regularly at Uttoxeter, and the sex as well as the *status* of the deceased—unmarried, married, or widowed—was indicated by the number of tolls of the bell, and the number of times repeated.

Whether the above customs are still kept up I cannot say, not having been there of late years.

JAMES BLADON.

TIME (3rd S. iii. 387.)—S. inquires if any correspondent can tell him who is the author of the following?—

"God, who is liberal in all His gifts, is sparing in the distribution of time; never allowing us to have two moments at command. He gives but the second, as he takes away the first; and leaves us in absolute uncertainty whether the third shall ever be ours."

The following passage in a sermon on New Year's Day, by the Abbé de Monmorel, expresses the same idea:—

"C'est une chose à remarquer que Dieu, qui dans tout le reste a paru si magnifique et si liberal envers l'homme, n'a paru avare que du temps. Il ne nous le donne, pour

ainsi dire, que goutte à goutte; jamais il ne nous donne deux instans à la fois, et il ne nous donne le second que quand il a retiré le premier."

But I have seen the same passage in other writers, and cannot undertake to say who was its original author.

F. C. H.

"God, who is liberal," &c. See Bishop Horne, Sermon on "Redeeming the Time." He found the idea in Jeremy Taylor, *Holy Dying*, chap. ii. § 1, 2.

C. P. E.

ROD IN THE MIDDLE AGES (3rd S. ii. 212, 288, 311, 452.)—How common the practice of whipping formerly was, even in ladies' schools, may be gathered from the following parody on one of Sappho's odes. It is addressed by a young lady to the Rod, with which she had recently been corrected:—

1.

"Curst as the meanest wretch is she,
Th' unlucky girl that's whipped by thee;
Who sees and feels thy stinging rage,
Which naught but Time can e'er assuage.

2.

"'Tis thou that flay'st us every day,
To shame and smart mak'st us a prey;
Is aught misdone? straight o'er the knee,
Poor culprits, we are twigg'd by thee.

3.

"Thy broken ends and shabby plight
Show e'en thou suffer'st by thy spight;
Then think, thou ugly shaggy thing,
How my poor flesh can bear the sting!

4.

"Ye guardian powers protect me then,
Let me not taste fell birch again;
To naughty boys confine it's rage,
And ne'er with tender chits engage."

Scots' Mag. for 1787, p. 39.

I have heard an ancient relative of mine, now deceased, say that when she was at school at Salisbury (a first-rate establishment), she saw two young ladies, aged respectively seventeen and eighteen, undergo a severe whipping before the whole school for some act of impropriety. The mistress herself officiated, "assisted" by two of her subordinates.

W. D.

TIXOVER, RUTLAND (3rd S. iii. 369.)—The most probable derivation that occurs to me is the German *teich*, a pond, and *aber*, in French *havre*, a harbour or roadstead; for, as Tixover is situate on the river Welland, and before embankment would be liable to overflow, ponds or pools of water might be produced, and yet the river might afford anchorage or moorage to vessels navigating that river.

T. J. BUCKTON.

"GOING TO" (3rd S. iii. 345, 416.)—In reply to your correspondent W. P. F., permit me to say that neither the north-country story—which certainly must not be taken for an English classic—

nor the quotations that he gives, are at all applicable to the question at issue. The query that I raised, founded on the extract from the article by the Dean of Canterbury, was the propriety of ending a sentence with the preposition, the sign of the infinitive mood without the verb being expressed; and I so wrote that the end of every sentence illustrated my meaning.

If W. P. P. can give me any illustrations of this point from any ante-Johnsonian classic, or any other, I challenge him *to*. At the Haymarket the other night I heard, —

"What, Comedy not know her daughter?

Well, I must say I think she *ought to*."

Would W. P. P. say that the author wrote classical ante-Johnsonian English?

Let me add that all the authorities that I have been able to consult state that the use of *withal* for *with* is quite obsolete, and add that the word is now only used as an adverb; I suppose one of the defects of modern education. CLARRY.

I am surprised that W. P. P. does not perceive the wide difference between the grammatical system which he advocates, and that which is properly ridiculed by CLARRY. In every one of the examples adduced by W. P. P., the final preposition governs a word in the same sentence, without which it would be incomplete. Take the first instance he gives from Addison and Shakespeare: —

"Which we are not to search *into*."—Addison.

"A pretty *jest* your daughter told us *of*."—Shakspeare.

And so of all the rest. It is a common and not ungraceful construction.

On the contrary, the vulgarisms which CLARRY quizzes are not prepositions governing some previous word in the same sentence, but marks of the infinitive mood of a verb, a long way off in that or the previous sentence. "I was told not *to*," — What? — "to conclude a sentence with a preposition." And so in all of the laughable examples. I believe no educated person so expresses himself; and I doubt if W. P. P. can adduce a single sentence in that form from any ante- or post-Johnsonian classic.

As I am between seventy and eighty years of age, I presume that W. P. P. will acknowledge that my parents may be classed among the "old folks" he alludes to; and they were accustomed invariably to correct me, if by any chance I used that form of speech. D. S.

LLOYD FAMILY (2nd S. vii. 515.)—Being on a visit to the daughters of the late Provost of Trinity College, Dublin, I am enabled to reply to Y. S. M. concerning the family of Lloyd. (N.B. My friends write the name with a double capital as a mark of royal (Welsh) descent.)

It is nearly two hundred years ago, that an ancestor named Humphrey Lloyd migrated from

Wales, as chaplain to the Lord-Lieutenant of Ireland; and was subsequently Bishop of Bangor, from 1673 to 1689. He left a son, Rev. Humphrey (born about 1676), whose son, Rev. Bartholomew (born about 1706), entered College in 1725; married a Margaret Clifford, and died leaving a son Humphrey Lloyd, Esq., who died 1786. The Rev. Bart. Lloyd (son of H. Lloyd, Esq.) was born in 1772; entered College, 1787; elected Fellow, 1796; Professor of Mathematics, 1813; Professor of Natural Philosophy, 1822; Provost, 1832; died, 1837, leaving a numerous and increasing family. His eldest son is the Rev. Humphrey Lloyd, born 1800; entered College, 1816; Scholar, 1818; Fellow, 1834; Vice-Provost, 1862.

The William Lloyds, Bishops of Killala and Asaph, Coventry and Lichfield, and Worcester, are of a different family. M. S.

NEGLECTED BIOGRAPHY (2nd S. iv. 328.)—The Rev. Dr. Bruce of Belfast, and the Rev. Dr. Drummond of Dublin. The latter is still living in Dublin. The former died in Dublin, Feb. 27, 1841, in the eighty-fourth year of his age. A short Memoir of him appeared in a periodical called *The Bible Christian*, price 6d., published in Belfast, April 1841. M. S.

SIR RICHARD CUST (3rd S. iii. 368.)—Richard Cust, eldest son of Samuel Cust, Esq., by Anne, daughter of Sir John Burrell, Knt., of Dowesby, Lincolnshire, was in 1641, sent at the head of a deputation from the county of Lincoln to King Charles I., most humbly to entreat his majesty to agree with his Parliament.

Cromwell named him as one of the Members for the county of Lincoln in the Little, or Barebone Parliament, 1653; but it is said that, being a zealous asserter of liberty, and the constitution of England as governed by King, Lords, and Commons, he was excluded from his seat.

He was created a baronet Sept. 29, 1677: and represented Stamford in the Parliaments of March 6, 1678-9; Oct. 7, 1679; and March 21, 1680-1.

His death occurred in 1700; and he was buried at St. George's, Stamford, on Sept. 6 in that year; having by his will (dated April 26, 1699), given 40s. yearly to the poor of that parish.

By his wife Beatrice, daughter and heiress of Will. Pury, Esq., of Kirton, Lincolnshire, he had, besides children who died in infancy, Sir Pury Cust; Elizabeth, wife of John Cockayne, Esq., of Cockayne Hatley in Bedfordshire; and Jane, wife of John Proby, Esq., of Elton, in Huntingdonshire.

Sir Pury Cust, who was educated at Emmanuel College, Cambridge (where his portrait is yet to be seen), at the Revolution raised a troop of horse which formed part of the Duke of Devonshire's regiment. He received the honour of knighthood

in April, 1690; and attended William III. on his expedition for the reduction of Ireland, having the rank of colonel. He died at London, Feb. 22, 1698-9; and was buried at St. George's, Stamford, his ordinary residence having been at the Blackfriars in that town.

The baronetcy devolved on his eldest son Richard. His son, Sir John Cust, was Speaker of the House of Commons. His son, Sir Brownlow Cust, was created Lord Brownlow in 1776; and his son John was, in 1815, advanced to the dignity of Earl Brownlow, which is now enjoyed by his grandson John William Spencer Brownlow Egerton. C. H. & THOMPSON COOPER.

Cambridge.

COOKE, PROVOST OF ETON (2nd S. vii. 469; 3rd S. iii. 377.)—There never was a Provost of Eton named Cooke. Probably the person intended is William Cooke, D.D., Provost of King's College, 1772—1797. He was Head Master of Eton School, 1743; and Fellow of Eton College, 1747.

C. H. & THOMPSON COOPER.

Cambridge.

TRACY OF IVEDON (3rd S. iii. 347.)—I am unable to discover any trace of this family in the printed genealogies of Devonshire families, or to find any authority for the coat of arms assigned to it, other than that of Sir W. Pole. But it seems that one of the Pole family married the heiress, as the arms appear as the seventh quartering in the shield of nineteen quarters of that family, in the east window of the Pole aisle in Shute Church, co. Devon. J. D.

MONEY THE SINEWS OF WAR (2nd S. ix. 103, 228, 374.)—In reading Aley's poem, *The Historie of Henry VII.*, 1638, p. 68, I lighted upon an earlier use of this expression in English than any yet mentioned. As the poem, I believe, is not common, the following extract may be interesting:—

"They such a Taxe did grant,
That not a Soldier justly could repine;
'Tis fearful, when they do their *wages* want
Or *food*: for hunger keepees no discipline.
Who would the Body of an *Armie* make,
Must the beginning at the *Belly* make [take].

"Then men were rais'd, and ammunition brought,
Monie's indeed the *sinew* of all *warre*:
But sinewes of the Armes, and Armes are thought
By *Machiavell* to be preferred farre.
Thus *Solon* deem'd, when he that monarch told,
The better *Iron* would have all the *Gold*."

Aley's work abounds in proverbs and quotable sentiments.

A. B. MIDDLETON.

The Close, Salisbury.

"MEMOIRS OF SOPHIA DOROTHEA" (3rd S. iii. 369.)—I was informed by the late Mr. Colburn, the publisher of these *Memoirs*, that they were compiled by a literary *employé* in his service from

some papers purchased by him from a German, whose name I have forgotten.* These papers are in my possession.

M. A. E. G.

"THE FORGING OF THE ANCHOR" (3rd S. iii. 372.)—The beautiful and spirited poem, as printed in *Blackwood's Magazine*, xxxi. 281, is well known in Irish literary circles to have been written by Mr. Samuel Ferguson, a barrister, now living in the city of Dublin. 'AIEÚS.

THE CAPITAL SENTENCE FOR TREASON (3rd S. i. 397.)—In the *City Press* of this day (May 16) describing the procession of "beating the bounds" of St. Andrew's parish, Holborn, on Ascension Day, it is stated that in the Bail Yard of Newgate was seen a chair of peculiar construction, made for the purpose of drawing a person convicted of treason to execution, in accordance with the terms of his sentence; but that the "chair" had never been used, as the person referred to was reprieved. Query, is the statement correct? Who was the criminal, and at what date?

JOB J. BARDWELL WORKARD, M.A.

BAGNALL PEDIGREE (1st S. xi. 85.)—"Il vaut mieux tard que jamais," or it seems rather late in the day to inform CHARTHAM in reply to his Query, that Sir Samuel Bagnall married a daughter of — Burlacy. It is only lately that I have stumbled upon a reliable pedigree of the family among the Harl. MSS. (No. 4269, Plut. 56 B, p. 41); but the names of his issue, if any, the whereabouts of his residence, and the date of his death are not therein given.

JOHN SLEIGH.

Thornbridge, Bakewell.

TEGNER'S FRITHIOF'S SAGA (3rd S. iii. 369.)—Dr. Latham's translation was published in 1838 by Hookham, Bond Street; and in the same year by the same publisher, his translation of Tegner's *Axel*. Both subsequently passed into the hands of Williams and Norgate, (Henrietta Street, Covent Garden), who have recently offered the remaining copies at a very reduced price. Q.

Dr. Latham translated this story in 1838, during his residence in Cambridge; and in his preface appears to attribute the translation of 1835 to "a variety of writers." I have a copy of the former, which I shall be happy to lend to R. I. if he will send me his address.

E. JOHNSON.

Cambridge.

FLORAL CROWNS (3rd S. iii. 42, 364.)—I fear that M. F.'s statement with respect to the *piony*, though not without a spice of truth in it, is still very far from accurate, and can hardly be accepted as a solution of the difficulty. One of the highest botanical authorities of our day, Mr. Bentham, says of this fine plant: "Not indigenous to Britain, but appears to have been naturalised in the rocky clefts of the 'Steep Holme,' island in

[* Qu. Mr. Plumley of Bristol.—ED.]

the Severn;" which is a very different thing from being "native to the banks of the Severn," &c., as your correspondent writes. If it grew wild any where else in Britain, which it does not, it would not be on the brim of river banks, but in hilly districts, as it does throughout southern Europe and Central Asia.

C. W. BINGHAM.

RIGHT-WORSHIPFUL (3rd S. iii. 139, 292.) — I am much inclined to think that there is no exact rule as to the application of a prefix to mayors. It has been evidently used both ways in many places. In the town where I reside I have seen instances of the Mayor being styled "The Right Worshipful" and "The Worshipful." I have a note of a lord of a manor being described "the Worshipful," — "The Court Baron of the Worshipful B. C., Esq.," in 1655. I fancy that in many cases the expressions were merely used as a vent to feelings of great respect or esteem. On old letters, &c. we meet with many such formal expressions. "To the Right Hon. and my very singular good Lord," — "Right trusty and well-beloved," — "Right entirely well-beloved," — "To my honoured and very worthy master."

Baronets were formerly styled "The Honorable Sir A. B., Bart." At a provincial Lodge dinner the other day, I noticed that the Free-Masons had the following version of the several degrees of comparison in their list of toasts, viz., "The Worshipful the Master," — "The Right Worshipful the Deputy Provincial Grand Master," — "The Most Worshipful the Grand Master of England."

C. J.

PERSIAN CUSTOM (3rd S. iii. 288, 337.) — I cannot take upon myself to say that the custom is not mentioned by Herodotus; but the notion on which it is founded is set forth in the thirty-sixth of the epigrams ascribed to Dioscorides: —

Εὐφράτην μὴ καίε, Φιλῶνυμε, μὴδὲ μίμνης
πῦρ ἐπ' ἐμοί· Πέρσης εἰμὶ γὰρ ἐκ πατέρων,

Πέρσης αὐθιγενής, ναὶ δέσποτα. πῦρ δὲ μῆναι

ἥμῖν τοῦ χαλεποῦ, πικρότερον θανάτου.

Ἀλλὰ πιστεύεις με δίδου χερσίν· μὴδ' ἐπὶ νεκρῷ

Λουτρά χέεις· σέβουμαι, δέσποτα, καὶ ποταμούς.

Brunck, *Analecta Veterum Poetarum Græcorum*,
tom. i. p. 503. Argentorati, 1776.

H. B. C.

U. U. Club.

PROVERBIAL QUERY (3rd S. iii. 209.) — The proverb, "Meals and matins minish never," is the same, I think, in substance as "Mass and meals take up nobody's time," and perhaps this is the older form. The explanation I have always heard is this: all Catholics are recommended to hear mass every morning, and to their excusing themselves for want of time, the proverb is quoted, meaning that no person will feel the loss of the time spent in the service of God, or in taking their meals.

W. K. I.

MONOSYLLABIC SURNAMES (3rd S. iii. 397.) — I take the liberty of informing MR. BUCKTON, that *Teague* (Ταῖζ) is the Irish form of *Thaddæus*; of which the Anglo-Irish abbreviation is *Thady*, pronounced *Taydy*. I may here add, as it does not seem to be generally known, that the woman's name *Sheelah* (Sile) is the Irish form of the classical *Julia*.

K.

SIMMERWATER OR SEMERWATER (3rd S. iii. 362) inquired after by your correspondent A. A. is a beautiful lake of about 100 acres in extent, in the parish of Aysgarth, in the North Riding of Yorkshire. It is no great distance from Hawes and Bainbridge, and is the only lake of any size in Wensleydale.

The legend of the submerged towns or villages in it alluded to by your correspondent is quite a current one in the dales. A. A. will find it mentioned more fully in Whitaker's *Richmondshire*, Barker's *Three Days of Wensleydale*, and in *A Month in Yorkshire* by Walter White. The two former works contain an engraving of Semerwater.

OXONIENSIS.

I have frequently heard a tradition similar to that mentioned by A. A. respecting a small town on the lefthand side of the road leading from Cocker-mouth to Egremont, and near the village of Mockerkinn, about four miles from Cocker-mouth. My informants stated that the roofs and chimneys of the houses could frequently be seen; but I do not remember their assigning any reason for the catastrophe. It goes by the name of Mockerkinn Tarn, and I do not recollect hearing it called by any other. The town is marked on the Map of Black's *Guide to the Lakes*, but without a name. As an additional wonder, they relate that, whilst a stream runs from it, no water is known to run into it; this of course may easily be accounted for by springs in the tarn.

W. K. F.

MEDALLIC QUERY (3rd S. iii. 387.) — The medal inquired after by W. Z. was the badge of "The Order of the Blue and Orange," a society instituted at Chester in honour of the Hanoverian succession. The society met four times in each year, and on these occasions each member wore the medal suspended round his neck by a deep blue ribbon: "GLO. PRI. AUG." the glorious first of August, or accession of George I. The inscription on the six-sided pedestal is "NON. DEFECIT. ALTER," and "QVA. DIE. NOV.;" i. e. Nov. 4, for the landing of William III. The legend on the garter is "VIS. VNITA. FORTIOR." This is within a circle inscribed "QVI. INVIDET. MINOR. EST."

Specimens of this badge are in the British Museum. I hope I am correct in my description, but at present I am dependent on my memory.

EDW. HAWKINS.

Miscellaneous.

NOTES ON BOOKS, ETC.

London Scenes and London People: Anecdotes, Reminiscences, and Sketches of Places, Personages, Events, Costumes, and Curiosities of London City, Past and Present. By "Aleph." (Collingridge.)

The City Press, one of those cheap local newspapers which do so much credit to their conductors, has during the past four years contained a series of papers under the title of "City Scraps," which no student of London antiquities could have read without hoping to see them collected in a more available form. This wish has been realised in the handsome volume before us; which, without professing to be a History of London, does much to illustrate that history. Its writer is obviously a thorough master of his subject, knows well both City localities and City notables; and so has produced a gossiping volume, very fitly illustrated, which must find a place upon the shelves of every London antiquary.

BOOKS RECEIVED.—

Life and Work in Newfoundland; Reminiscences of Thirteen Years spent there. By the Rev. Julian Moreton, Colonial Chaplain at Labuan, and late Missionary at Greenspond, Newfoundland. (Bell & Daldy.)

This little unpretending narrative of Mr. Moreton's missionary labours in Newfoundland will be read with interest by all; but especially by those who take an interest in the proceedings of that admirable institution—The Society for the Propagation of the Gospel.

Love's Labour not Lost. By George Daniel, Author of "Merrie England in the Olden Time." (Pickering.)

A little miscellany, for the most part of a graver character than Mr. Daniel's earlier productions. It contains some papers of considerable antiquarian interest; and two which will be perused with much satisfaction by the admirers of the quaint moralist, Charles Lamb; and the greater moralist, Samuel Johnson.

The Herald and Genealogist. Edited by John Gough Nichols, F.S.A. Part IV. (Nichols & Son.)

Mr. Nichols carries on his useful work with unabated zeal, and with that thorough knowledge of his subject which has been so frequently shown by him in his many valuable contributions to Historical and Heraldic Literature; and of which another striking instance is afforded by a second work from his pen, entitled—

The Family Alliances of Denmark and Great Britain, from the Earliest Times to the Present; illustrated by Genealogical Tables, and a Plate of the Arms of Denmark. And in which our readers will find an abundance of curious materials upon the interesting subject to which it relates. The article is commenced in the present number of *The Herald and Genealogist*; but is printed separately, for the use of those who do not wish to subscribe to that periodical.

A History of Feudalism, British and Continental. By Andrew Bell. A New Edition, with Examination Questions, and Introductory Essay. By Cyrus R. Edmonds. (Longman & Co.)

An historical record of the rise and progress of the feudal system in this and other countries, by one who denounces it, perhaps not altogether unjustly, as a system founded on the right of might.

Record Revelations. A Letter to the Lords Commissioners of Her Majesty's Treasury on the Public Records of Ireland, and on the Calendars of Patents and Close Rolls of Chancery, Ireland, recently published under the Direc-

tion of the Master of the Rolls in Ireland. By an Irish Archivist. (J. R. Smith.)

A bitter attack upon some recent antiquarian publications recently made under the authority of the Treasury by the Master of the Rolls in Ireland, whose endeavours to carry out a great work, so far as we may judge by the statements of the present writer, have not been so successful as those of Sir John Romilly.

The Shoemaker's Holiday; or the Gentle Craft. Nach einem Drucke aus dem Jahre 1618 neu herausgegeben. Von Hermann Fritsche. (Thorn, and Williams & Norgate.)

This little reprint of a curious old English drama, shows the great interest which this interesting branch of our national literature still excites among our Teutonic brethren. Many of our readers will doubtless be glad to secure a copy.

THE HORTICULTURAL GARDENS.—The exhibition of Azaleas, Roses, Orchids, Ferns, &c., on Wednesday was a great success. The flowers were magnificent, the gardens in great beauty, and the visitors numerous and fashionable. If the 10th of June, the day fixed "for the uncovering of the Memorial of the Exhibition of 1861, and the statue of H.R.H. the Prince Consort" in the presence of the Prince and Princess of Wales prove as fine a day, there can be little doubt that the ceremonial will prove one of the most striking and beautiful that has ever been witnessed in this country.

THE SHAKESPEARE FUND.—Mr. and Mrs. Charles Kean have most kindly consented to give Recitations from Shakspeare and other English poets at St. James's Hall, on Friday Evening, June 26th, for the benefit of the Fund, established in 1861 for the preservation of objects illustrative of the Life and Works of Shakspeare at Stratford-on-Avon. This will be their first and only reading in London, and their last public appearance in England, prior to their departure for Australia.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

TOMSON'S TESTAMENT, 1576, 1577, or later editions.

BIBLE. Oxford, 1711.

— Dublin, 1714.

— London, 1777, or any between 1770 and 1780.

TYNDALE'S TESTAMENT, 1546 or 1552; or any of Tyndale's Testaments.

Any Bible or Testament of Cranmer's Version.

Wanted by Mr. Francis Fry, Cotham, Bristol.

Notices to Correspondents.

We are compelled to postpone until next week *The "Arcadia" Unveiled, an article on The Knights Hospitallers, &c. by Antiquarius, and several other papers of interest.*

J. D. Boyle Farm, now the residence of Lord St. Leonards, is situated at Thames Ditton. The allusion is to Lord Alwanley.

DINAS and E. W. BARTLETT. We have letters for these Correspondents. Where shall we forward them?

U. C. The join of beef knighted by King James I. is only an amusing fiction. See "N. & Q." 1st S. ii. 331.

HIPPES. Cole's Collection of Manuscripts, in ninety-two volumes, is in the British Museum, among what are termed Additional MSS. 5798—5887.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DADLY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.

Full benefit of reduced duty obtained by purchasing Horniman's Pure Tea; very choice at 3s. 4d. and 4s. "High Standard" at 4s. 4d. (formerly 4s. 8d.), is the strongest and most delicious imported. Agents in every town supply it in Packets.

LONDON, SATURDAY, JUNE 6, 1863.

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Notes.

THE "ARCADIA" UNVEILED.

LETTER I.

We have seen, in "Shakspeare, Sidney, and Essex,"* how greatly Shakspeare admired the character of Sir Philip Sidney; but Spenser made him the god of his idolatry. It is now generally acknowledged (and how could it ever have been doubted?) that by Prince Arthur is intended the Earl of Leicester. *The Faery Queen* was commenced before April, 1580; and even in the *Shepherd's Calendar*, the earl is spoken of as "the worthy whom she loveth best." The Fairy Queen was Queen Elizabeth; and the earl was not only the best beloved, but also the most magnificent of all her nobles.

In the author's letter, expounding his whole intention in the course of this work, he says:

"In that Fairy Queen, I mean *Glory* in my general intention; but in my particular, I conceive the most excellent and glorious person of our sovereign the Queen, and her kingdom in Fairy Land," &c.

And whilst in Prince Arthur he sets forth *Magnificence*, the twelve other knights represent also twelve other moral virtues. In the Knight of the Redcross he expresses *Holiness*, and in Sir Guyon he sets forth *Temperance*.

But whilst the Queen of Fairy Land is terrestrially Queen Elizabeth, and by each knight is intended some lord or knight at her court, the critics and commentators have with singular unanimity rested content with the fact, that the Redcross Knight is St. George, the patron-saint of England; but St. George is no more one of Queen Elizabeth's nobles than is Sir Guyon; and as the latter is undoubtedly Walter, Earl of Essex, so must St. George also be somebody; and who is very distinctly shown in the description of St. George. The poet puns or plays on the meaning of the word George, or *Gēorgos*, a husbandman:—

"Whereof Gēorgos he thee gave to name."

BOOK I. C. X.

The Fairy Queen kept her annual feast twelve days. On the first day, "in the beginning of the feast, there presented himself a tall clownish young man, who, falling before the Queen of Fairies, desired a boon."... "That being granted, he rested him on the floor; unfit, through his rusticity, for a better place," &c., &c.

This description points clearly at Maister Philip Sidney; who, being only a commoner, could have no claim to sit with the lords and knights at the feast on St. George's Day, held generally at Windsor. His father, Sir Henry, writing to the Earl of Leicester, requesting assistance to portion his daughter in marriage with the Earl of Pembroke, speaks of "his own mean lineage and kin;" and Philip, in his lines on the death of Languet, claims for himself the very character of the Redcross Knight:—

"With his sweet skill my skillless youth he drew,
To have a feeling taste of Him that sits
Beyond the heaven, far more beyond our wits.

"He said, the Music best thilk powers pleas'd
Was jump concord between our wit and will;
Where highest notes to godliness are rais'd,
And lowest sink not down to jot of ill.

"He still hoped well, because I loved truth."

Further, in September, 1579, her majesty graciously explained to Master Philip the difference in degree between earls and gentlemen, a commoner and a noble; and we may be allowed a very decided opinion, that the royal interview and lecture gave rise to this account of the Redcross Knight. And did not Sidney, within three months after, by his letter to the queen, act the very part of St. George? For who is the dragon but the Pope?—and the parents of Una (Truth), an ancient king and queen, who "had been by an huge Dragon many years shut up in a brassen castle, who thence suffered them not to issue," are the Old and New Testament.

Considering the adulation Spenser constantly lavishes on his friend and patron, it is highly improbable—almost incredible—that, instead of making him the first and foremost character among

* "N. & Q." 3rd S. iii. 82, 103, 124.

the knights, he should have placed him in such a secondary position as the Knight of Courtesy, written too several years after his death. These various circumstances lead to the conclusion that Spenser, in the Redcross Knight, meant St. George in his general intention; but in his particular, he conceived the most excellent and glorious commoner, Philip Sidney.

Notwithstanding, however, this universal praise and this exalted character, there remains one black spot on the fair fame of Sir Philip Sidney which all the glazings of his admirers, with their finest cosmetics, cannot wash out—cannot whiten. Each narrator repeats the same sad story; that, after the marriage of Penelope Devereux with Lord Rich, Sidney awoke to a consciousness that he loved her, and sought by his lay of *Astrophel and Stella* to raise in her breast an illicit and dishonourable passion. Let us then examine the poem of *Astrophel and Stella*—for a poem it must be called, having a regular beginning and ending; and long before we reach the twentieth sonnet or stanza, we find ourselves listening to the plaints of a lover not unhappy in his misery, rather than to the moans of a deep-seated grief:—

“‘Fool!’ said my Muse to me, ‘look in thy heart and write.’” . . . “It is clear that Sidney did not always look simply into his heart before writing. In his *Astrophel and Stella* there is plenty of intellectual exercise, there are plenty of overstrained compliments and fantastical expressions, giving evidence that its author had often turned over the leaves which spoke of Petrarch’s Laura or of Surrey’s Geraldine.”—Bourne, p. 315.

The date of its composition is not exactly known; but as the forty-first sonnet refers to the tournament held before the queen and French ambassadors in Whitsun-week, 1581, we may reasonably conjecture the poem was commenced early in that year. It also follows, that the sonnets 24 and 37, in which he plays upon the word *Rich*, must have been written before Whitsuntide. Now Penelope Devereux was not married till after that period, though Lord Burghley had been requested in March to solicit the queen’s consent.

On looking into the sonnets describing the personal charms of Stella, we find she has black eyes and golden locks,—a most singular combination, a physiological curiosity. Her eyes so black, as if in mourning for the murders they have committed (*vide* Sonnet 7). Persons with yellow or red hair frequently have brown eyes, which in their light and delicate complexion look black to a careless observer; but such a black eye as Stella’s must be of rare occurrence. Spenser praises her bright eyes, but says nothing of their blackness.

It was this singular combination of yellow hair with such deep-black eyes, that first raised in my mind a suspicion the whole poem might be an allegory; and this suspicion became a conviction on reading:—

“You that with allegory’s curious frame,
Of others’ children changelings use to make,
With me those pains, for God’s sake, do not take;
I list not dig so deep for brazen fame.”

Sonnet 28.

Had Sidney been really suffering under the morbid feelings and susceptibilities of a deep-seated grief, *such a conceit could never have entered his imagination*. It is, however, very possible the Earl of Leicester, having married Lady Essex, and Penelope being now eighteen, Sidney may have admired *his cousin* as the personification of his muse,—a tall, handsome, and high-spirited young lady,—worn her colours at the tilting-matches and tournaments, may have wished her a better husband than Lord Rich; but took no further measures to prevent the marriage, having already had one sharp lesson on that delicate subject. But her brother, the young Earl of Essex, appears to have taken a warm interest in favour of his future brother-in-law, and they remained through life sincere friends:—

“The letters of Essex at this period seldom consist of more than a few lines; those to Lord Burghley are usually in Latin. In August, 1580 [*quare*, 1581?], he informs his guardian that he is going to quit Cambridge for a time to accompany Lord Rich, ‘who, for many causes not unknown’ to Burghley, was most dear to him: the ill-assorted marriage of Lord Rich to Lady Penelope Devereux was then about to be concluded.”—Devereux’s *Earls of Essex*, vol. i. p. 170.

Mr. Julius Lloyd, in his *Life of Sidney*, has pointed out that the letter of the Earl of Huntingdon to Lord Burghley, proposing the marriage of Lady Penelope to Lord Rich, dated March 10, was written in 1581, and not in 1580; nor did the marriage, so repugnant to the feelings of the lady, take place immediately; probably not before August, or long after Sidney had commenced these sonnets. Consequently, if instead of being an allegory, this poem is the faithful expression of the poet’s love, then must Maister Philip Sidney be regarded as the basest of recreant knights, in his own words—“the beggarliest dastardly villain that dishonoureth the earth with his steps:” assuredly no Argalus, no Valentine. The Earls of Leicester, Essex, and Southampton, braved the direful wrath of the queen, and married for love, making run-away matches like Shakspeare’s heroines; whilst in Sidney’s case, not only love urged, but honour spurred him on, and religion sanctioned the marriage. His own father had proposed the match; her father on his death-bed had expressed the wish—

“That if God do move both their hearts, I wish that he might match with my daughter. I call him son; he is so wise, so virtuous, and godly.” . . . “That message was told to Philip a few days later, as he stood weeping over the corpse of his friend.”—Bourne, p. 130.

But the allegorical character of the poem not unfrequently breaks out, and is distinctly seen, even in the two often quoted passages: “look in

thy heart," and "her fair neck a foul yoke bore." It is acknowledged, Sir Philip's ruling passion was military fame; and "her fair neck a foul yoke bore," would be merely a literal truth as applied to the goddess of chivalry; since it appears the Earl of Oxford, a man of most depraved character, had been declared the victor at several tournaments; and on one occasion "was led by two ladies into the presence-chamber, all armed as he was, to receive a prize from her Majesty's own hand." In this *eighth song* the meeting of Astrophel and Stella, in a grove in the month of May, may be an allusion to the tournament at Whitsuntide on Monday and Tuesday, May 15th and 16th; and so also may the following lines in the *ninth song*:—

"Stella! fiercest shepherdess,
Fiercest, but yet fairest ever."

"Stella hath refused me!
Astrophel, that so well served
In this pleasant spring."

In this tournament Sidney, and three others, were the challengers; and the Knight of Courtesy planned the erection of "a Fortress of Perfect Beauty, the fancied abode of Elizabeth herself; and this fortress they, calling themselves the Four Foster Children of Desire, were to win by force of arms." Of course, as intended, the Children of Desire at the conclusion humbly tender their submission, acknowledging themselves unable to storm the Fortress of Perfect Beauty. The queen, however, gave praise and thanks to all, to the vanquished as well as to the victors; but in the 41st sonnet, Sidney speaks of having—

"obtain'd the prize,
Both by the judgment of the English eyes,
And of some sent from that sweet en'my France."

So that, not having had the honour awarded to him by the queen, he may justly say, "Stella hath refused me."

As evidence of the allegorical condition of Sidney's mind at this period, it may be mentioned, that, on January 1, 1581, he made to the queen "three characteristic presents: a gold-handled whip, a golden chain, and a heart of gold, as though in token of his entire subservience to her Majesty, and his complete surrender of himself to the royal keeping."

However clear and satisfactory this view of the character of Stella may be to myself, I am afraid to the critical reader the arguments will appear unsubstantial and visionary. We must then seek elsewhere for further evidence; and such perhaps may be found in the *Arcadia*, as Sidney is considered to have celebrated the wit and beauty of Penelope in the character of Philoclea. C.

(To be continued.)

EPITAPH.

The following epitaph seems to me worth preserving in the pages of "N. & Q.;" and will, I have no doubt, be admired by its classic readers as a specimen of elegant scholarship. It is inscribed on a monument on the north wall of Bromham church, in the county of Bedford, to the memory of Thomas, the first Baron Trevor of Bromham, an eminent lawyer; and one of the twelve peers created by Queen Anne in one day. I fancy it was the composition of his son Robert, who, on the death of his brother John, in 1764, became Lord Trevor; and subsequently, in 1776, was created Viscount Hampden. He had succeeded to the Hampden estates in Buckinghamshire, in 1754, on the death of the last Hampden of Hampden, and was an elegant Latin scholar, as his poems, *Britannia*, *Luthmon*, and *Villa Bromhamensis*, amply prove. Lord Hampden died in 1783, and was buried at Hampden.

"M. S.

"Thomæ Domini Trevor, Baronis de Bromham, Johannis Trevor, Eq. Aur. Regi Carolo II.

"Primarij Status Secretarij,
Fili Secundi.

Olim Juventas et Ingenij Ver
Eloquentiâ facili effloruit:

Maturior Ætas protulit Virum

In Foro, in Senatu plane admirabilem.

Sollicitatoris, dein Attornati Generalis partibus

Difficillimis temporibus

Summa cum laude functum,

Præfexit Gulielmus III.

Curæ Communium Placitorum,

Capitaleum Justitiarium.

Hunc antiquâ stirpe nobilem,

Raris animi dotibus Virtutibusque conspicuum,

At plurimis in Republicam meritis præfulgentem,

Ad Patriciam dignitatem

Evexit Regina Anna.

Publicis negotiis cum diu operam dedisset,

¶ Rure suburbano respirare paululum

Ut Sibi Suisque viveret,

Potitus literato cum dignitate otio. ;

At Tali carere Viro

Non Rex voluit, non Respublica:

Itaque ad nova obeunda munera,

Evocavit Philosophum è dulci secessu

Georgius Primus.

A Secundo pari, aut majori habitus in gratiâ,

Utrique Regi Custos Privati Sigilli,

Atque a Secretariis Consilij,

Deinde Secreti Consilij Præses Creatus,

(Tot inter favores Principum

Numquam non Patriæ memor)

Restitit hic honorum satur:

Et jam aliquid majus Meditans,

Subita valetudine decessit,

XIX. die Mensis Junii A.D. MDCCXXX.

Ætatis Sæ LXXII."

OXONIENSIS.

FOLK LORE.

SUPERSTITION.—In the Isle of Man a superstition exists that if the knots of the shroud are

not untied when the coffin is nailed up, the ghost of the deceased will wander about. A funeral recently took place, and soon after it was rumoured that the deceased's ghost had visited her former home, and it was remembered that the knots had not been untied. The vicar was applied to for leave to open the grave and allow the needful to be done, to which he of course objected, doing his utmost to show the party the folly of such notions. The friends, however, were determined not to be outdone, and early on Sunday morning week the grave was opened, the lid of the coffin removed, the knots unloosed, and the grave made all right ere the sun rose. (See *Leeds Mercury*, May 11, 1863.) GRIME.

LOCAL COUPLET.—An old distich records that—

“Caistor was a city when Norwich was none,
And Norwich was built of Caistor stone.”

Penny Cyclopædia, vol. xvi. p. 327.

GRIME.

GOOD FRIDAY CALLED LONG-ROPE DAY. — At Brighton on this day the children in the back streets bring up some ropes from the beach. One stands on the pavement on one side, and one on the other, while one skips in the middle of the street. Sometime a pair (a boy and girl) skip together, and sometimes a great fat bathing-woman will take her place, and skip as merrily as the grandsire danced in Goldsmith's *Traveller*. They call the day “Long Rope Day.” What is the origin of the custom? Can it have any reference to Judas and the rope with which he committed suicide? Does the custom prevail elsewhere; and if so, how is it designated? A. A.

Poets' Corner.

RUSTIC REMEDIES FOR AN ENLARGED THROAT. Take a snake and coil it round the neck of the patient nine times, then put the snake into a bottle, cork it up, and bury it; as it decays, so will the enlargement decrease and go away.

Probatum est! on the authority of a Kentish lass, who saw it tried on her sister by their father with a successful result. W. W. S.

LUCKY-GIFT TO A BABY. — Huntingdonshire folk lore says, that the best gift to a new-born baby is an egg, a pinch of salt, and a penny. The penny is for the purchase of a loaf; or, according to another version, “a sup o' milk;” but I have failed to discover the special intention of the other two portions of the gift. CUTHBERT BEDE.

QUEEN ISABELLA, “THE CATHOLIC,” OF SPAIN.

Many readers of “N. & Q.” have no doubt perused a most valuable work, entitled —

“Calendar of Letters, Despatches, and State Papers relating to the Negotiations between England and Spain,

preserved in the Archives of Simancas and elsewhere.” (Vol. I., Henry VII. 1485-1509. Edited by G. A. Bergenroth, published under the direction of the Master of the Rolls. London: Longman, Green, &c. 1862.)

It is not my intention to enter into any particulars respecting the merits of this admirable Calendar. The work has been already noticed in several reviews and other periodicals. The writers give due praise (which is well deserved because well-earned) to Mr. Bergenroth, for his admirable zeal and industry in having overcome such immense difficulties which at first presented themselves, in *deciphering* the various letters and despatches which he found in the Archives at Simancas. (See Introduction, p. cxxxvii.)

In this note my only object is to *protest* against the very unfavourable character which the editor draws of Queen Isabella, “the Catholic.” Mr. Prescott, and all English writers, as well as French, Spanish, and German, have hitherto spoken of Isabella in such glowing terms, that one is absolutely startled on reading Mr. Bergenroth's estimate of her character.

He complains of the extravagance of her dress—of her being no scholar—of her having no scruple to tell direct untruths, and make false promises whenever she thought it expedient for her policy.

“With regard to her moral character,” he says, “the Queen has been extolled as simple-hearted and pious, while a large amount of opprobrium has been cast upon the King. . . . The praise, however, bestowed upon the character of Isabella is, to no small amount, due to the chivalrous character of the Spaniards, who never forgot that the Queen was a lady,” &c.—*Introduction*, p. cxxxvii.

Without wishing to provoke any controversy, I must protest against this unhistorical and novel argument advanced by Mr. Bergenroth, to depreciate the character of Isabella. Surely he must be ignorant of the eulogium pronounced upon the queen by Peter Martyr (who was intimately acquainted with her) in one of his letters, written on the very day of her death, to the Archbishop of Granada. These are his words:—

“The world has lost its noblest ornament,—a loss to be deplored, not only by Spain, which she has so long carried forward in the career of glory, but by every nation in Christendom; for she was the mirror of every virtue, the shield of the innocent, and an avenging sword to the wicked. I know none of her sex, in ancient or modern times, who, in my judgment, is at all worthy to be named with this incomparable woman.”

Respecting her dress, Mr. Prescott observes:—

“She was equally simple and economical in her apparel. On all public occasions, indeed, she displayed a royal magnificence: but she had no relish for it in private, and she freely gave away her clothes and jewels, as presents to her friends. . . . As to her moral qualities, she betrayed nothing little or selfish in thought or action. Her schemes were vast, and executed in the same noble spirit in which they were conceived. She never employed doubtful agents, or sinister measures, but the most direct and open policy. . . . Artifice and duplicity were so abhorrent to her character, and so averse from her

domestic policy, that when they appear in the foreign relations of Spain, it is certainly not imputable to her."—*Hist. of the Reign of Ferdinand and Isabella, the Catholic, of Spain*, in one volume. Ed. London, 1854, chap. xvi. p. 470.

As to her being no scholar, Prescott asserts, on contemporary authority,—

"That she was acquainted with several modern languages, and acquired a great familiarity with Latin, as soon as she had time to devote her attention to it, after the distracting wars with Portugal were terminated."—Chap. viii. p. 162. London, 1849, vol. ii.

Ancient and modern Spanish authors are all unanimous in their praises bestowed upon Isabella from Lucio Marineo, Pulgar, Luis Vives, Oviedo, and Peter Martyr, down to Florez, Lafuente, Muñoz, Clemencin, and other writers in the *Memorias de la Acad. de Hist.* Surely these learned men in their highly favourable estimate of her character, while they forgot not that she was a lady and a queen, must have rested their verdict on something more than *chivalrous* feeling! Does Mr. Bergenroth hope to exalt Queen Elizabeth by endeavouring to lower the character of her namesake, Isabella of Spain? Let us trust such is not his intention.

J. DALTON.

Norwich.

Minor Notes.

FAMILY OF DON OF NEWTON DON. — The late baronet, whose success as an actor, had he not been cut off in the prime of life, would perhaps have enabled him to repair the improvidence of his early life, was a son of the late Sir Alexander Don of Newton Don, who was heir of line of the last recognised Earl of Glencairn, and inherited that portion of the Glencairn estate of great value, which had not been otherwise settled. He was fully as careless as his son in money matters, and not only squandered away the Glencairn succession, but deeply mortgaged the original estate. On his demise there was a long minority, and by a judgment of the House reversing a decision of the Court of Session, there was every prospect that the Newton Don estate would be saved; but the son followed in the footsteps of his parent, and the lands passed into other hands.

It is worthy of notice that the deed under which the ancient family of Innes ultimately succeeded to the large estates and ducal title of Roxburghe, was prepared by the first of the family of Don. He was a writer in Kelso, and it is presumed the father of Patrick Don, writer to his majesty's signet, who, in 1666, was agent of the Earl of Roxburghe, and as such prepared a discharge for his lordship of a bond for two hundred merks, which he had granted to Sir Walter Ker. The original discharge is amongst the muniments of the present duke. M.

CURIOUS INSCRIPTION. — On an old spoon in possession of the Cotton family of Etwall Hall, is the following:—

"In clymyng hye there was a fale;
But yet except the goodwill of us all;
Thoughe fortune frounde against our will,
Yet hope i wel and wil dow still.
For in the straights of Magalan,
Captyan Cotton, so called by name,
Caused me to be maid in y^e month
of May, 1592: it is trewe y^t I saye."

ESLIGH.

AGRICULTURAL WAGES. — Some future statistician may thank you if you reprint and index the accompanying cutting from *Bell's Weekly Messenger*, April 21, 1828.

K. P. D. E.

"Table of weekly wages paid in a particular district, to agricultural labourers, for the greater part of the last thirty-five years, together with the annual average of the price of wheat, and the quantity of it that their weekly wages enabled them to buy:—

Years.	Week's Wages in Money.		Week's Wages. in Wheat.		Price of Wheat.	
	s.	d.	Pecks.	q.	s.	d.
1790	10		6½			48
1795	16		7½			71
1800	21		6½			105
1805	18		6½			87
1810	21		6½			105
1815	15		7½			64
1816	16		6½			75
1817	19		6½			91
1818	18		6½			83
1819	16		7			72
1820	14		6½			65
1821	8	0d. to 12s.	5	to 7½		54
1822	7	6d. to 10s.	5½	to 7½		43
1823	8	0d. to 11s.	5	to 6½		51
1824	12		6½			62
1825	14		6½			66

"This table is given by Mr. Cayley, upon the authority of Mr. Robert Merry, a very intelligent practical farmer and landowner of Lockton, near Pickering."

A STRANGE FISH.—I have transcribed the following memorandum from the fly-leaf of an old manuscript rental in the possession of a friend. It is sufficiently curious to deserve a place in "N. & Q." Goxhill is a village near the Humber, about five miles east of Barton:—

"1604.

"The xxith of October being Sunday, 1604, was a great and monstrous flyshe taken vpon Goxhill shore vpon the nesse, beinge in length from the formost pt of her nosse to the ytmost grane of her tail, xxij yards and on foot, her eyes stod in the wykings of her mouth being from thence to the formost pt of her nosse xliij foot, the bredth of her taill betwixt the granes of it xliij foot, the thynknes of her roownd about by estimation xxvj foot; her belly was whyt and pletet lyck to the pletes of a mattris, every plyght about iij Inches brod, her eyes ware not muche bigger on of them then a peñy whit looffe, vpon the Rydg of her backe against the plass twther her eies stood ther was tow slyts about xij inches long, the one dy'tant from the other a bowt a spane, wherat she breathed and not of her mouthie, she had Innuerable thin

bones standing in the rooffe of her mouth edg wysse as Comes might stand in a boxe, she had no tethe, her tunge * lay in the syde of her chape, the on half of it as muche as tow half q'ter sacks with Coorne; the bredth of her mouth at the wyking from one syed to the other about x ffoote; she was taken alive, and they did cut her taill half of to kyll her; wherat the blod came out in marvelous great quantites, and as hoot as any oxe blod, win hit belly, and before she died she was as hoot vpon the outsyed as my horse is when he is sore ridden; her skyn was blewishe black, not muche vnylyke the leads of the churche, she was rydged vpon the back as it might be a boot w'the botm vpwrd by comparison the distance betwixt her tow eies x foot. . . . All this I did se w'the myne eies, and did mesure her my self, saving I did not se her alive.

"By me, GEORG BOOTHE."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

NAMING CHILDREN IN AMERICA.—The following extract from the *Leeds Mercury* well deserves to be enshrined in the columns of "N. & Q." :—

"This is one of the few things in which everybody is interested! Who is there that has never pondered the problem, *what shall be the child's name?* As a contribution to this class of knowledge, let us copy from *The Continental* part of an article on the names that were fashionable with our forefathers :— 'On Long Island, a Mr. Crabb named a child, "Through-much-tribulation-we-enter-into-the-kingdom-of-Heaven Crabb." The child went by the name of *Tribby*. Scores of such names could be cited. The practice of giving long and curious names is not yet out of date. In Saybrook, Connecticut, is a family by the name of Beman, whose children are successively named as follows:—1. Jonathan Hubbard Lubbard Lambard Hunk Dan Dunk Peter Jacobus Lack-any Christian Beman. 2. Prince Frederic Henry Jacob Zaccheus Christian Beman. 3. Queen Caroline Sarah Rogers Rubamah Christian Beman. 4. Charity Free-love Ruth Grace Mercy Truth Faith and Hope and Peace Pursue I'll, have no more to do for that will go clear through Christian Beman. Some of the older American names were not unmusical. In a *Genealogical Register* open before us, we frequently find Dulcena, Eusena, Sabra, and Norma; "Czarina" also occurs. Rather peculiar at the present day are Puah and Azoa (girls), Albion, Ardelta, Philomelia, Serepta, Persis, Electra, Typhenia, Lois, Selim, Damarias, Thankful, Sephemia, Zena, Experience, Hilpa, Penninah, Juduthum, Freelove, Luthena, Meriba (this lady married 'Oney Anness' at Providence, Rhode Island, in 1785). Paris, Francena, Vienna, Florentina, Phedora, Azuba, Achsah, Alma, Arad, Asenah, Braman, Cairo, Candace, China (this was a Miss Ware—China Ware—who married Moses Bullen at Sherburne, Massachusetts, in 1805), Curatia, Deliverance, Diadema, Electus, Hopesstill, Izanna, Loannis, Loravia, Lovice, Orilla, Orison, Osro, Ozoro, Permelia, Philinda, Roavea, Rozilla, Royal, Salmon, Saloma, Samantha, Silence, Siley, Alomena, Eda, Aseneth, Bloomy, Syrell, Geneero, Burlin, Idella, Hadasseh, Patrora (Martainly), Allethina, Philura, and Zebina. Some of these names are still extant—most have become obsolete. It would be a commendable idea should some scholar publish a work containing the names of all nations!"

GRIME.

* In the margin—"was soft as any sylk."

Queries.

BALLAD OF THE BAIR, AND PASCULLUS, 1543.—In the Register of Acts and Decreets (Edinburgh), under the date May 31, 1543, vol. i. fol. 368, there is the following entry :—

"*Ane Act agains defamatoures.*"

"Anent ye artikles proponit for remeid of sclanderous billis writtinges ballatis and bukis yat ar dalie maid writtin and prentit to ye defamatioun of all estatib baith spirituale and temporale, and gevis occasioun jlk ane to leichlie and contem vtheris And for remeid hereof, It is statute and ordanit yat na maner of man tak vpoun hands to mak, write or imprent, ony sic billis, writtingis, ballatis, defamatiours, or sclanderous bukis, vnder ye pane of deid and confiscatioun of all yair gudis movable And also ordanis all prentouris and vtheris yat hes sic bukis yat yai distroy and burne ye samin within xlvij houis nixt efter yai be chargit be oppin proclamatioun at ye market croce of Ed^r and at ye market croces of vtheris burrowis And in speciale ye new dialoge callit Pascullus and ye ballait callit ye bair, yat ar ellis prentit and sett furth and all vtheris siclik yat nane haif, hald privaitlie or apart, ony bukis or werkis of condampnit heretikis and of yair appunzoniis of heresyis conforme to ye actis of parliament maid yairvpoun of befor and vnder ye panis contenit in ye samin."

Can any of the many learned contributors to "N. & Q." throw any light on either of the works mentioned, especially the "ballait callit ye bair"?

Pascullus, we presume, means a Pasquil. Numerous specimens of satirical verses of this denomination, mostly of a much later date, have come down to us. A collection in three small volumes was printed at Edinburgh some years since, and published by Mr. Stevenson. They were excellent specimens of that kind of poetry, and though in some instances coarse and personal, gave indication that the Scots were not deficient in wit and humour. The volumes were edited by Mr. Maidment, and are now out of print. M.

"BRAN NEW" v. "BRAND NEW."—In one of the best-written articles in one of our best-known newspapers for May 9, I observe the expression "bran new." Perhaps this may be due to the compositor, and not to the author: for, in a recently published article of my own, the printer abbreviated my "brand new" to "bran new." My Query is: Is not "brand new" correct, and "bran new" no-meaning slip-slop? The expression "fire-new" has evidently the same meaning as "brand new." CUTHBERT BEDE.

BROWNE QUERIES.—Any information relative to Edward Browne previous to March, 1647, or of the descent, connections, and younger children of the following ladies will much oblige. The inquirer is aware of the reference in Smith's *History of the County of Cork* printed at Dublin, 1750 :—

Jane Fyute, who married about March 23, 1647, Edward Browne of Ballinvohar, co. Cork,

Ireland. Her eldest son was Henry. Who were her younger children?

Eleanor Lane, who married about April 8, 1673, Henry Browne of Ballinvoher. Her eldest son was Robert. Who were her younger children? (Query, if in the petition to King James II., 1683 or 1684?)

Elizabeth Burgess, who married about October 23, 1701, Robert Browne of Ballinvoher. Her eldest son Henry. Who were her children beside?

Triphanian Virling or Valing, who married about July, 1732, Henry Browne of Ballinvoher, and died childless.

Bridget Archer, who married about 1747 Henry Browne (as his second wife), and left one son Robert.

Edward Browne of Galway, 1677; Edward Browne of Roscommon, 1678; Edward Browne of Mayo, 1678; and Edward Browne of Tipperary, 1667, are presumed to be of a distinct family from Edward of Ballinvoher in 1647. J. McC. B. Hobart Town, Tasmania.

"CRISTYMES BANKET."—In a search amongst the papers of a very eminent historical and genealogical antiquary I found the following entry, copied from the Records of the Commynasy Court Books:—

"The Commynasy absolvis Thomas Mackartnay fra ane buik callit Cristymes Banket contenannd xxiiii workis and the soum of iij^{li} for ye price thair of clamit fra him be Gilbert Dik, becaus the said Thomas being sworne be his greit ayth, maid fayth he never borrowit ye said buik fra ye said Gilbert nor promeist him payment of the said soum or for the price thair of foresad [Feb. 9, 1567.]"

Dibdin, in his edition of *Ames*, whilst noticing this evidently very curious book, which he calls *The Christmasse Bankette*, 8vo, 1543, observes that the only copy he could trace was the one which Herbert had in his possession, and which previously belonged to Hearne and Rowe Mores. It was defective in the title-page and last leaf. "The work," says Herbert, "was probably printed for John Gough or John Mayler."*

It seems to have been written—whether in prose or verse—in a somewhat dramatic form; as from the brief notandum of Doctor Dibdin, Philemon was "the maker of the Bankette," and "Theophyle, Eusebius, and Christopher were the gests." Since then it is not unlikely that a copy may have turned up on the dispersion of some of the collections of books brought to the hammer. If so, it would be desirable to know a little more about it than we do at present. Could it possibly have been reprinted at Edinburgh, or was it a copy which Gilbert, having got from London, lent out for a price? If so, Dik or Dick has the honour of preceding Allan Ramsay as the keeper of a circulating library in the northern metropolis. M.

* Dibdin's *Ames*, vol. iii. p. 544.

CHURCH v. KING.—In what work on ecclesiastical history can I find the account of a certain king who, with his courtiers, presented himself to receive the Holy Communion; but was told by the officiating priest that, unless he and his attendants could solemnly declare themselves free from a crime laid to their charge, they must not take the elements, or the retributive anger of God would surely visit them? They persevered in their request, declaring their innocence (though known to be guilty), and all Western Europe trembled to learn that at the end of the year not any of those men were living. Who was the king?

A STUDENT OF HISTORY.

ANCESTRY OF CROMWELL.—Will any of your readers have the kindness to tell me where I can see a genealogical table tracing the descent of Oliver Cromwell from Caradoc Vreichfras, from whom he was descended, and whose arms he quartered, viz., sable, a chevron between 3 spears-heads argent, imbrued gules?

WALES.

MEDALLION OF CROMWELL.—A friend of mine has in his possession a very fine oval medallion of Oliver Cromwell in gilt bronze, length 4½ inches, width 3½. The bust looks to the left. It is in high relief, and in armour, which, together with the head, is finely finished. The hair is long, hanging over the shirt collar, the folds of which, together with the hair, are very skilfully disposed. The ground is matted with minute dots, and the medallion has been cast, and afterwards very finely chased. Its history is, that it was given by the Protector to Col. Nichol, his Secretary, an ancestor of the family which has preserved, and now possesses it. I should be glad to learn if any of your readers know of any similar medallions, and shall feel much obliged if they could kindly give any particulars of their history, the reason of their being made, or the artist whose work they may be supposed to be.

OCTAVIUS MORGAN.

HYMN WRITERS.—Dr. Rippon's Collection contains hymns by Boden, Gregg, Kelly, Kirkham, Leech, Masters, Medley, Needham, Norman, Slater, J. Straphan, G. Timms, and Voke. Information as to any of these writers will be acceptable.*

S. Y. R.

ILLUSTRATIONS OF ANCIENT MUNICIPAL PROCESSIONS, ETC., AT NORWICH.—About eighteen years ago, I saw some drawings intended to illustrate a work on the ancient municipal festivals,

[* A few of the names occur in the *Memoirs of the Principal Hymn-Writers and Compilers of the 17th and 18th Centuries*, by John Gadsby. Second Edition, 1855, 12mo. G. Timms is no doubt Mr. Gill Timms, author of a pamphlet on *The Foreknowledge of God* in reply to Dr. Adam Clarke, and for many years editor of the *Baptist Magazine*. We believe he is still living, at an advanced age, in the neighbourhood of Finsbury.—Ed.]

&c., at Norwich. Was this work ever published? And if so, where can it be obtained? I think Musket, or some similar name, was that of the proposed publisher. If not published, where are the drawings?
 QUERIST.

KNIGHTS OF THE HOLY SEPULCHRE.—In the fifteenth century there was an order of knighthood called the Knights of the Holy Sepulchre. I shall be much obliged if any one can inform me when it was established; when it ceased; whether there is anywhere a list of the Knights, and where the best history of it is to be found.

OCTAVIUS MORGAN.

9, Pall Mall.

LANDSEER'S "FABLE OF THE MONKEY."—Can any of your artistic correspondents inform me in what collection Landseer's picture illustrative of the fable of the Monkey who has seen the World may be found? I laboured under the impression that it was at South Kensington, but did not see it there the other day. C. W. STAUNTON.

MAYOR'S ROBES.—On looking over Mr. Dunkin's account of the progress of the Princess of Wales through Kent (in the *Archæological Mine*) I find it stated that the mayor of Margate, on the reception of the Princess, wore scarlet robes. I shall be glad to know if there is any rule or custom as to the colour of a mayor's robes. Is scarlet confined to mayors of cities or not? I have a notion that it is. Perhaps some of your readers can throw a little light on the subject.

W. NEWMAN.

MODERN GREEK LAW.—I observe amongst the contributors to "N. & Q." the names of gentlemen belonging to the country of Themistocles. Will they (or any other gentlemen) kindly refer me to some treatises upon modern Greek law, and particularly upon that portion of it which refers to *Divorce*?
 C.

SINAITIC INSCRIPTIONS.—Has any progress been made in deciphering the Sinaitic inscriptions since the publication of the Rev. C. Forster's work, *The One Primeval Language*, in 1852? The subject is one of great interest, both to scientific men and to general readers; and I shall be glad to know where I can obtain any further information on the subject.

J. H. E.

STRADLING'S "GLAMORGAN."—Where may be found a copy of Sir John Stradling's poetical description of Glamorganshire? It does not appear, so far as I am aware, in any edition of his collected works.

G. O.

TROTTER OF PRENTANNAN: THE MERSE.—Can any of your correspondents give me information relating to this family, mentioned—and a plate of their arms given—in Nisbet's *Heraldry*, and which appears to have been con-

sidered by him the chief family of the name? I cannot discover where Prentannan is situated. Perhaps one of your correspondents who possess the maps of Berwickshire already referred to in "N. & Q." can inform me.
 J. T.

REV. JOHN WARREN.—Can any of your correspondents enlighten me on the pedigree of the Rev. John Warren, Rector of Boxford, Suffolk, from 1687 to 1721, and who died in 1726? I give my full name and address, as I should much prefer it, if any one who may be disposed to give me information will kindly write direct to me.

CHARLES F. S. WARREN.

10, Green Street, Cambridge.

ANCIENT WATCHES.—There are four watches of great interest and curiosity which have never yet been produced, or exhibited at any of the displays of historical curiosities and works of art, of which there have lately been so many.

1. The silver gilt watch in form of a death's head, formerly belonging to Mary Queen of Scots, having been given to her by her husband, then Dauphin of France.

2. The watch of the Abbot of Glastonbury, which was sold at the sale of the effects of the Duke of Sussex in 1843, and purchased by a person of the name of Sharpe.

3. A watch mentioned by Derham in his *Artificial Clockmaker*, as having belonged to Henry VIII., which went a week.

4. The watch of James I., sold at the Duke of Sussex's sale.

I am most anxious to see and examine these watches, as, being historical, with known dates, I shall most likely be able to obtain some curious and important information from them. I should therefore feel much obliged if any one can tell me where they now are; and I should take it as an especial favour if their possessors would kindly communicate with me and allow me to see them.

OCTAVIUS MORGAN.

9, Pall Mall.

Queries with Answers.

GODOLPHIN: WHITE EAGLE.—As I do not know how to apply to the authors of *The Queens of Society* by Grace and Philip Wharton, who state at p. 18, "The very name *Godolphin* signifying *white eagle*," &c., may I ask through you in what language the word *Godolphin* has this meaning of white eagle?
 JOHN P. BOILEAU.

Brook Street.

[The editors of *The Queens of Society* had probably read the following note in Burke's *Dictionary of Peerages*, p. 223: "Godolphin, in Cornish, signifies a *white eagle*, which was always borne in the arms of this family." Burke, no doubt, obtained this fanciful meaning of the word from Carew's *Survey of Cornwall*, p. 149, ed. 1811,

where it is stated that Godolfin, *alias* Godolghan, signifies "a white eagle,"—than which (says Davies Gilbert) "nothing can be more untrue; for, in all these compound words, there is not one particle or syllable relating thereto, or any other of the British language whatsoever: for *wen erew*, *wen eryr*, *wen eriew*, and by contraction *wen-er*, is a white eagle in the Welsh, Little-Britannic, and Cornish tongues. (See Dr. Davis's *British Lexicon*, and Floyd upon Aquila.) As for the modern name Good-ol-phlin, God-ol-gan, it admits of no other etymology or construction than that it was a place that was altogether a wood, fountain, well, or spring of water, or altogether God's fountain or spring of water." — *Parochial Hist. of Cornwall*, i. 119, 120.]

FOOT-BALL.—By an Act of the Parliament of James I. of Scotland (1424, c. 17):—

"It is statute, and the King forbidis that na man play at the fute-ball under the paine of fiftie schillings, to be raised to the Lord of the land als oft as he be tainted, or to the Scheriffe of the land, or his Ministers, gif the Lordes will not punish sik trespassours."

Are any of your readers able to explain the reason of this curious enactment? **QUÆSITOR.**
Glasgow.

[The reason of this curious enactment was on account of the game of foot-ball having infringed upon the more useful practice of archery. Even so early as the reign of Edward III., A.D. 1349, that monarch was compelled to send a letter of complaint upon this subject to the sheriffs of London, declaring that the skill in shooting with arrows was almost totally laid aside for the purpose of useless and unlawful games, one of which was that of foot-ball. The danger too attending this pastime occasioned King James I. of England, in the rules drawn up by himself for the recreations of his son Henry Prince of Wales, to give the following instructions: "From this court I debarre all rough and violent exercises, as the *foote-ball*, meeter for laming than making able the users thereof; but the exercises that I would have you to use, although but moderately, not making a craft of them, are running, leaping, wrestling, fencing, dancing, and playing at the catch, or tennis, archerie, palle-malle, and such like other fair and pleasant field-games." — *Basilicon Doron*, book iii.]

GREEN-GAGE.—What is the origin of the name of the "green-gage" plum? A friend of mine long resident in Portugal told me that the Portuguese had a green plum named "Caranguigeira." Can there be any connection between the two names? Otherwise what can "green-gage" signify, and whence arises its singular name? **A. L.**

P.S. *Carin* has become "green," and the two *gs* of "gagueira" might easily produce "gage."

[Allowing for differences of climate and cultivation, we think the true Portuguese representative of the green-gage is the Rainha Claudia, answering to the French Reine Claude. We are not aware of any such Portuguese word as that communicated by our correspondent's friend. The nearest with which we are acquainted is Caranguêjola, a larger kind of crab (crab, a marine animal, not a wild apple.) "Caranguigeira," if Portuguese at all, is probably provincial.

May not the term *gage*, as applied to a kind of plum, be connected with the vernacular German *Quetsche* or *Quetsche*, and the Low German *Kwets*, a plum? "Kwets. Eene bekende pruim." Weiland, *Nederd. Woordenboek*.]

ANTS LAYING UP FOOD.—Could you inform me from what source it is probable Virgil took the following idea?—

"Atque inopi metuens formica senectæ."

Georgics, i. 186.

I find the fact of ants collecting food mentioned in Proverbs:—

"The ants are not strong, yet they prepare their meat in due season." — *Prov.* xxx. 25.

I do not think he could have obtained it from his own observation, or else why does he fall into the great mistake of supposing moles to be blind?

"Aut oculis capti fodere cubilia." — *Geo.* i. 183.

E. L.

[For various extracts from authors who have spoken of the habit of hoarding attributed to the ant, some of them anterior to Virgil, we would refer to Bochart's *Hierozyicon*, Part II. p. 591, *et seq.* ed. 1662. Our correspondent may take his choice. Probably, however, in Virgil's days, the idea was commonly received, without reference to antiquity. See Horace, *Sat.* i. As connected with this subject, consult also an article in our 2nd S. xi. 475.]

PARROURS: AUNDELETES.—In the will of Cecily, Duchess of York, just printed by the Camden Society, the following passages occur. What is the meaning of the words in italics? I cannot find any of them in Halliwell's *Dictionary*:

"Iijj. pair of *parours* of white bawdekyn."

"A kirtill of white damaske with *aundelettes* silver and gilte."

HERMENTRUDE.

[**"PARURES, ornaments. 'Parowr** of a vestiment, *parure*," (*Pr. Parv.*) 'I bequethe to the chirche . . . one coope chesible diacones, for decones, with the awbes and *parures*.' (*Test. Vetust.* p. 267.)"—Halliwell. The "*parour* of bawdekyn," or bawdikin, was probably a fringe or trimming.—**AUNDELETES** is probably from the old French word *ondelette*, a little wave. From *onde*, a wave, comes "*OUNDE*, a kind of lace," and "*oundy*, waving." Halliwell, who cites Hall (Henry VIII. f. 79): "*Cloth of gold of tissue entered ounde* the one with the other; the *ounde* is warke *wavyng* up and doune;" and also "*the tayle was ounded overthwert with a colour reede as rose*." (*MS. Lincoln A. i. 17, f. 39.*) Fr. *soie ondée*, watered silk.]

WILLIAM FAREL.—MISS WARREN is anxious for information respecting the best English works to be consulted to make oneself well acquainted with the Reformation in French Switzerland, especially as connected with Farel. She will just mention the works she has upon the subject: D'Aubigné, Scott, Milner, and Kirchhofer's *Life of Farel*. She will be obliged for any information upon this subject which may given. Particulars of the private life of Farel would be particularly desirable. Can any work, English or French, be recommended upon the subject?

[The following work may be consulted: "Life in Action, or, the Grace of God manifested in the zeal, labours, suffering, and achievements of William Farel, one of the Reformers. Translated from the French. By Philos. London, 1848, 12mo."]

BLACK HOLE AT CALCUTTA, ETC. — Where can I find a list of English gentlemen who went over to Ireland under or in the time of Oliver Cromwell? Also, where is there a list of persons who were confined in the Black Hole at Calcutta by Surajah Dowlah: especially of those twenty-three who escaped? E. E. M.

[In reply to the second question, we would refer our correspondent to "A Genuine Narrative of the deplorable Deaths of the English Gentlemen and others, who were Suffocated in the Black Hole in Fort William at Calcutta, on the 20th June, 1756, by J. Z. Holwell, Esq. London, 1758," 8vo. At the end of the pamphlet is a list of the smothered, so far as their names were known to the writer, also the following list of those who survived, viz. "Messrs. Holwell, Court, Secretary Cooke, Lushington, Burdet, Ens. Walcott, Mrs. Carey, Capt. Mills, Capt. Dickson, Mr. Moran, John Meadows, and twelve military and militia blacks and whites, some of whom recovered when the door was opened."]

"THE LOOKING GLASS." — Some years since, as entered in my note book, I met with a small juvenile volume, entitled *The Looking Glass*, purporting to be "A Mirror in which every Good Little Boy and Girl," &c., and "A True History of the Early Years of an Artist." It was published in London in the year 1805, with "Theophilus Marcliffe" on the title-page. Who was the author, "Marcliffe," as I suspect, being a pseudonym? and who was the artist, whose early career has been described? ABHBA.

[Theophilus Marcliffe, the writer of *The Looking Glass*, is no other than William Godwin, author of *Caleb Williams*, and numerous works, of whom there are some notices in our 3rd S. i. 503.]

Replies.

KNIGHTS HOSPITALLERS, ETC.

(3rd S. iii. 201, 252, 270, 278, 289, 309, 331, 334, 411.)

Having, in connection with a long course of reading on the origin, progress, and constitution of the various religious Orders of Chivalry, made the history of the sovereign institute of St. John of Jerusalem a peculiar subject of study and research, I am led to place before that portion of the public which may be interested in the present controversy respecting the legitimacy of the revived English Langue of that Order, the facts and observations comprised in the present article. In a review of the arguments advanced on both sides of the question, I shall endeavour to exercise a feeling of courteous forbearance and of perfect candour, in opposition to the hostile spirit which so often vents itself in calumnious misrepresentation, on the part of those who have most unscrupulously and recklessly dared to attack the honourable association adverted to — an association which, since the date of its revival in 1831,

has continued to enrol amidst its ranks many of the proudest names of British chivalry.

SIR GEORGE BOWYER's historical researches on the subject of the Order of Malta, enable him to state the extraordinary fact that the institution referred to is a Roman Catholic *monastic* body, into which Protestants are not admissible. He must of course allow that a married man, and a member (nay, the very head) of the Greek Church, could *legally* hold the office of its Grand Master; since I have seen, in a small treatise of his own on the subject of the Order,* a list of the late chiefs of the fraternity; in which the name of the Emperor Paul I., of Russia, is included. Nor can it be believed that he can deny that Protestants have been received into the ranks of this Order, in opposition to its statutes, as those of a Roman Catholic body; since history loudly proclaims the fact, that the Knights of the bailliwick of Brandenburg, who at the Reformation had adopted the new form of worship, and become thereby "heretics" and "schismatics," in the eyes of the Order, were, in 1763, through the instrumentality of Frederick the Great, restored to "amicable relations with Malta," and again "treated as brethren."† And did not, at a later date, the custom prevail at Malta of receiving English and German Protestants, as well as members of the Greek Church, into the ranks of the Order?

As to the statutes, it has been well observed that, in their quality of flexibility, they have resembled the shirts of mail worn by the Knights in their earlier battles. Were they not set aside in favour of "schismatics," so far back as 1382; when, by a formal treaty, the Brandenburg bailliwick, which had, in 1309, declared its independence, and chosen a superior of its own, to whom it gave the title of Master, was allowed to retain the nomination of its chief?

One of the most able of the historians of the Order, De Boisgelin, himself a most distinguished chivalier in its ranks during the occupation of Malta, writes, under the date of 1805, the following conclusive passage in reference to the points of admitting candidates of various religious creeds into the fraternity: —

"All Catholic historians, having either neglected giving any account of this dismemberment of the Order [the Brandenburg schism], or having spoken of it in terms which nothing but the fanaticism of the times could possibly excuse, I feel happy in an opportunity of mentioning many particulars on the subject; and of acquainting the reader, contrary to the opinion generally received, that the Order of Malta, though it regrets the motives which have occasioned its separation from the Knights

* *The Ritual of Profession of the Knights and Religious Ladies, and the Reception of Donats, of the S. M. and R. Order of St. John of Jerusalem, or of Malta.* With a Preface by George Bowyer, M.P. K. J. London, 1858.

† Sutherland's *Achievements of the Knights of Malta*, vol. ii. p. 315. Edinburgh, 1831.

of a different religion, does not refuse them a place among its members to fight against the enemies of Jesus Christ. Pope Pius the Sixth, whose virtues struck with awe even the cruel monsters his persecutors, was of the same opinion, and approved the association of the Russian Knights of the Greek Church with the Order of Malta. It may indeed be reasonably expected, that such an union will be attended by the most edifying and advantageous consequences.*

These noble and judicious sentiments, from the pen of a member of the Catholic faith, put to flight SIR GEORGE BOWYER's obstinate objection to open the door of the Order widely to Protestants. Another historian of the Order, John Taaffe, himself also a Catholic and a Knight-Commander of St. John, thus expresses himself on the subject of religion:—

"Wars with the Turks would now be useless and ridiculous; and the basis of our Order is not such wars, but utility in general, and neutrality between all Christians. At the Confession of Augsburg, a deputation of our Knights was sent to declare that all Christian religions were *indifferent* to us; and one of the latest acts at Malta was to receive both Protestant Germans and Greek Russians into the Order as integral members of it, we not being theologians but soldiers."†

Had the election of the "schismatic" Paul, as Grand Master, been the act of the authorised rulers of the Order, it would only have been another instance of the flexibility of the statutes, in obedience to the emergency of the times; and the competency of the measure would never have been questioned by ourselves, on the ground of the Pope's refusal to confirm the election; but, as impartial observers of history, we hold the appointment of Paul to the Mastership as invalidated by the fact of the election having taken place before the resignation of De Hompesch, the existing Grand Master.

The Order of St. John was not created by the Pope; and we, as Protestants, deny his right to interfere with it.

"There are men, doubtless," writes a worthy and able member of the English Langue, "who would take us back to the days of King John, when the Pope disposed of kingdoms; and who, considering everything sanctified that is done by his authority, would—on the same principle that prevailed at Rome a century back, when Cardinal York was held to be Henry IX., King of England—maintain that the Catanian Council, and those claiming representation from it [the present Romish branch of the Order of St. John], constituted the only lawful Mastership of the Order of St. John; but even admitting that the Pope adhered exclusively to that Council, and disowned the Paris Commission [the authority that revived the English Langue]—which does not appear, inasmuch as his Bull of the 10th August, 1814, sanctioning its establishment, was never rescinded—he must indeed be a recreant Knight of the Order, ignorant of its history and glory, who would support such a doctrine. To an Englishman the principle is as clear as day, that the *legitimacy* in this case was inherent in the Order itself, to

the utter exclusion of the Pope; who had no more right to appoint a Master, or Lieutenant of the Sovereign Order of St. John of Jerusalem, than he has to instal a Lord-Lieutenant of Ireland; and this great principle could not be invalidated by the fact of a few Italian Knights, his own subjects, having prostrated themselves before him in the midst of their distress. Such a proceeding could not implicate the Order at large, and was virtually annulled and rectified by the convocation of its members at Paris, in 1814; when the Order once more showed itself sovereign and self-supporting, entitled to conduct its own affairs and to elect its own rulers, independently of all princes and potentates whatever. After that convocation took place, the Italian party still adhered to the Pope; but, by doing so, unquestionably deserted the Order and its principles: and, this being the case, can no more be regarded a legitimate branch of it, than the Knights of St. John in Spain and Prussia, who, like themselves, have sought the exclusive protection of their own sovereigns, and thereby become mere state subordinates. While the Langue of England, on the other hand, being derived from the Order in its integrity, and not from the Pope, may claim to be the only legitimate branch of the venerable and illustrious institution now in existence; thus proving England still to be, as admitted by the gallant French Knights more than thirty years ago, 'the protectress of all oppressed greatness'—and even the last asylum of the far-famed Order of St. John of Jerusalem!"*

In my next communication I will draw a parallel between the respective titles of legitimacy claimed by the Roman Council and the English Langue. In the present, I think that a satisfactory response has been made to SIR GEORGE BOWYER's objections on the score of differences in religious faith.

ANTIQUARIUS.

ARMS OF RALEIGH.

(3rd S. iii. 149, 238, 295, 335.)

The following notes may perhaps be of use to your correspondents on this subject. As to the two seals, I have casts and old engravings of both of them before me; and I would observe, in reference to the first-mentioned, that though not so on the shield, the arms on the housings, both before and behind, are, Five fusils in bend within a bordure, entoyre apparently of mullets or of escallops.

As to the second seal, the third crest is clearly a buck statant: the motto is "Amore et virtute." The several coats I take to be as follow:—

1. Gules, 5 lozenges conjoined in bend argent.—Raleigh.

2. Seven martlets, 3, 3 and 1; on a canton, a mullet. No doubt for Stockley. Pole gives the arms of that family: Azure, 5 martlets argent; on a canton of the last, a mullet sable.

3. Azure, 3 garbs argent, a chief or.—Peverel of Sanford.

4. Argent, a fesse between 2 chevrons, sable.—Lamborne.

* *Ancient and Modern Malta*, by Louis de Boisgelin, Knight of Malta, vol. i. p. 261, London, 1805.

† In a letter to the writer, Oct. 1, 1852.

* *Statement*, printed by order of the Chapter-General of the English Langue, London, 1859.

5. Gules, a bend vair between 6 escallops argent.—Beaupell.
6. Qy. Chequy or and sable.—Molton.
7. A Canton.—Unknown.
8. Three chevrons.—Archdeacon, Bath, Sully or Wise, all families of Devon.
9. A lion rampant.—Pomeroy, Petytt, or Darell: all connected with Raleigh.
10. Qy. Gules, 5 fusils in bend, argent; on each an ermine spot.—Hele.
11. On a chief, 3 crosses or, cross-crosslets.—Unknown.

12. Azure, 3 garbs argent.—Peverel.
13. Qy. Or, 3 stags' heads cabossed, gules.—Colleton.
14. Three garbs in a bend, between 2 bendlets.—For Newton of Fardell, whose arms were, according to Pole: Argent on a bend cotized azure, 3 garbs or.
15. Argent on a bend cotized azure, 3 cinquefoils or.—Daune.
16. Argent, on a bend sable 3 horseshoes of the field.—Ferrers.

As to the memorandum from Dugdale, quoted by H. S. G., I think the coats may be assigned thus:—

1. Raleigh; 2. Stockley; 3. Lamborne; 4. Peverel; 5. Beaupell; 6. Bigbury; 7. Qy. Colleton; 8. Newton; 9. Daune; 10. Ferrers.

Most of the names above-mentioned may be found in the Raleigh pedigree.

The only instance which I have met with of the coat—Azure, 3 lozenges argent—is on a monument in St. Giles's Church, North Devon, to H. Hele, Esq., 1745. Burke assigns this coat to Freeman of Northamptonshire.

I may add, that I have also an old engraving of a seal of Sir Walter Raleigh which differs essentially from the foregoing. It is two inches in diameter, and exhibits a dexter shield suspended by the corner. The arms: Five fusils in pale, with a martlet for difference; helmet and mantle. *Crest.* A buck statant; supporters, two foxes. *Motto.* "Amore et virtute." Legend round the margin: "+ Propria insignia Walteri Raleigh militis domini et gubernatoris Virginiae," &c. Date, 1584.

J. D.

ROOD LOFTS.

(3rd S. ii. *sparsim*; iii. 293, 359.)

F. C. H. has, I imagine, come somewhat "too hastily" to his "confident conclusion" that rood-screens were common in the thirteenth century in England. The more I investigate the matter, the more I am led to believe that my original date was correct; nor can I for one moment be convinced by the evidence that he has adduced that they were introduced at an earlier period than I had named. Later possibly, but not earlier. Notwithstanding "an eminent architect and archæologist" has agreed with what F. C. H. states, yet I would have it known that my date was fixed after a careful examination of a number of instances; and also, that it is supported by several

high and well-known authorities. I have already (3rd S. iii. 293) quoted from Mr. Fenton on this point; in order not to take up too much of your valuable space, I will now only quote a passage from an excellent work, in which the compiler has drawn from the best authorities, and been assisted by able persons. I refer to the *Glossary of Architecture* (published by Charles Tilt, London; J. H. Parker, Oxford, 1838):—

"ROOD LOFT, a gallery where a crucifix or rood, and other images, usually those of the Virgin Mary and St. John, were placed. In the smaller churches this gallery was placed between the nave and chancel; in cathedrals sometimes in other situations. This gallery usually had a light open screen under it; the ascent was frequently by a newel staircase, let into the thickness of the wall. Rood lofts do not appear to have been in use in this country before the fourteenth century, and not general until the fifteenth: when the church is of an earlier date than this, we frequently find that a portion of the south wall has been taken down and rebuilt, in order to introduce the staircase; and as this could seldom be done without disturbing a window, the adjoining window is of this date. In Ifley Church, Oxfordshire, the position of the window has been removed some feet, to allow room for the staircase. The situation of the old Norman window may still be distinctly traced, no more of the wall having been removed than was necessary, according to the wise and economical custom of our ancestors, who seldom pulled down for the mere pleasure of doing so, or unless necessary."

As regards myself, then, the matter is not "adhuc sub judice." I am satisfied, as this accords so exactly with my own investigations. Within the last few days, I have had the pleasure of visiting the charming old Abbey Church at Dorchester, of which Rickman has truly said that "this church must be visited and studied to be properly appreciated;" but what I saw there confirmed me rather than otherwise in my previous opinions. I hope shortly to inspect the church at Stanton Harcourt, as well as several others in the same county. We have but to look to the richness of the French rood-screens, or *jubés*, to see how very decorated they were in character,—e. g. the one of the Madelaine at Troyes.

F. C. H. (3rd S. ii. 233) had seen proper to correct a remark of mine—that the rood loft was made for the reception of images. Now, I had purposely made use of these words; though I never for one moment imagined that any one was ignorant that the rood was not complete without the images of the Virgin Mary and St. John (cf. Staveley's *Hist.*, p. 199; *Glossary of Architecture* p. 111). If my description was vague, Rickman has fallen into the same error. "On which (*i. e.* rood loft) was placed certain images" (cf. Rickman's *Gothic Architecture*, p. 43); but I think this scarcely needs correction. All thanks are due to F. C. H., and other kind contributors, for their assistance in helping to fix the date. The matter has been sifted, and I am satisfied.

JOHN BOWEN ROWLANDS.

ARMS OF BASTARDS.

(3rd S. iii. 406.)

In England, illegitimate children, when they use any arms at all, bear those of their reputed father, differenced by a baton sinister.

If T's will refer to a peerage he will see examples of this under the titles of "Grafton," "St. Alban's," and "Munster." The *bordure* (generally *goboné*) is also sometimes used as a mark of illegitimacy, and examples of this will be found under the titles "Beaufort," "Richmond," "Sheffield" (Bart.), and "Barrett-Lennara" (Bart.) These are the modes in use in this country at the present day, though a reference to Montagu's *Guide to the Study of Heraldry*, pp. 41-45, will show that other marks of illegitimacy were formerly employed.

On the Continent generally the same mode of differencing the arms of bastards by a baton is in use, although in France the paternal arms are often debruised by a bend sinister; in French, *une barre*. (Hence, by-the-way, arises the use of the erroneous expression, now so common, of "a *bar* sinister." This is an absurdity: the *bar* in English heraldry meaning a charge quite different in its position to the French *barre*.)

In Lorraine it was formerly the custom for bastards to take a name and title assigned to them by their fathers, as will be seen by the following extract from *Les Coutumes générales des Trois Baillages de Lorraine*, art. 12 (cité par Menestrier dans *Les Recherches de Blason*, p. 210):—

"Les Bastards advoüez des Gentilshommes seront selon la condition des gens annoblis, pourveu qu'ils suivent l'estat de Noblesse, et porteront tel nom et titre que le Père leur voudra donner. Mais ils bareront leurs surnoms en leurs signatures et porteront les armes de leur Père, barrées de barres traversantes entièrement l'Escusson de gauche à droit, et ne leur sera loisible ny à leurs descendans d'oster les barres."

Here not only their coat armour but even their signatures were marked with the brand of illegitimacy. Mr. Montagu, however, well remarks (p. 42) that in the Middle Ages—

"illegitimacy was really held as being but little derogatory. Opinion and usage were in this respect at variance with the letter of the law. The stern eye of the law looking upon the bastard as belonging to no family, nor even to any nation; recognised in him, consequently, no rights either of blood or inheritance; while the fact appears to have been, that in most countries in Europe the natural children of nobles were always reputed noble, they intermarried with the highest families, and in France we find them sharing that invidious privilege of the nobility—exemption from taxes to which the rest of the people were subject."

Among the ancient ordinances in Portugal respecting armorial bearings, is the following:—

"... Item os bastardos ham de trazer as armas con sua quebra de bastardia segundo ordenança d'armaria."

In Flanders the arms of bastards were frequently placed on a canton, the rest of the shield

being of plain metal or colour. Instances of this custom are also to be met with in France.

Zypæus, in his work *De Notitiâ Juris Belgici*, lib. xii. tit. "De Dignitatibus et Nobilitate," quotes the following ordinance:—

"Ut spurio sanguine nati, quamvis rescripto Principis legitimati, ipsi Bastardi et naturales barram insignibus interserant: eorum autem liberi insignem notam quæ a secundo genitis legitimis rite eos distinguat."

Menestrier gives the following extract from the manuscript of Jean de St. Remy, Toison d'Or, written in 1463, which contains the ordinances of the Dukes of Burgundy on this subject:—

"Un bastard doit porter ses armes comme son Père avec une traverse, et prendre son surnom de la Seigneurie dont son dit Père s'attitude, et point es surnom de son Père n'estoit qu'il eust tel titre et surnom que les dites armes."

It appears from the following that the traverse might be removed with the licence of the head of the family and its members:—

"Le Bastard ne peut oster ladite traverse sans le congé et licence du chef des armes, et de ceux du lignage portans les dites armes si ce n'estoit qu'il les voulut mettre en un faux escu." (That is, I suppose, within a *bordure*, or in an *inescutcheon*.)

Hæpingk's work, *De Jure Insignium*, is not accessible to me here, but is sure to contain some interesting information on the subject.

It will be seen that in none of these extracts is any mention made of the assumption by a bastard of the name of his mother.

JOHN WOODWARD.

New Shoreham.

A bastard has no legal paternity, and consequently no surname (*sire-name*). He therefore usually takes the name of his mother, about which there can be no doubt. There is, however, no legal difficulty in his taking his father's name, and, if *acknowledged*, may bear his father's arms, subject to the proper abatement. The arms so assumed should, however, be registered in the College of Arms.

JOHN MACLEAN.

Hammersmith.

CHAUCER.

(3rd S. ii. 479; iii. 17.)

The object of my query in the former of these places was to seek information as to an edition of Chaucer's works, bearing date 1560, without the name of printer or place of publication. MR. WORKARD, in p. 17 (3rd S. iii.), mentions the editions of 1532, 1542, 1546, 1555, and 1561, and assigns my copy to the edition of 1561; but this appears to be merely a conjecture on his part. Will he kindly inform me where I may meet with another copy bearing date 1560? and can he refer me to any authority who has declared that copies of this date belong to the edition of 1561? Is it

quite impossible that there may have been a separate edition of 1560? I return to this subject not only for want of a satisfactory answer to my query, but in consequence of a remark by MR. PINKERTON, in a note on "Barnaby Googe" (3rd S. iii. 243); he says,—"But when it is remembered that Lydgate's *Storie of Thebes* was first printed by William Thynne in 1561, at the end of his edition of *Chaucer's Works*, as an *additional Canterbury Tale*," &c. I would ask, did William Thynn, or Thinne, publish any edition of Chaucer's works so late as the year 1561? Was Lydgate's *Storie* first published in 1561? And on what authority is the statement made that it was intended to be "an additional Canterbury Tale"? I cannot but think that these statements of MR. PINKERTON require some authoritative proof. The following extracts from the introduction to my copy seem to prove that William Thynn had no hand in its publication:—

"And as for men of later time," speaking of Chaucer's eulogists, "M. William Thynn, that learned gentleman and painfull collector of Chaucer's works, &c. . . . whose judgement we are the rather to approve, for that he hath further insight into him than many others, of whom John Bale, in his book *De Scriptoribus Britann.*, cent. xii., hath some LX yeeres past* delivered this, 'Guilhelmus Thinne præclari generis homo. . . . Chauceri opera restituit atque in unum collegit volumen.'"

In another part of the introduction is the following observation:—

"M. William Thynn, in his first printed booke of *Chaucer's Works*, with one colume on a side, had a tale called 'the Pilgrim's Tale' [omitted in my copy], the occasion thereof, and the cause why it was left out of *Chaucer's Works*, shall hereafter be shewed, if God permit, in *M. Fran. Thyns* coment upon Chaucer, and the tale itself published, if possibly it can be found."

From the concluding sentence it would appear that no copy of Mr. William Thynn's first edition was within the reach of the publisher of my edition, and indeed that no copy of "the Pilgrim's Tale" was procurable at the time.

* The LX in "some LX yeeres past," referring to Bishop Bale's book, is evidently a mistake, for dating back sixty years from 1560 (the date of my copy of Chaucer) we arrive at 1500, when Bale was only five years old, and several years before Henry VIII., to whom William Thynn dedicated his first edition of Chaucer, came to the throne. Unless my memory deceives me, the portion of Bale's *Illustrium Mag. Brit. Scriptorum Summarium*, containing cent. xii., was first published at Basle in 1559, just the year before the publication of my copy of Chaucer. Does the Wesel edition of Bale, 1548, contain the twelfth century? There is a copy of this work, I believe, in the British Museum, and reference might be made to it; if it does, the passage in question most probably refers to it, and for "LX." &c., we should read "some x yeeres past" (i. e. 1548).¹

[1 The Wesel edition, 1548, comprising five centuries, contains notices of Chaucer and Lydgate; but the allusion to William Thynne first occurs in the Pars Posterior, p. 103, of the Basil edition of 1557-9.—Ed.]

I think that these extracts disprove Mr. PINKERTON's first statement, viz., that William Thynn published an edition of Chaucer in 1561. His next statement is, that the *Storie of Thebes* was first printed in 1561. My copy of 1560 contains the *Storie* as a portion of the same volume, the pages being numbered in succession after the works of Chaucer. It would also appear from the extracts I have given, that my copy was not published by either William Thynn, or, immediately, by his son, Francis, although on the first page of the Introduction there are verses signed "Fran. Thynn."

As I do not wish to extend this note to too great a length, I will conclude it by a few observations on the important differences which exist between my copy and that to which MR. WORKARD refers. In 3rd S. ii. 377, this gentleman stated the passage "that me forthinketh," &c., commences with line 9780 of the *Canterbury Tales*. On looking for the passage in my copy I discovered it at, according to my careless numbering, line 7062. Since reading MR. WORKARD's reply (3rd S. iii. 17), I have gone over the whole text repeatedly, and with great care, and have counted it line by line, and the result of my examination has been, that the correct number of the line in question should be 6886. In order that MR. WORKARD may see in what points my copy differs from his, following his own plan, I subjoin the number of the last line of each division of the poem until I arrive at the passage in question. My numbers are the first, and his are added in a close:—

Argument and Prologue 840 (860); Knight's Tale 3090 (3110); Miller's Prologue 3166 (3186), Tale 3834 (3852); Reeve's Prologue 3900 (3918), Tale 4204 (4322); Cook's Prologue 4244 (4362), Tale 4302 (4420); Man of Law's Prologue 4400 (4518), Tale 5464 (5582). Here our copies differ greatly; in mine the Wife of Bath's Prologue and Tale follow immediately after the Marchant's Tale, the Wife of Bath being followed in order by the Frere, the Sompner, the Clerk of Oxenford, and L'envoye de Chaucer, all of which in MR. WORKARD's copy are placed before the Marchant's Tale. Continuing the order adopted in my copy, after the Man of Law's Tale comes the Squire's Prologue 5492, Tale 6154, to end of second part. Of part iii. of this tale only two lines are printed, after which there is an editorial note,—

"¶ There can be found no more of this foresaid tale, which hath been sought in diuers places. ¶ Here followeth the words of the Marchaunt to the Squier, and the words of the Host to the Marchaunt."

The last line of these "words" is 6192, then comes the Marchant's Prologue, the last line of which is 6224, and the Tale in which the passage in question occurs, at line 6886. How are we to account for the variation in order followed in

these two editions; and also for the additional lines in Wright's edition, amounting to 118 by the time we reach the end of the *Man of Law's Tale*?

I will feel much obliged to any of your readers who will explain these matters, and who can give me any satisfactory information as to the edition of 1560. In a remote country village I am unable to obtain such information in any other way than through your pages.

CHESSBOROUGH.

Harbertonford.

THE WELLINGTON TREE (3rd S. iii. 46, 198, 355.) Your correspondent E. D. will find the Wellington tree engraved in No. 593 of the *Illustrated London News*: to my thinking, the most treasurable volume of that journal, for the excellent accounts which it contains of the Life, Death, and Funeral of the great Duke of Wellington. Appended to the engraving of the Wellington tree is a letter from Mr. Children, dated Brussels, Sept. 30, 1818; describing his visit to the field of Waterloo, and his purchase of the tree; which, in this letter he states, "is now on its way to England." Still, this does not give the date at which Mr. Children deposited the portion of the tree in the British Museum; and, as Mr. Children had three chairs, a cabinet, and many smaller articles, manufactured from the wood of the tree, some time in all probability elapsed before he presented the remainder to the Museum. Mr. Children's letter is a most interesting record, for which see the *Illustrated London News*, No. 593, Nov. 27, 1852.

JOHN TIMBS.

THE MONSTRANCE (3rd S. iii. 307.)—From the following passage in a work of Giraldus Cambrensis, it appears that it was not the custom in the pre-reformation church to reserve the Blessed Sacrament for exhibition to the people; and that therefore the monstrance was not an indispensable requisite for the high altar of every church:—

"Item queritur si hæc forma verborum diceretur super multitudinem hostiarum an omnes immutarentur. Respondendum ita, alioquin in pascha non acciperet populus corpus Christi; non tamen presumat sacerdos plures conficere vel consecrare quam debeant populo sufficere; quod si remanserint, tamen non servantur in crastinum, nisi pauca pro viatico, sed cum timore a clericis accipientur."—Girald. Camb. *Gemma Ecclesiastica*, ed. Brewer, p. 27.

Mr. Brewer tells us that Giraldus presented his works to Pope Innocent III., and the pontiff was so pleased with them that he "kept the precious deposit at his bed's head."

H. T. D. B.

ST. JUSTUS: YUSTUS (3rd S. iii. 68.)—In answer to MR. CANON DALTON'S inquiry—"How does your correspondent prove that Yuste and St. Justus are the same?"—will you allow me to explain that I meant to say that the monks might have adopted the prefix of Saint, because the words Justus and Yustus, and Just and Yuste,

were the same when *spoken*. The name that appears to our eyes as *Justus* is, when uttered by a Spaniard, *Hiustus*, or Yustus; with a slight pronunciation of the aspirate before it. The fact of Spanish, French, and English writers having called the monastery St. Yustus, &c., had to be accounted for. MR. CANON DALTON disposes of the question by saying they made a mistake. But it is certain that the derivation from the name of the stream was always known, and has never been at any time a forgotten fact. How, then, could writers of intelligence have made a mistake? I have offered another explanation: that the name of the stream, representing when uttered the name of a saint, had suggested to the monks the prefix of Saint; and that some Spanish writers had followed this fancy, bringing down to us a popular name, without contrasting the fact of the convent being originally called from the stream; and, of course, without making any mistake.

The change of the Latin letter *j* into the Spanish letter *y* was constant: *Jam*, into Spanish *ya*, now; *jugum*, into Spanish *yugo*, yoke; and *yuxta positionem* for instance.

WICKHAM.

WILLIAM FOSTER BARHAM (3rd S. iii. 266, 399.)—Having been requested to indicate in your columns where Mr. Barham's translations into Greek may be found, we beg to state that they are included in the collection of translations which have obtained the Porson Prize from 1817 to 1856, published by E. Johnson, Cambridge.

Our use of numerals has misled your printer. Allow us, therefore, to explain that Mr. Barham was twenty-second Senior Optime; second in the first class of the Classical Tripas; and second Chancellor's Medallist.

C. H. & THOMPSON COOPER.

Cambridge.

BURTON ALE (3rd S. iii. 386.)—The statement of Dr. Carlyle that he "could get no drinkable ale," in 1758, at Lichfield or Burton-on-Trent, shows I fear a vitiated taste in the Doctor; for both places have been long celebrated for this beverage.

The excellence of the Lichfield ale is noted in one of our old comedies: *The Beaux Stratagem*, by Farquhar, brought out in 1707:—

"*Aimwell*. I have heard your town of Lichfield much famed for ale; I think I'll taste that.

"*Boniface*. Sir, I have now in my cellar ten tun of the best ale in Staffordshire; 'tis smooth as oil, sweet as milk, clear as amber, and strong as brandy; and will be just fourteen year old the fifth day of next March, Old Style."—Act I. Scene 1.

At Burton, Benjamin Printon, in 1610, began a brewery: the success of which brought others into the same business. Catherine II. of Russia, it is said, was immoderately fond of Burton ale; and all in the East, who know what *tiffin* is, may

be said to be largely acquainted with its bitter ale.

T. J. BUCKTON.

Lichfield.

The origin of this lucrative business is said to have been in 1610, when Benjamin Printon began a small brewery, and his success induced others to engage in the same trade (Pitt's *Staffordshire*, p. 47). The ale-producing celebrity of Burton is locally preserved in these lines:—

"Barton under Needwood,
Dunstall in the dale,
Tatenhill for a pretty girl,
And Burton for good ale."

W. I. S. HORTON.

Your correspondent asks for information on the antiquity of Burton ale; and although I cannot tell him exactly when it first came into repute, I can show him that it has a time-honoured celebrity. I find from the *Spectator* (No. 383) that in the year 1712 that, "fine old English gentleman," Sir Roger de Coverley, went to visit the renowned Spring Gardens at Vauxhall, and there regaled himself on the truly English fare of "a glass of Burton ale, and a slice of hung beef." This may perhaps help to determine the date of its origin.

JOS. HARGROVE.

Clare College, Cambridge.

LORD BELGRAVE'S QUOTATION (3rd S. iii. 294, 395).—I refrained from giving the traditions, hoping that some authentic record of Lord Belgrave's quotation might be found. I now offer the version which I heard many years ago, claiming for it no higher authority than that of gossip.

Lord Belgrave went to the house, intending to make his maiden speech. His tutor sat in the gallery. The matter before the House was the King's illness. Lord Belgrave spoke loyally, and described the affectionate curiosity of the people; comparing them to the Athenians, as described by Demosthenes:—

Ἡ βούλεσθε, εἰπέ μοι, περιῶντες αὐτῶν πυνθάνεσθαι
κατὰ τὴν ἀγοράν· λέγεται τι καινόν; τεθνῆκε Φίλιππος;
οὐ μὰ Δί'· ἀλλ' ἀσθένει;—*Philipp. I. c. 5.*

As soon as he had delivered this, the tutor jumped up and ran out of the House; and Sheridan supplied the omitted words and the context. The latter seems improbable; but many men in the House must have been familiar with the first Philippic, and have perceived the singular infelicity of the quotation if it was made.

Lord Belgrave, in *The Rolliad*, translates τὸν δαπαμεῖδμενος, &c.:—

"Huic, ceu Pittius ipse cito respondit Achilles,
Namque (ut ego) græceque sciens erat et pede velox."

As several correspondents have taken an interest in my Query, and the times to which it relates, I beg to refer them to "N. & Q." 2nd S. ix. 453; x. 45; and xii. 18; and to ask their co-operation.

FITZTHOPKINS.

"SOUTHAMPTON'S WISE SONS" (1st S. xii. 324.) Some time ago the merits and authorship of "Southampton's wise Sons" was discussed in "N. & Q." If I rightly remember, the authorship was ignored; I may therefore say that the author was Henry James Pye. F. FITZ HENRY.

MARY QUEEN OF SCOTS' PRAYER (1st S. iii. 89, 172, 369, 504; 3rd S. iii. 374.)—I have obtained permission from a friend to communicate the following version of Queen Mary's Prayer, under an impression that it conveys not only the sense but the intensity of feeling and rythmical cadence of the original:—

"My Lord and my God, I have trusted in Thee!
O Jesu, thou dear One, give succour to me;
For the headman preparing, and doom'd and despairing,
I rest upon Thee.
To Thee in my anguish, while sorely I languish,
I bend on my knee,
Adoring, imploring Thy mercy for me."

BIBLIOTHECAR. CHETHAM.

Several correspondents, as in 1st S. iii. 369 and 504, and 3rd S. iii. 394, have professed to give literal and simple translations of the Latin prayer of Mary, Queen of Scots, said to have been her own composition, and used by her before her execution. None of these, however, appear to me to do justice to the simplicity and pathos of the original; and I venture to offer another, which I think will be found more simple and more literal than any that has yet appeared:—

"O Lord my God, I've hoped in thee.
O my dear Jesus, set me free.
In galling chain,
In wretched pain,
I long for thee.
Mourn and languish,
Groan in anguish,
Bend the knee,
Adoring thee,
Imploring thee,
To set me free."

F. C. H.

OLD ENGRAVING (3rd S. iii. 89.)—I do not know from what work the print is taken, but it represents the caricature of the Christian Deity described by Tertullian:—

"Nova jam Dei nostri in istâ civitate proxime editio publicata est, ex quo quidam in frustrandis festis mercenarius noxius picturam proposuit cum ejusmodi inscriptione: *Deus Christianorum* 'Ονομαστὴς. Is erat auribus asininis, altero pede ungulatus, librum gestans, et togatus. Risimus et nomen et formam."—*Liber Apologeticus*, c. xvi. Cambridge, 1843. (Woodham.)

A note to "mercenarius noxius" says:—

"Of the various interpretations of these words I prefer Semler's, viz. 'A bestiarius, who, though not actually a convict, had hired himself to fight in the amphitheatre along with such.' The character described in Ep. i. of St. Cyprian is different."

For the word ὀνομαστὴς, see Ochler's *Tertullian*, Leipsig, 1853, tom. iii. p. 181, note. W. D.

DR. JOHNSON ON PUNNING (3rd S. ii. 174, 197, &c.) — Probably every correspondent who has written upon this question is familiar with *The Dunciad*, yet the following passage will show that the denunciation, if ever uttered by Johnson, was not original:—

"How one poor word a hundred clenches makes."

Dunciad, b. i. l. 63.

"A great critic formerly held these clenches in such abhorrence, that he declared, 'he that would pun would pick a pocket.' Yet Mr. Dennis's works afford us notable examples of this kind, &c."—*Note*.*

Professor DE MORGAN's extract from *The Iliad* ("N. & Q." 3rd S. ii. 197) shows that Dennis was reputed to have expressed the opinion.

FITZHOFFKINS.

Garrick Club.

THE SWORDS AND CROWN OF RUE OF SAXONY (3rd S. iii. 384.) — If D. P. or any other of your correspondents would like to have more information about these bearings, he will find it in Triers, *Einleitung zu der Wapen-Kunst* (Leipzig, 1744), under the head of "Wapen des Königs in Pohlen," pp. 268-280.

Should that be inaccessible, the following are well worth consulting: Rodolphi, *Heraldica Curiosa*, p. 174; Spener, *De Insignibus Saxonie*, p. 47; Cranzii, *Saxonia*, v. 25; and Rechenberg, *De Ruta Saxonica*.

The following lines on the union of these bearings in one shield are by Michael Barthius, a professor at Leipsic:—

"Quam bene cum gladiis rutacea juncta corona est;
Enses bella notant, otia sarta notant.
Ensiferi novere Duces bellique labores
Aurata et qua pax digna sit arte coli.
Ensiferi decreta gerunt pro Cæsare bella,
Ornat victoris læta corona caput."

J. WOODWARD.

New Shoreham.

QUOTATIONS WANTED (3rd S. i. 250; iii. 369.) I am able, at length, to supply MR. COLLINS with a reply to his hitherto unanswered query. He will find the piece, of which his quotation forms part, printed at length, and its authorship attributed to Sterne, in the *Wesleyan Methodist Magazine* for September, 1823, p. 636. It is a fable of an ass being called in by a lark and a cuckoo to decide which of the two was the best songster, and giving his verdict in favour of the latter.

JOB J. BARDWELL WORKARD, M.A.

"If the law must be violated."

"Nam si violandum est jus," &c.—Cic. *De Off.* iii. 21.

"Ut neque religio ulla sine sapientiâ suscipienda sit, nec ulla sine religione probanda sapientiâ."—Lactantius, *Div. Inst.* i. 1.

E. M.

[* The note was printed in *The Dunciad*, ed. 1729, when Johnson was only twenty years of age.—ED.]

I very much doubt if any merely English writer ever said, "If the law must be violated, it must be for a kingdom." The sentiment is of old date, and to be found in the *Phœnissæ* of Euripides:—

Ἐπερ γὰρ ἄδικεῖν χρῆ, τυραννίδος πέρι

Κάλλιστον ἄδικεῖν, τᾶλλα δ' εὐσεβεῖν χρεῶν.

Line 527.

These words are put into the mouth of Eteocles, who is justifying his contest with his brother. School recollections told me at once where to look for them; but as your correspondent signs himself GAMMA, I cannot help suspecting that he might have had some notion where they were to be found, but was willing to try an experiment upon the scholarship of your readers. W.

ARMA INQUIRENDA (3rd S. iii. 386.) — In all, or very nearly all, English coats "metal is found on a colour, or *vice versâ*." But MR. BREDON of course means to say, that he wishes for examples in which this rule is *not* observed, but which are composed of metal on metal, or colour upon colour.

"Armes pour Enquerir" are, however, very rarely met with in England. In Gibbon's *Introductio ad Latinam Blazoniam* (London, 1682, pp. 150-152), will be found a list of fifteen or sixteen families whose arms, as there blazoned, would come under this head, or be considered *armes fausses*. But on comparing these with the coats given for the same families in Burke's *General Armory*, it is pretty evident that Gibbon (though a member of the College of Arms) has been misled. The only coat which there appears to transgress the rule, is that of the Gloucestershire family of Dennis or Dennys, whose arms are — gu. three leopards' heads or, jessant-de-lis az., a bend engr. of the last (otherwise blazoned, gu. a bend engr. az. betw. two leopards' heads, jessant-de-lis or); and even this coat perhaps admits of an explanation. Bordures (and, by some authorities, chiefs) of metal on metal, or colour upon colour, are not considered infractions of the rule, and are frequent enough. Bordures of this kind are particularly common in Scottish heraldry. The following are examples of chiefs:—

Coghill: gu. on a chev. arg. three pellets, a chief, sa. Lovelace: gu. on a chief, ind. sa. three martlets arg. According to Heylin (*Help to English History*, London, 1773, p. 540), George Nelson, Lord Mayor of London in 1766, bore gu. on a bend az. a cross formée arg.

Abroad, though the general rule is the same as in England, it is much more frequently transgressed, and examples are comparatively numerous. The French get over the difficulty by using the word "cousu," considering the chief, bend, or other bearing, as a piece sewed or tacked on, and not part of the original arms. J. WOODWARD.

LIEUTENANT-COLONEL GEORGE JOYCE (2nd S. iv. 268.) — On June 7, 1660, the House of Commons issued an order for his apprehension. He contrived, however, to get to Rotterdam, where his conduct became a source of some uneasiness to the government of Charles II. In 1670, Sir William Temple, our ambassador at the Hague, made a formal demand that he should be delivered up to be sent to England; but the magistrates of Rotterdam very properly objecting, the design was abandoned. As to him, see *Harl. Miscell.*, edit. Parker, viii. 304 (or edit. Malham, v. 557); *Courtenay's Life of Sir W. Temple*, i. 375—377; *Sir W. Temple's Works*, edit. 1720, ii. 229—234; *W. Lilly's Life*, edit. 1774, pp. 131, 132; *Ellis's Letters*, 2 ser., iii. 340; *Parl. Hist.*, xv. 393, seq., xx. 50; *Granger*, iii. 76; *Cromwelliana*, 34; *Thurloes' State Papers*, i. 95, 470, 749; *Maseres' Civil War Tracts*, i. 246, 398; *Lister's Life of Clarendon*, i. 310, 311; iii. 144; *Green's Cal. Dom. St. Pap.*, Ch. II. i. 286, 409; iii. 279, 292, 370, 463.

C. H. & THOMPSON COOPER.

ST. PAUL (3rd S. iii. 349.) — I cannot admit that it is an open question whether St. Paul was married or led a life of celibacy; nor can I understand how it can admit of doubt that he was unmarried, when the apostle has himself clearly told us so. In 1 Cor. vii. 8, he says distinctly that it is good for the unmarried and widows *if they so continue, even as himself*. Can anything be plainer or more certain than that St. Paul was unmarried? The apostle, indeed, asks in the same epistle, ix. 5, "Have we not power to lead about a woman, a sister, as well as the rest of the apostles?" And because the word which he uses, *γυνῆκα*, may mean a wife as well as a woman, some have so translated it, not considering the inconsistency of calling a wife a sister, and still less regarding the context and drift of the apostle's language, which plainly alludes to those devout women, whom even our Lord himself took about with him, to wait upon him, and minister to his support. But even so he declares (v. 12), that he has *not availed himself of this power*; so that even if the word is taken to mean a wife, it is still clear that St. Paul had none.

But the question is settled by the voice of all antiquity, and the concurrent testimony of the Fathers, with the single exception of St. Clement of Alexandria. Tertullian, who lived so near to the age of the apostles, says that he can find none of the apostles married but St. Peter: *Petrum solum invenio maritum* (*De Monogamiâ*). SS. Hilary, Epiphanius, Ambrose, Jerom, Augustin, Chrysostom, all affirm that St. Paul was never married. Against this cloud of witnesses, the single testimony of St. Clement of Alexandria cannot prevail. But it is well to notice that even this Father declares that the apostles did not take women about with them as *wives*, but as *sisters*:

Οἱ τοὶ μὲν, οἰκέως τῇ διακονίᾳ, ἀπερίσπαστος τῷ κηρυγμάτων προσανέχοντες, οὐχ ὡς γαμέτας, ἀλλ' ὡς ἀδελφὰς περιήγον τὰς γυναῖκας, κ. τ. λ. (*Stromatum* lib. iii. c. 6.)

There is no reason to suppose that St. Paul was a member of the council which condemned St. Stephen. All that he did he himself tells us, Acts xxii. 20, where he says, "When the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him." I hope that F. C. will find the above satisfactory from F. C. H.

START (3rd S. iii. 367.) — *Start* appears from Junius, when used in the sense of "to start a hare," or "an upstart," to be derived —

"Belgia vetustioribus *steerten*, fugere, to fly, from *steert stert*, or *stirt*, cauda, a tail. Atque ita *start* et *steerten* nihil aliud denotavit, quam caudam obvertere iis, quibuscum nobis res est."

Aller à la hausse queue in French, is, in Italian, *Andar in furia ò presto*. So, *S'en retourner le queue entre les jambes*, is, in Italian, *Tornar sene con le pine nel sacco*. Hence, in English, *to turn tail* is to fly, and a traitor is a *turntail*. So plough-tail is in German *pflugsterze*, and in Dutch *ploegsteert*. Junius connects, etymologically, the English *tail*, and the Greek τέλος, end. Lye adds, in Gothic, *tagl*, capillus; Icelandic, *tagl*, est cauda equina. Anglo-Saxon, *taegl*. The Swedes call horse-hair *tagel*. In Persian, *تووال*, *tuwâl*, means end, extremity of anything. Cui consonat Chaucerian *Tovel*. The hind part of a ship, called *stern*, I think is connected with *to steer*, being the part where the conning and steering is carried on. The word *tagl* = hair, occurs in the Mæso-Gothic N. T. (Mat. v. 36, x. 30; Mar. i. 6).

T. J. BUCKTON.

GASTON DE FOIX (3rd S. iii. 368.) — I am not aware of any play extant founded on incidents in the life of Gaston III. Comte de Foix; but I think there is some novel. I would suggest reference to the authorities in Sismondi, vols. x. xi. The *Biographie Universelle* (xv. 131) contains little beyond the *Penny Cyc.*, art. "Foix." Your correspondent will, of course, refer to Gaston's *Phebus de deduitz de la Chasse des Bestes sauvages et des Oyseaulx de Proye*, in fol. by Verard, and by Treperel, and in 4to by Le Noir. This book is also included in several of the early editions of the *Treatise on Hunting*, by Jacques de Fouilloux. (*L'Art de vérifier les Dates*, ii. 312, 313; Goujet, *Bibliothèque Française*, ix. 114.) He was a most enthusiastic sportsman, keeping not fewer than sixteen hundred dogs.

T. J. BUCKTON.

NOBLE PHYSICIANS (3rd S. iii. 377.) — The "individual" to whom your correspondent adverts, as once a practising surgeon in the city of Dublin,

was, there can be no reasonable doubt, a veritable and well-bred *nobleman*! His name, however, I submit, was not Mountmorris, but Mountmorres, a descendant, in fact, of the noble family of De Montmorency, of France, whose original coat, which I regret to learn was so seriously dilapidated in the case of his lordship, the Irish doctor, was, Or, a cross gules, between four eagles, displayed, sable, "le premier Baron Chrestien," with the motto, then as now, "Dieu ayde." Mathieu de Montmorency, Constable of France under Philip Augustus, most gallantly distinguished himself at the renowned battle of Bovines, and added *twelve eagles* to his arms, in appropriate commemoration, it must be admitted, of the capture of that particular number of imperial standards! The late Hervey De Montmorency Morres, colonel in the French service, and Knight of St. Louis, was chief of the Irish branch of the Montmorencys, *alias* Mountmorres. The ancient family of Crosborough wore the above cross gules, prior to the change of surname and arms, suggested to his friend and "henchman" by Henry VII.

WILLIAM HITCHMAN, M.D.

IRISH SONG (3rd S. iii. 386.)—The song wanted by DE HOVEDEN will be found in the *Bentley Ballads* (edit. 1861, p. 267). It is by "The Irish Whiskey-drinker" [Who is he?], and is entitled: "The War Song of the Gallant Eighty-Eighth." The two lines, quoted from memory by DE HOVEDEN, form part of the third verse, which runs thus:—

"The Major cries, 'Boys, are yez ready?'
'Yes, your honour, firm and steady;
Give every man his flask of powder,
And his firelock on his shoulder.'
Love farewell!"

WILLIAM KELLY.

Leicester.

When I entered the service some forty years ago, the song asked for by DE HOVEDEN was a favourite among the troopers of the Madras Horse. I send the only three verses I now remember:—

"The Cor'nel cries, Boys, are you ready?
Every man both firm and steady,
Every man with his musket on his shoulder,
Every man with his flask of powder.

"Drums is bating, colour flying!
March, brave boys, for there's no denying.
Colours flying, drums is bating!
March, brave boys, for there's no retraining.

"The mother cries 'Och! fye on ye,
Do not take my daughter from me;
If you do I will torment ye,
After death my ghost shall haunt ye.'"

P. A.

Oriental Club, Hanover Square.

CHURCHES DEDICATED TO THE HOLY GHOST (3rd S. ii. 45, 100; iii. 337.)—The chapel at Middleton, in the parish of Kirkby-Lonsdale, Westmoreland, is dedicated to the Holy Ghost. There

are, also, the ruins of a chapel so dedicated at Newtown, in Calbourn parish, Isle of Wight.

W. I. S. HORTON.

JEANNE DE VALOIS (3rd S. iii. 399.)—HERMENTRUDE is correct in supposing that it was only a marriage-contract which was made between Duke Hans of Denmark and Jeanne de France. See *Geschichte von Dänemark*, von F. C. Dahlmann, 3er band, p. 247 (Hamburg, 1843.)

J. MACRAT.

JEFFREY DUPPA (3rd S. iii. 368.)—I have the following notes relating to the Dappa family, which may be of service to MR. ROWLANDS:—

1574. "Note of certain objections to be made to the brewers, at the solicitation of Jeffrey Dappa, touching the quality of the beer brewed for Her Majesty's household." Lemon's *Cal. of State Papers* (Domestic), 1547-1580, p. 488.

1642, Nov. 3. "Ordered that Captain Dappa be summoned in safe custody to attend the house forthwith."—*Commons' Journal*, vol. ii. p. 832.

1642, Nov. 4. "Ordered that the beef of Captain Dappa's Provision be forthwith carried into the Tower, and there deposited and safely and well laid up till the house take further order."—*Ibid.* vol. ii. p. 835.

1645, Feb. 17. "The petition of James Dappa, 'which they hold very reasonable, and consent unto it,' is sent by the Lords to the Commons."—*Ibid.* vol. iv. p. 51.

1687. "Sir Thomas Dappa, K^t, Usher of the Black Rod."—*London Gazette*, Oct. 31, 1687.

1732, Dec. 11. "Died Edward Dappa, Esq., one of the Sealers of the Lord Chancellor."—*Gent. Mag.* 1732, p. 1126.

1735. "Baldwin Dappa, Esq., High Sheriff for Kent." *Ibid.* 1735, p. 52.

1764, June 30. "Died Baldwin Dappa, Esq., at Holingburne, Kent. He was the last of the family of Bp. Dappa, whose remains lie interr'd in Westminster Abbey, with an historical inscription reciting the chief passages in his life."—*Ibid.* 1764, p. 350.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CAPTAIN WILLIAM HAWKINS (3rd S. iii. 205, 206.)—I have now ascertained that Captain William Hawkins, the brother of Sir John Hawkins, died in 1589. See "N. & Q." 2nd S. vii. 131.

C. H. COOPER.

Cambridge.

MOT OF LOUIS LE GRAND (3rd S. iii. 157, 236.)—Looking over some manuscript notes, I found the following, quoted from Bacon's *Apophthegms*:—

"There was a young man at Rome that was very like Augustus Cæsar. . . . Augustus took knowledge of it, and sent for him and asked him: 'Was your mother never at Rome?' He answered: 'No, Sir, but my father was.'"

This appears to be a different version of the witticism from that quoted by MR. MAC CABE from Valerius Maximus. From what writer did Bacon take it?

MELETES.

JOHN HAWKINS (1st S. xi. 325.)—It is probable that the MS. Life of Henry Prince of Wales was by John Hawkins, secretary to the Earl of Holland, and one of the clerks of the council, who

died 1631. As to him, see Bruce's *Cat. Dom. State Papers, Charles I.*, i. 490; ii. 228, 406, 541, 543, 572, 582; iii. 368; v. 59, 81, 85, 119.

C. H. & THOMPSON COOPER.

PARTY, MEANING A PERSON, ANCIENTLY USED (3rd S. iii. 427.)—The case of the word party is a remarkable one of the disuse of an expression, and its revival as a supposed novelty and vulgarity.

There is no need of research into old books for its ancient use. In *Johnson's Dictionary* there is abundance of the best authorities for it, including Bacon, Shakspeare, and Jeremy Taylor.

LYTTELTON.

Hagley, Stourbridge.

SIR SOULDEN LAWRENCE (3rd S. iii. 429.)—Sir Soulden Lawrence, the Judge, was a near relative of Miss Lawrence of Studley Park; but he died unmarried.

S. D.

TRINDLES: VOTIVE OFFERINGS (3rd S. iii. 396.) A custom somewhat similar to that referred to by F. C. H. still prevails (I suppose so, *sed quære*.) in some of the churches on the continent, that of suspending in the church a wax model of the member believed to have been cured or saved by the interposition of the saint to whom the church is dedicated; which custom Addison says, "is certainly derived from the old heathens, who used upon their recovery to make an offering in wood, metal, or clay of the part that had been afflicted with a distemper, to the deity that delivered them." **JOB J. BARDWELL WORKARD, M.A.**

FATHER ALFORD AND PETER-PENCE (3rd S. iii. 389.)—It is almost certain that the silver coins which Father Alford describes were not struck for the purpose of paying the Roman tribute. They were coined at York, and probably bore the name of St. Peter because they were issued from the archiepiscopal mint in that city. There are at least eight varieties of these coins, for a description of which see Hawkins's *Silver Coins of England*, p. 47, and plate 10. Silver pennies exist bearing the names of St. Edmund and St. Martin. The latter were struck at Lincoln.

EDWARD PEACOCK.

"WELLS OF PITY, MERCY, AND EVERLASTING LIFE (3rd S. iii. 328.)—M. D. will see the representation of a gold ring inscribed "The Well of Pitty," "The Well of Merci," "The Well of Comfort," "The Well of Gracy," "The Well of Everlasting Lyffe" in *Gent. Mag.* June, 1803, vol. lxxiii. part i. p. 497. The first four mottoes are applied to the wounds on the hands and feet of Jesus Christ, and the last to a larger wound in the side. The Saviour is also represented on the ring as rising from the tomb. The ring engraved in the *Gent. Mag.* appears to be of about the same date as the will noticed by M. D.

SAMUEL SHAW.

JOHN SCARLE (3rd S. iii. 400.)—R. S. T. may find some account of John Scarle, Archdeacon of Lincoln, who was Master of the Rolls in the reign of Richard II., and Chancellor in that of Henry IV., in the fourth volume of Foss's *Judges of England*, p. 176.

NICHOLAS BUBWITH (3rd S. iii. 406.)—I may also refer **INA** to the same work, volume iv. p. 154, for some particulars of this prelate, who was Bishop of London and Salisbury, before he was translated to Bath and Wells. He held the office of Master of the Rolls for nearly two years and a half, and afterwards that of the Treasurer, both in the reign of Henry IV. He appears to have been a most discreet statesman, and the dispositions of his will, quoted by **INA**, with various acts in his life, prove his charitable munificence. Who and what was his father?

By-the-bye, Hemynburgh is in Yorkshire, not in Lincolnshire, as stated by **INA**; and so is Menethorpe, which is in the same parish, and within a mile from Bubbewith.

T. A. H.

LAMBETH DEGREES AND HOODS (3rd S. iii. 428.)—The late Dean of Canterbury, who was a Master of Arts of Cambridge University, received his degree of Doctor of Divinity from Lambeth. He wore an *Oxford* D.D. hood, because (as I understood) the then Archbishop of Canterbury, Dr. Howley, who conferred the degree, was himself an Oxford man.

M. A.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

Roxburghe Club:—

LA CONTENANCE DE TABLE. 1816.

A ROXBURGH GARLAND. 12mo, 1817.

CHEQUEER & PEGGART. 1829.

LE JOURNÉE DE GUINÉE. 1825.

ZULEINA, PAR PICHIER. 12mo, 1825.

Wanted by Messrs. Willis & Sotheman, 136, Strand.

BIOGRAPHICAL HISTORY OF PHILOSOPHY, by G. H. Lewes. Vols. I. & II. in 1 vol. Pub. by Cox. London, 1852.

THE ETHICS OF ARISTOTLE, by Sir Alex. Grant. 2 Vols. Vol. II. especially.

Wanted by Mr. J. B. Rowlands, the Union Club, Oxford.

Notices to Correspondents.

We are compelled to omit this week our usual Notes on Books, Mr. O'Connell's article on Irish MSS. at Home and Abroad, and many other papers of great interest.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, JUNE 13, 1863.

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Notes.

IRISH MANUSCRIPTS AT HOME AND ABROAD:
SUGGESTIONS ABOUT THEM.

The claims which Ireland has persistently made to an early literature and pre-Christian civilisation, after much illiberal scepticism on the subject, are now recognised and admitted by the enlightened. The publication of that very valuable historical compilation, the *Annals of the Four Masters*, so ably edited by the late eminent scholar, antiquary, and philologist, Dr. John O'Donovan, and several kindred works, have established those claims, and shown that Ireland has, in the reliques of her once *very* extensive literary stores, a rich inheritance.

Of the ravages made by war and time on these stores, some estimate may be formed by calculating the ascertained losses sustained since 1630. This period presents itself by a combination of remarkable coincidences as an epoch in the literary history of Ireland. In this year the Rev. Geoffry Keating wrote his *History of Erin* in the vernacular, about the same time the O'Clerys compiled the *Leabhar Gadhala*, the Four Masters their *Annals*; Dr. Bedell, Bishop of Kilmore and Ardagh, was superintending the preparation of the Irish translation of the Bible; and that very eminent antiquary and historian by hereditary profession, Duaid MacFirbis, was in his fortieth year,

and no doubt engaged on his *Chronicon Scotorum*, *Pedigrees of Ancient Irish and Anglo-Norman Families*, *Glossary of the Ancient Laws of Ireland*, *Biographical Dictionary of the Ancient Writers*, and most distinguished literary Men of Erin, or some other of his numerous Irish works. Dr. Keating refers to the following books as being in existence in his time; namely, *The Book of Armagh*, evidently (Professor O'Curry states) not the book now known under the name; the *Saltair of Cashel*; the *Book of Uachongbhail*; the *Book of Chuain Eidneach* (in Leix); the *Saltair na Rann*, written by Angus Ceile Dé; the *Book of Glen-da-locha*; the *Leabhar na h-Uidhre*; the *Yellow Book of Saint Moling*; the *Black Book of Saint Molaga*; the *Black Book of Mac Egan*, and the *Spechled Book of Mac Egan*. Of these volumes, extant certainly in 1630, we have no trace, with the exception of the *Saltair na Rann*, now in the Bodleian library at Oxford.

Prefixed to the *Leabhair Gadhala*, or *Book of Invasions*, is a list of the authorities quoted in that work. They are the following: the *Book of Ballymulconroy*, 1543; the *Book of Ballycleary*, written 979; the *Book of O'Duigenans*, and the *Book of Uachongbhala*, and several others. Of this list not one is now known to be extant.

The Four Masters have named in their *Annals* the books from which they derived their materials, and the Fathers of the Franciscan Order of the Monastery of Donegal have left a testimonial, that "these were the books they had." The *Book of Clonmacnoise*, the *Book of the Island of Saints in Lough Ree*, the *Book of Senagh Mhic Maghnusa in Loch Erne*, the *Book of the O'Duigenans of Kilonan*, and the *Historical Book of Lecan Mac Firbis*, the *Book of Maolin Mac Brody the Younger, of Thomond*; and the *Books of Cucogry*, and also of *Lughaide O'Clery*; the latter book conjectured to be the Life of Hugh Roe O'Donnell. Of these books not one is now known to be in existence, except the *Annals of Ulster*, and the copy of *Lughaide O'Clery's* book of *Lecain* in the Royal Irish Academy.

This long list of what the old Gael would call his *jewels* embraces a small portion, we fear, of the national treasures lost within the comparatively small and modern space of two centuries, and these by no means the most perilous of the ten centuries of chequered convulsions, and the distractions of foreign aggression and domestic strife. This loss was restricted to historical productions, civil and ecclesiastical records. We have no record of the compositions which, within the same period, have perished, of the more neglected, because less popular divisions of literature—such as poetry, romance, law, medicine, mathematics, astronomy, and music.

Much has perished—irreparably perished—of that literature, which, borne from the "island

of saints" by its learned and laborious missionaries, spread spiritual and secular knowledge over the continent of Europe, and if preserved would illustrate many an illegible page of history, and reveal the journeyings and gospel and other educational labours of these pioneers of modern civilisation. Yet what an amazing mass of Irish manuscripts has escaped destruction. The collection in Trinity College consists of over 140 volumes from the sixth century downwards. The collection of the Royal Irish Academy is far more extensive. The British Museum has a very large number, many of which are old, rare, and valuable. In the Sloane collection there are five volumes; in the Harleian, four; in the Arundel, two; in the Additional, twenty-seven; various, five; and in the Egerton one hundred and twenty-four, containing about one thousand compositions, ranging through theology, history, grammar, science, poetry, and romance.

The Bodleian Library at Oxford, though comprising sixteen volumes in Irish only, is enriched, says Professor O'Curry, by some most precious books. Among them, a copy of what remains of the *Psaltair of Cashel*, made in the year 1454. There are private collections: the Stowe, which has been purchased by Lord Ashburnham; the Collection of Sir Thomas Phillipps, in Worcestershire. The Advocates' Library, in Edinburgh, contains a few important volumes, some of which are briefly described in the Highland Society's Report on Macpherson's *Poems of Oisín*, published in 1794. Zeuss, who in the prosecution of his philological studies, traced the relations which the languages of Greece and Rome, and their modern developments, have to the Celtic, and left to us the valuable results of his interesting investigations in his celebrated *Grammatica Celtica*, published in 1853, has given a list of *Codices Hibernici*, seven in number, all of which, he states, are of the eighth and ninth centuries, and were either brought from Ireland, or written by Irish monks in Continental monasteries. These are preserved, two in the library at St. Gall, founded, as well as Bobbio, by an Irishman, in Switzerland, one of them a Codex of Priscian, crowded with Irish Glosses, interlineal and marginal; a Codex of St. Paul's Epistles in the library of Würzburg, containing a still greater number of glosses than the St. Gall Priscian; a commentary on the Psalms, which Muratori, Peyron, and Zeuss ascribe to St. Columbanus, in the Ambrosian library at Milan, brought thither from Bobbio; a Codex at Carlsruhe, containing some of the venerable Bede's works, and formerly belonging to the monastery of Reichenau; and another in the same place, also from Reichenau; the seventh and last at Cambray, written between 763 and 790, containing the Canons of an Irish Council held A.D. 684, and a fragment of an Irish Sermon.

The public and monastic libraries of the Continent have not yet been in a systematic way examined for Irish works, but some casual discoveries lead to the conclusion that, in these establishments, hidden stores will yet be brought to light. Some Irish tomes have been found in the National or Imperial Library of Paris and in the Burgundian Library in Belgium—a very valuable collection—a part of the treasures of the Irish Franciscans in Louvain. In the College of St. Isidore in Rome, of the Louvain Library, there are about twenty volumes, rich in valuable materials for the study of the language and history of Ireland.

It is too much to hope that these widely-scattered treasures will be ever collected in Ireland. Some of them may. Surely the Irish people has some title, equitable at least, to the restoration of those books which belonged to Continental communities of Irishmen previous to the convulsions which agitated Europe in the throes of the Revolution. The Pope would not repudiate a claim from those so "faithful" to him; nor would, we opine, France or Belgium repudiate it. If the restoration could not be effected, permission might be conceded by those possessing unique MSS. to take copies. If a well-advised movement were made, sufficient funds would be raised to form or to supplement a national library which would comprise available Irish books, originals or copies. This would be the proudest monument a nation could consecrate to itself. The next best thing would be to prepare and publish a descriptive Catalogue of all the accessible manuscripts. This would not be a work of much labour or expense. Professor O'Curry has led the way. Some years ago, he compiled descriptive Catalogues for the Royal Irish Academy and the British Museum; and though I should not recommend them as models of arrangement or description, they would greatly facilitate the undertaking.

Though I have not exhausted the subject, I fear to trespass too much on your pages.

J. EUGENE O'CAVANAGH.

ON THE EARLY FOLIO EDITIONS OF THE AUTHORISED VERSION OF OUR BIBLE.

During some years past I have been engaged in examining many copies of the first edition of the Bible now in use, the authorised, or King James's, version. It is a noble folio, and was printed in the year 1611. The preliminary leaves of the edition of 1613, and the three subsequent editions, read with the first, and portions of these are often found bound in with the edition of 1611. They are dated 1617, 1634, and 1640.

It has been a question whether there is more than one impression or issue of the first edition,

copies having been observed to differ in various leaves. It would not be easy, perhaps impossible, to decide what these differences are, except by comparing, at the same time, many copies of all these editions: this I have done. Anderson, writing of the first edition in 1611, says,—

“It has been said that the British Museum has two editions of this year; but this is a mistake. The title of 1611 has been affixed to the editions of 1613, 1617, 1634, and even 1640, to make, apparently, the copies of the first; but there certainly was no second edition in 1611.”*

This proves that he knew nothing of the second issue. Lea Wilson also had no knowledge of the second issue. Archdeacon Cotton is, perhaps, the only author who has given an opinion that there are two editions of 1611, printed with the same size type. The smaller type edition of 1613 has been by some supposed to be a second edition of 1611. Dr. Cotton writes,—

“I cannot but believe that two editions were actually issued in 1611, and to this conclusion I am led by the following facts.”†

Dr. Cotton then states, that Dr. Daley, Bishop of Cashel, has informed him that he possesses two Bibles dated 1611, and that there are differences in various pages. This I believe is all the information that has been published on this subject. Thus it has been admitted that there were two issues in 1611; but whether these differ only in the reprinting the preliminary and some other leaves, or to a larger extent, had not been proved, and no conclusive evidence has been shown to prove which of the two was the first issued. My object has been to decide these points, and to obtain information I have carefully examined a large number of copies of all the five dates, by comparing the same leaf of all the copies I could place open at the same time.

I can now inform your readers who take an interest in the subject, that there are two separate prints or issues of the edition of the folio Bible of 1611. I do not call them two editions because they were issued without distinction, and dated 1611. Every leaf differs in the setting up of the type, and often in the spelling, and there are more than two hundred leaves, of which there are three distinct impressions.

There are two titles with the date of 1611: the engraved and the woodcut title. It is uncertain how these were used, whether one title was intended for one issue, and the other title for the other issue, or what circumstances governed the use of them. I am preparing for publication the result of these examinations, and I shall be glad to obtain information. If any gentleman has any copies of the edition of 1611 or 1613, especially if the copy has either of the titles of 1611, I shall

take it as a favour if he will communicate with me, as his copy may afford some evidence on the subject. Some copies of the edition of 1611 have the title of 1613, and some copies of the edition of 1613 have the title of 1611 in them.

FRANCIS FRY.

Cotham, Bristol.

POLAND.

The following supplicatory ode, addressed to the infant Saviour in behalf of Poland, has been discovered by M. Philaret Chasles in a small book of Polish prayers, hitherto unnoticed by any bibliographer, and printed at Wilna *apparently* in the year 1740; and it is hoped it may find a place in “N. & Q.” The author of the verses, whoever he was, seems to have had a most lively presentiment of the woes impending over his country. The prayer has been brought to light at a seasonable moment, and may serve to animate the efforts of the friends of Poland; who are not neglecting human means, while the ode invokes Divine aid. The coincidence is remarkable between this prayer and the recent prayers for their country of the Polish people in their churches.

M. Chasles's discovery was first made known through the medium of the *Journal des Débats* of May 30th, and the verses present an opportunity of appending a translation, and some remarks, in M. Chasles's well-known animated and attractive style. He has omitted, he says, one or two very fine stanzas.

AD PARVULUM CHRISTUM CONTRA HOSTES PATRIÆ.

Benevolus audi
 Quæ tuæ sunt laudi,
 O parvule delicate,
 Patriam defende!
 Tu solus es agnus
 Et fortis et magnus!
 Qui perfidum Turcam,
 Compellis ad furcam!
 Patriam,
 Patriam,
 Patriam defende!
 O nefas! ô crimen!
 Mors transiit limen!
 O parvule delicate,
 Patriam defende!
 Jam victima sumus,
 Et pulvis et fumus.
 Patriam,
 Patriam,
 Patriam defende!
 Tu nudus hic jaces,
 Et friges et taces!
 O parvule delicate,
 Patriam defende!
 Minusculum pectus!
 Duriusculus lectus!
 Nihilominus telo,
 Pugnabis e cœlo.
 Patriam,
 Patriam,
 Patriam defende!

* Anderson's *Annals*, &c., vol. ii. p. 22, end of List of Bibles.

† Cotton's *List of Bibles*, 1852, p. 60.

Grassantur,
Furantur,
Prædantur,
Bacchantur !
O parvule delicate,
Patriam defende !
Nil tutum,
Nil ausum,
Nil satis est clausum !
Nil fœdera valent,
Cum hæreses calent.
Patriam,
Patriam,
Patriam defende !

Polonia perit,
Et spoliū erit,
O parvule delicate,
Patriam defende !
Tu fregeris nisi
Vim hostis invisi,
Oppresseris facem,
Et dederis pacem !
Patriam,
Patriam,
Patriam defende !

Est tempus, est hora,
Ne, quæso, sit mora !
O parvule delicate,
Patriam defende !
Vicini laborant,
Et aliud orant !
Quod perfidus hostis
Vos, superi, nōstis !
Patriam,
Patriam,
Patriam defende !

J. MACRAY.

Oxford.

SHAKSPEARIANA.

PASSAGE IN HAMLET.—With reference to my note about Hamlet's "the dram of eale" (3rd S. ii. 502), and a remark of Mr. T. KEIGHTLEY (3rd S. iii. 72), I beg to state, that I have not proposed a comma after "draught," as it is printed in p. 502, and that I have *not* seen (as Mr. T. KEIGHTLEY supposes) that the sentence is incomplete; there is no vacuum in the meaning of Hamlet, saying —

"The dram of vile
Turns all the noble substance of a draught
To his own scandal."

F. A. LEE.

Berlin.

TRANSLATIONS.—Wanted, a few biographical particulars regarding four Dutch dramatists mentioned in the list of Shaksperiana in the last vol. of Bohn's *Lowndes's Manual*. 1. B. Brunius,

author of translations of *The Tempest*, Amst. 1778, and *Macbeth*, Amst. 1780. 2. P. Bor Christiaensz, author of *Pericles*, Grav. 1617. 3. D. Kalbergen, author of *Muliasus de Turk*, 4to, Amst. 1652. 3. M. Nieuwenhuyzen, author of *Desdemona*, 8vo, Amst. 1789.

Wanted, any information regarding the authors of the following Swedish translations from Shakspeare: P. Westerstrand, *Julius Cæsar*, Stockholm, 1839, 8vo; H. Sandström, *Macbeth*, Stockholm, 1838, 8vo; Anon, *Lear*, Upsala, 1818, 8vo; Anon, *Tempest*, Stockholm, 1836, 8vo.

There is a Danish translation of *The Tempest* and *The Merchant of Venice*, by S. Meisling, Copenhagen, 1810. Can you give me any information regarding the translator?

Imitations of Shakspear and Spenser, 12mo, 1770. Query, what are the titles of these Shaksperian imitations? ZETA.

PIONED: FLORAL CROWNS (3rd S. iii. 42, 364.) One of the older commentators has adduced a decisive reason against "pioned" having any reference to the pæony, viz. that the latter does not flower in April. Besides, though now found wild it is not a native of Great Britain; it is never elsewhere mentioned by Shakspeare; and neither in the colour of its flowers, nor in the language of flowers, nor according to the symbolism so prevalent in Shakspeare's day, can it be said to form chaste crowns for cold maids—rather indeed the reverse, if it possess the medicinal virtues attributed to it. From *Winter's Tale*, it appears pretty clearly, that the "chaste crowns" were of a colour sympathetic with that of the cold maids who wore them, and were formed of primroses. Perdita associates the two; and thus shows the prevalent idea of the time, when she says:—

" pale prime-roses
That die unmarried, ere they can behold
Bright Phoebus in his strength (a malady
Most incident to maids)."

I would add that, according to a frequent construction in Shakspeare, the antecedent to "which spongy April," is not necessarily brims; but may be, "Thy banks": the clause, "with pioned and twilled brims," being adjectival or attributive, qualifying banks. I submit these arguments to M. F., as they have converted me from his belief.

BENJ. EASY.

"Thy banks with pioned and twilled brims."

It seems to me that Mr. KEIGHTLEY and your correspondent M. F. have made for themselves the only difficulty to be found in the above passage, by taking for granted that by the "banks" mentioned are meant river-banks; whereas it is evident that they are the banks of Ceres, that is to say banks forming the whole or a part of the fences which separate cornfields and other fields,

and out of which quick hedges grow. "Pioned" no doubt means dug; and for twilled I think we may be allowed to read tilled. In February and March it is still the practice to do some sort of digging and tilling to hedge banks, if nothing more; at any rate to throw up on them the soil "pioned" or dug out of the ditches for the purpose of clearing them. These banks thus dug and tilled, spongy April afterwards trims with spring flowers; March would be far too early for peonies and lilies, even if the former were ever to be found growing wild, which I greatly doubt. Those who are in the habit of observing the operations of hedging and ditching, and who "know" many "a bank" whereon the wild flowers blow, will be at no loss to understand the passage in question. S. H. M.

WHIG DISCOMFITURE AT DUNDEE.

Amongst the MSS. belonging to the Faculty of Advocates is one of a miscellaneous description very like a common-place book, and written about the beginning of last century. In it are preserved very singular odds and ends, and amongst them the ensuing lines, as to which it would be desirable that some explanation should be obtained. To which particular "discomfiture" it refers we have obtained no clue:—

"ON THE WHIG DISCOMFITURE AT DUNDEE.

"Whether shall we goe and borrow
Some doggrel ryme to vent our sorrow,
And girn and glour fra e'en to morrow
For oure defeate?
Now we are few and bin *in foro*,
And lost the heate.

"We rul'd the roast, I had na doubt;
We domineered and bauld it out;
Now we have gotten a devilish clout,
It makes us bleed.
Alas! it proves a hailesaile rout,
We're quyte dung dead.

"For all our fierce confederacie
They beat us from the magistracie,
And brook not our conspiracie
Whilke we hade caiked;
And when they saw that we turned saucie,
Than we was banked.

"The graceless curates and the Tories,
They tell out all our fained stories,
Calls us Abiram, Dathan, Cories,
And deils indeed.
I fear the godless, saulles Tories,
Gett up their head.

"And then the gentlemen of Angus
Will ne'er rest till they o'ergang us,
As little will they care to hang us,
And maik us shrink;
And pray to God they do not hang us
Fan the're in drink.

"For a' the wark we made and dune;
Fa e'er be out, we'll ne'er be in;
We might, for a' that we have dune,
As wee misken'd it;
We may tak' up a rock and spin,
We winna mend it.

"We ken fatt made the Tories bissie:
They took up with the royal hissie,
They hois' her up to make her dissie,
Against us wapping;
In holie wrath we'll tak' our vissie,
Black be her aprin.

"Well does she mynd the days of yore
Quhen we were high in place and power,
How that we spilt the blood and goare
Off Luckie Daddie;
Alas! our mynes wer sprung before
That we were readdie.

"Our good old cause begins to dwyne,
As it did once in forty-nine.
By change of state fools may devyne,
We sittna sicker;
We've gottine water in our wyne,
And spoilt our liquor.

"O fa will now look in to help;
Malignant tyicks begin to yelp
And yowl as they wer gaun to whelp;
We dare na sputter,
For fear we gett a devilish skelp,
And drie the gutter."

J. M.

SIEGE OF HARFLEUR, 1415.

Sharon Turner, in his *History of England* (3rd edit., 1830, ii. 402, 406), says, that "Magister Ægidius is mentioned several times in [the *Priest's Chronicle*], and reads as if a Master Giles had been the king's chief engineer." He presumes, however, that Ægidius Romanus, or De Columna, author of *De Regimine Principum*; and how *Cities should be governed in Times of War*, is meant. A copy of this *Principum* is in the Harleian Collection, marked 4802. Its staple is of a moral and prudential instruction to kings. Its military instructions begin in the latter part of the work, "and its lessons are most full on encampments, sieges, and defences." It was written about a hundred years before the siege of Harfleur. Master Ægidius, author of the *Principum*, was Bishop of Berry, and died in 1316 (*Fab. Bib. Med.*, vol. i. p. 52; and Cave, *Hist. Lit.*, 657).

Sir Harris Nicolas almost endorses Sharon Turner's opinion; at least to the extent of admitting that the supposition is one of "great probability" (*Nich., Agincourt*, 3rd edit. 1833, p. 58).

Sir Harris Nicolas has given the *Priest's Chronicle* alluded to, *in extenso*, in his *Agincourt*, translated from the Latin. The original is preserved in the Cott. MSS. Julius, E. iv.; and the Sloane MS. 1776, in the British Museum.

In that Chronicle, Master Giles is spoken of three times. The instances follow:—

"This town is but small, but very fairly fortified, and surrounded with walls embattled; and therefore, according to Master Giles, very difficult to be attacked, and very easily and securely to be defended."—*Nich. Agin.* p. 189.

"Whilst these things were going on, the king was to have made an attack by means of mines; extending by a vault through subterranean ways, to have undermined the walls on the side of the Duke of Clarence. But this work, which was begun contrary to the opinion of Master Giles, in the sight of the enemy (for, on account of the neighbouring hill and other causes, it could not be done otherwise)—being by counter-mines, and other skilful projects, twice frustrated through the enemy's industry, and already a third time—produced no advantage."—*Ib.* p. 198.

"And amongst these various anxieties a siege was very perilous on that side, on account of the difficulty of communication between the king and the Duke of Clarence, which could only be effected in boats, or by a long circuit; as well as from the probability of the enemy sallying out upon them, because that place was nearer and fitter for their incursions. The same Duke, according to the advice of Master Giles, and by order of the king, caused a trench of great depth and breadth to be dug betwixt him and the enemy, and the earth dug out to be cast towards his own men. . . . He caused this trench moreover to be constructed by his lancemen and bowmen, having appointed masters of the works, and assigned certain feet of ground to each lance and to each bow, until the whole work was entirely accomplished."—*Ib.* p. 200.

These extracts, though they afford seeming ground for an ingenious, deep-thinking, and critical inquirer to suggest a doubt as to the actual presence at Harfleur of Master Giles as the king's chief engineer, have nevertheless an air about them of speaking of one who was a participator in the expedition. Nowhere does the chronicler allude to Master Giles as a writer of the past, whose work was the guide for the operations against Harfleur: he seems rather to have enriched his narrative with the opinions of the engineer, as expressed on the spot. Were such expressions as those in the above extracts used in despatches of the present day, we should be at no loss to regard engineers as present in the sieges to which they might refer, whether we know of their presence or not; nor should we doubt of their presence in previous sieges, if referred to in like manner. Even Master Giles's presence at Harfleur would not have been questioned, only for the existence of a work on the science of war, written before cannon came into use, by a prelate bearing the same name. The doubt which Sharon Turner has expressed might be satisfactorily removed, and the real fact elicited, by a closer examination of *De Regimine Principum*. Master Giles's opinions or advices have been quoted three times. Are those opinions to be found in the *Principum* in relation to the particular situation of Harfleur, and to the incidents of the siege in which the opinions of a Master Giles are alluded to? If discovered, they will be traced in connection with the most general principles for conducting sieges.

If not, then it is evident that Master Giles, spoken of by the priest, was present as the king's chief engineer at Harfleur.

As I am at a distance from the British Museum, I shall be extremely grateful if any of your readers will generally consult the Harl. MS. 4802, and determine, if possible, this historic question, left unsettled by Sharon Turner and Sir Harris Nicolas.

M. S. R.

Brompton Barracks.

Minor Notes.

MAGIC PEAR OF COALSTON.—Thomas Brown, merchant, and an Edinburgh baillie, in 1696 bought the lands of Eastfield. His nephew, Charles Brown of Cleghorne, married the heiress of Coalston. The uncle or nephew was a bookseller by trade. The lady of the Earl of Dalhousie was the daughter of George Brown, a descendant of this marriage, and the last male heir. He was an advocate, and on December 18, 1756, became what was then the usual designation of Senators of the College of Justice—a paper lord, under the title of Coalston. He died November 6, 1776. The fate of the house of Coalston was said to depend upon a magic pear. Lady Dalhousie, in a letter dated in 1808, writes:—

"They have a pear in the family, which they esteemed their Palladium; it is reported that Betty Mackenzie, when she married George Brown of Coalston, the first night she came to the house of Coalston, dreamt that she had eat the Pear, which her father looked upon as a bad omen, and expressed great fear that it should be an intimation of the destruction of the house of Coalston."

The Lady Betty was daughter of George, first Earl of Cromarty. Her husband died without issue male in 1718; and the estate devolved upon the heiress, who, as before mentioned, was the wife of Charles Brown of Cleghorne. The Marquis of Dalhousie, who succeeded to Coalston on the death of his mother, having died also without issue male, the estate has passed to his eldest daughter.

J. M.

ANCIENT CEREMONY IN PORTUGAL.—

"The antique custom of *breaking the shields*,—a rite which has descended from the age of chivalry, has been celebrated with due pomp and solemnity. This ancient ceremonial takes place whenever a king of Portugal dies." *Guardian*, Dec. 4, 1861.

I had made a note of this at the time, intending to ask for an explanation; but finding the following passage in Sandford's *Genealogical History of the Kings of Portugal*, I extract it, in the hope that it may be interesting to some of the readers of "N. & Q." :—

"And here I cannot omit to inform of the ceremony used by the Portuguese in bewailing their dead kings, and performed by them upon the news of the death of

this king Sebastian. First there parted from the magistrate's house a citizen on horseback, covered himself and his horse, all in black, with a great ensign in his hand, likewise of black, bearing it on his shoulder, that it might trail on the ground; after him followed three old men on foot in mourning weeds, with three scutcheons in their hands like shields or targets, bearing them high upon their heads without any figure upon them, but all black; then followed some citizens of the same magistrates and other inferiors in great numbers. All these went through the principal streets of Lisbon, and coming to the steps of the Cathedral Church, which is near unto the place from whence they parted, those which hold the scutcheons mount up certain degrees, and one of them, lifting up his shield, cries with a loud voice, 'People of Lisbon, lament your King Sebastian, who is dead.' Then all the people weep and cry. Having ended his words, he breaks his scutcheon as a vain thing, striking it on the place where he stands. Then proceed they on, and being come to the new street, ascending the stairs of the little church of our Lady of Olivera, another of them which carried the scutcheons pronounceth the same words the former had done, and breaks his shield in the same manner. The like is done by the third upon the stairs of the hospital. So as all the three scutcheons being broken in those places, they all return home, and thus is the ceremony ended."—P. 79.

E. H. A.

THE ANGLO-SAXONS AND ASIATIC TOPOGRAPHY.—There is a curious reference to the *tumuli* of the Troas in the poem of *Elene* which is worth notice. When the Empress finds herself baffled by the affected ignorance of Judas, upon the subject of the place of deposit of the true cross, she proceeds to cross-examine by requiring him to reconcile this want of knowledge of an historical fact of his own country, of no very remote date, with his own and his countrymen's perfect knowledge of the details of the Trojan war; *e. g.* the number of the slain, of their *barrows*, &c.:—

"Hû is þæt geworden on þisse werþeode,
 Ðæt we swa monigfeald on gemynd witon,
 Alra tacna gehwylc swa Trojana
 Ðurh gefeoht fremedon, þæt was fæder micel,
 Open eald gewin, þonne þeos æþele gewyrd
 Geara gongum. Ge þæt geara cunnon
 Edre gereccan, hwæt þær eallra was,
 On man rime in þorslehtes,
 Dære placendra deaðra gefeallen
 Under bordhagan, ge þa byrgenna
 Under stanhleoþum, and þa stowe swa some
 And þa wintergerim on gewritu setton?"

[Vv. 642-653. Grimm's edition.
 Cassel, 1840.]

H. C. C.

THE IMPERIAL COLOUR OF CHINA.—In China, the descendants of the Confucian family are permitted to wear dresses of the imperial colour. They may, or may not, have a pedigree substantiated by *vouchers*, extending over a period of about twenty-four centuries, and including perhaps seventy or eighty generations, yet, from the known jealousy of the imperial government, and the respect paid to learning, such a privilege could not have been transmitted through spurious races, unless we fall back on the supposition that

the *origin* of the privilege has been lost—that the reputed Confucians are *not* from one parent stock, and even—to hazard an hypothesis—that the imperial colour was derived from the local taste of the original inhabitants of Shantung, and remained peculiar to the occupant of the throne, and to those only from whom the imperial mind first took the idea*, the priesthood of course excepted.

China is essentially an agricultural country. The emperor seems to declare that, with him, "the empire is peace," when, annually, he handles the plough. May not, therefore, the imperial yellow signify the golden crops and brightness of sunshine sustaining animal and vegetable life, while the wavy skirts indicate the coast of the empire, thus fully and vividly, as it were, impersonated?

Warlike races have taken their imperial colour from blood.

Black and white, as the types of darkness and spirituality (?) or impassiveness, have been selected for mourning; while, in some countries, blue has been chosen; but whether from any connection with the origin of the dye, or merely from economical or other motives, we know not. Accident and caprice often originate in the simplest manner customs which posterity puzzles itself with complicated hypotheses to explain.

Sr.

Queries.

DID THE FIRST DANISH INVADERS COME DIRECTLY FROM DENMARK.

Thierry (*Norman Conquest*, Book II.) says, "In three days, with an *east* wind, the fleets of Denmark and Norway, two-sailed vessels, reached the south of Britain anno 787;" and Lappenberg (vol. i. p. 273) says the first landing took place on the coast of Dorsetshire from three ships. If they started from the most southerly point of Denmark, and landed in Portland Bay in lat. 50° 35', the point of the coast nearest Dorchester—the city where the reeve Beaduheard lived, who went to question them—they must have had at least 680 miles to sail. Now if we go even further south, and take Hamburg in lat. 53° 24' as the point of rendezvous, we shall find that, with an *east* wind, they would have to make a port 2° 49' south of the one from which they start; and sail for seventy-two hours at a rate of nine and a half miles per hour. But their sailing night and day

* It is a curious fact that the borders of the emperor's yellow dresses are embroidered to represent the waves of the sea, while on the upper parts are flowers, animals, and dragons (*supposed* to be fabulous). The imperial sceptre, it may be further remarked, is much in form like the common hoe in use amongst the field labourers of China.

may be doubted: for in Laing's *Sea Kings* (vol. i. p. 260), we find that "in the evening, about dark, the king left the ship; and when he got to the end of the gangway, from the ship to the shore," &c. To which the translator adds this note:—"The ships appear generally to have been laid all night close to or at the shore, with a gangway to land by; and the crew appear to have had tents on the shore to pass the night in." If they were one-third of their time on shore, they would have to sail at the rate of fourteen and a quarter miles per hour; but this is out of all probability, and I think it is scarcely possible for them to have sailed even nine and a half miles per hour.

When William the Conqueror invaded England, he started from Saint Valery some hours before sunset on the 27th of September, and landed at Pevensey on the 28th. Assuming that he arrived off the coast in the early morning, and which we know to have been some time after daybreak, he must have been at least twelve hours in sailing a distance of about sixty-seven miles. His rate of sailing would, therefore, be about five and a half miles per hour; and if the art of ship-building had improved as much during the three centuries which intervened between the two expeditions, as it has for the same time immediately before the introduction of steam, we may fairly suppose that they did not make even five and a half miles per hour.

If they were really the fleets of Denmark and Norway, as Thierry says they were—and that the expedition was premeditated and pre-arranged, although the few ships employed seems to render that unlikely—it is scarcely probable that they would have chosen a rendezvous so far south as Hamburgh; but if we take as a central point Copenhagen, in lat. 55° 41', the difficulties are increased in every respect.

I do not know at what time the Northmen are said to have made their first descent upon Normandy; but my impression was that the first, like the last Norman invasion that England suffered from, was organised on the soil of France.

A. E. W.

ANONYMOUS.—Who are the authors of the following works?—

1. The Maiden Queen, a Pageant of Olden Times; and, The Countess, a Play in Five Acts, by a Lady. 8vo. Trewman. Exeter, 1827.

2. Dramatic Sketch, descriptive of Lord Clifford's return from London, 1833. Exeter.

3. Dramas of the Princess Amalie of Saxony, from the German. 1848.

4. Hanno; a Tragedy. This play was written between thirty and forty years ago. It has gone to two or three editions. The latest edition was published a few years ago.

5. Griselda; a Dramatic Poem. A translation from the German of F. Halm, by Q. E. D.? 1844. There is a

different translation of the same poem by Sir R. Anstruther, Bart., about 1840.

6. Baron Fitzarden; a Tragedy. Dedicated to Sir T. N. Talfourd. London, 1845?

7. Earl Harold; a Tragedy. London, 1837.

8. The Dalesman; a Drama. About 1835 or 1836.

9. Russell, or, The Rye House Plot; a Drama. 1839?

10. Astolpho; a Dramatic Romance. 1843.

11. Marion, or, The Page. 1845. Dedicated to R. H. Horne.

12. The Borgias, or Italy in the Fifteenth Century; a Drama. Pickering. 1845.

13. Adrian; a Tragedy. London: Bosworth, 1848.

14. Head Quarters, or Manners in the East; a Drama. By a Light Bob. London, 1853.

ZETA.

ANONYMOUS.—Who wrote a pamphlet, entitled *Two Translations from the Greek*, addressed to H—y F—d, Esq., and published in Dublin in 1774? Also, *An Essay towards a New History of the Gunpowder Treason*, &c., 1765? ABHBA.

CREST: WHOSE?—On an old-fashioned silver spoon belonging to a friend, there is, by way of crest, a man in chain-armour and crowned, kneeling on his right knee, and holding a sheathed sword in his right hand, midways between the point and hilt. He seems about to present it, or to have just received it, and the action seems to refer to some family incident. Any one who has ready access to a book of crests will much oblige by saying whose crest it is, and to what it refers.

R. W. DIXON.

Seaton-Carew, co. Durham.

DIAMOND OR ADAMANT.—What ancient authority had Erasmus for saying (*Colloq.* p. 533, edit. 1677), "Quis ille naturæ sensus, ut adamas, quamlibet duris resistens, sanguine hircino mollescat?" There is, of course, no real foundation for the notion.

F.

ALLAN DURWARD, a Scotch nobleman, played a distinguished part in the early history of that country—the Quentin Durward of Scott being an imaginary descendant. He lived about the time of Malcolm II., and I should be much obliged to any of your readers who can give me any information about himself or his descendants. BARRISTER.

EDGAR.—Whose son was *Gilbert* Edgar, of "Danskein infra regnum Poloniae, who died about 1623," and whose nephew and heir was named Thomas. Was the former a brother of David Edgar of Kethick, who m. Anna Blair?

This D. E.'s son David sold the estate of Kethick or Keithock to his cousin, also named David Edgar, and it was apparently a son of the *second* David, still styled of Kethick, who procured for himself a grant of arms as Edgar of Dantzic in Poland.

I should be glad of any corrections. SPAL.

FISH: LEPUS MARINUS: HÆDUS: FLOTA.—Erasmus, in his *Colloquies* (p. 341, edit. 1677)

says in a note, "Lepus marinus, piscis, homini præsentissimum et immedicabile venenum, et homo pisci, adeo ut hominis contactu solo moriatur;" and the same thing (p. 526) in his text. Of the hædus he says (p. 342), "Hectinis ac phthibicis vendimus hædos, non vertiginosis." Again (p. 541), "Flotæ nunquam submerguntur." What fish are these? F.

A SINGULAR GENERAL.—In an original letter written by General Wolfe, the following passage occurs:—

"There is an old General mentioned in history, that had but one left of what everybody else has commonly two; and yet with one leg, one arm, one eye, and one ear, he was, for a drunken man, the best officer of his day."

Probably some correspondent of "N. & Q." can oblige me by giving the "local habitation and the name" of this remarkable soldier.

ROBT. WRIGHT.

LATIN MS. ON THE BIBLE.—I lately picked up at a bookstall a Latin MS. entitled "De Variis Editionibus et Translationibus SS. librorum." It shows considerable erudition and is very neatly written, and from the character of the writing I think by an Englishman, and from the quotations probably a Roman Catholic. It is full of strange contractions, which makes it somewhat difficult to decypher. It contains 174 pages of a small 8vo size, having from twenty-five to twenty-seven lines in a page, the margins being set out by lines impressed at pp. 96 and 97, which show through all the other pages. It is written on thinnish paper, which has 1749 in the watermark of some of the pages, and in others—

"H COZAR
DANGOUMO."

It concludes, "Finis, die 30 Julii, an. 1756." Can anyone kindly give me a clue to its author, and say if it has been published? F.

LIBRARY OF THE LATE REV. JOSEPH MENDHAM.—The late Rev. Joseph Mendham, whose obituary appeared in "N. & Q." 2nd S. ii. 379, and whose publications *ib.* 385, possessed a large and valuable library, *inter alia*, one of the only two copies of the Sixtine Bible known to be extant. Your talented correspondent BIBLIOTHECAR. CHETHAM. told me he inspected this Sixtine volume, which, on being held up to the light, shows it "as exactly mended," as Dr. James states in his *Bellum Papale*.

It would be well to keep an eye on this volume, as we cannot afford to lose it, and I believe there is not one in the British Museum.*

[* A copy of the Sixtine Bible, 1590, 3 vols. folio, the first complete Latin edition published by Papal authority, is in the King's Library at the British Museum. Sixtus V. died in the same year in which the Bible was

Mr. Mendham's son has since died, and I put myself in order by asking what became of his father's library? GEORGE LLOYD.
Thurstonland.

MIRIAM'S HISTORY.—In that work of a wayward and gloomy, yet powerful genius, *The Marble Faun*, occurs the following query, to which I hope to get a less tantalizing reply than that given by Kenyon:—

"Could you tell me what were Miriam's real name and rank, and precisely the nature of the troubles that led to all those direful consequences?"

"Is it possible that you need an answer to those questions," exclaimed Kenyon, with an aspect of vast surprise. "Have you not even surmised Miriam's name? Think awhile, and you will assuredly remember it. If not, I congratulate you most sincerely; for it indicates that your feelings have never been harrowed by one of the most dreadful and mysterious events that have occurred within the present century!"—*The Marble Faun*; or, *the Romance of Monte Beni*. By N. Hawthorne, Boston, 1860, vol. ii. p. 288.

In a previous part of the same volume Miriam reveals her name to Kenyon:—

"A name, at which her auditor started and grew pale; for it was one that only a few years before had been familiar to the world in connexion with a mysterious and terrible event:—an event, the frightful and mysterious circumstances of which will recur to many minds, but of which few or none can have found for themselves a satisfactory explanation."—Pp. 244—246.

As well as I remember, I have heard the name of a certain Duke of Breslau mentioned in connection with the mystery thus darkly hinted at.

The Marble Faun may be described as a beautiful dream changing into a frightful nightmare, from which the reader rises bewildered, with a blended consciousness of incoherence and pain. Would that the author's brighter, happier, genius had triumphed, and given us a *whole* worthy of the many exquisite parts of this remarkable work!

ERIONNACH.

NUMISMATIC QUERIES.—I have a pattern three centime piece of Napoleon II., bearing the date 1816. I want to know if it was struck in 1816 (it is quite bright, but not very well executed)? where it was struck? and by what authority? Across the field of its reverse, there is "3 CENTS, ESSAI 1816." I bought it in Germany, together with a quantity of copper coins, tokens, and medal money of the French Republics, one of which puzzled me very much: copper, about as big as a halfpenny-piece, quite bright. *Obv.* An altar, bearing two handfuls of wheat crossed;

published, and his successor, Gregory XIV., immediately ordered the suppression of the edition. This was so rigidly enforced that, according to Le Long, those who possessed copies did not dare to acknowledge the same. The copies of this edition are, of course, of extraordinary rarity, particularly those like to the one in the library of the late Duke of Sussex, which is printed upon large paper. It was sold to Mr. Pickering for 31*l.* 11*s.*—*Ed.*]

inner circle legend, ". VT . MAXIMA . SERVET ." in exergue "1656." *Rev. France and Navarre* in two shields, surmounted by a large crown, from which depend the collars and Orders of St. Louis and the Holy Spirit; legend, ". CASVELLES . PARTIES."

Is it a jetton? If so, struck on what occasion? There are no initials on it. By its brightness, I think it must have been struck lately, perhaps from some old die. Is it usual for a jetton to be of copper? All mine are brass, billon, or silver.

JOHN DAVIDSON.

"TO KNOW NO MORE THAN THE POPE OF ROME."—I have often heard persons, when professing entire ignorance of any subject, exclaim, "I know no more than the Pope of Rome about it;" and I have noted the expression to be especially current among the middle class, and the better educated portion of the lower order in Pembroke-shire. I have not unnaturally wondered why especial ignorance on any point should, in our common conversation, be attributed to the Pope: unless, indeed, it were the outcome of sheer Protestant antipathy.

Butler, in *Hudibras*, Part II. canto iii. line 894, has the following:—

"He knew less than the Pope of Rome."

Which, in the first two editions of the poem, ran thus:—

"He knew no more than the Pope of Rome,"—

which is exactly equivalent to our expression. Can any of the readers of "N. & Q." affix a probable date to the rise of this saying? Might it not have had its origin in the condemnation of the theories maintained by the "Tuscan artist?" In the passage of *Hudibras*, where the above line occurs, the knight is speaking of the doctrines advanced by Copernicus, and other astronomers and philosophers; which perhaps would make for the origin which, in default of a better, I have assigned to the expression. I may remark here, apropos to a subject already touched on in "N. & Q.," that in Pembrokeshire the epithet "Roman Catholic" is very generally used to designate members of the Roman Church: so much so indeed, that the "Catholic" is often entirely dropped, and the term "Roman" used alone.

W. BOWEN ROWLANDS.

PROVINCIAL NEWSPAPER.—The *Newcastle-upon-Tyne Courant* was established in 1711, and continues to this day a favourite paper for advertisements. Is there an older provincial newspaper in the kingdom?

FRA. MEWBURN.

Larchfield, Darlington.

QUEEN MARIES.—

"There is an Historical relation and observation,* that though there be divers Kingdoms in Europe, in

which the Crown may fall upon women, yet for some ages they did not, and when they did, it was much at one time, and all upon women of one name, Mary. It was so with us in England, and in Scotland it was so; so in Denmark, and in Hungary it was so too; all four Mariess." Dr. Donne's *Sermon XXV.* preached at S. Paul's on Easter Day, 1630.

UYUTE.

SIR FRANCIS ROOE, OR ROWE, KNT.—Can you favour me with any information relating to this person? When and why was he knighted? I learn from the will of Roger Rooe of Alport, co. Derby, gent. (dated 30th April, and proved 21st June, 1613), that he was brother of the testator, and son of Mr. John Rooe. The latter, I find from other sources, was of Uffington, co. Lincoln, and married Mary, daughter of Humphry Beresford of Newton Grange, co. Derby. C. J. R.

SILVER COIN.—What is the oldest known silver coin in existence? MELETES.

SCOTCH LAIRDS.—Can any correspondent of "N. & Q." give me the surnames of the following Lairds, in Scotland, between 1670 and 1730?—

Lairds of—1. Auldbar; 2. Findowrie; 3. Dul-ladies; 4. Smiddyhill; 5. Strickathrow or Strucathro; 6. Monagand; 7. Balmadies; 8. Balglas-sie; 9. Logie; 10. Comiston; * 11. Brotherton; 12. Auchmithie. S.

SUBSTANTIA.—What is the precise difference of idea between the *ὑπόστασις* of the Greek Fathers and the *substantia* of the Latin Fathers? Etymologically, the two words appear to have the same meaning. MELETES.

SIR FRANCIS WATSON, BART.—It is stated by Malone (*Shakspeare*, ii. 120), as well as by other writers, that John Bowman, the last of the Bettertonian school of actors, married Elizabeth, the daughter of Sir Francis Watson, Bart.; and that both Bowman and his father-in-law were ruined by an East India speculation. I have not been able to find the name of Sir Francis Watson in any Baronetage. Can any one pounce upon him, and show him up in "N. & Q."? J. YEOWELL.

Queries with Answers.

SOURCE OF THE NILE.—*Punch*, in No. 1143 for June 6, 1863, has favoured us with a cartoon which represents "Britannia discovering the Source of the Nile." I cordially joined in the general crow which this well-conceived and well-executed design has doubtless elicited from every British breast. But in *The Times* of June 8, I find a communication which seems to call Britannia's claim to discovery in question. The writer states that the Lake Victoria Nyanza is correctly laid down, by the name of the Lake Zambre, in

* Quoted. Bodin, *De Republicâ*, lib. vi. cap 4.

* Dundas?

an Atlas published 116 years ago; and that the accompanying "letter-press" distinctly states the fact that it, the said lake, is the source of the Nile.

The Atlas in question is Bowen's *Complete System of Geography*; and the letter-press, as cited in the printed letter of *The Times'* Correspondent, stands thus:—

"This kingdom is watered by several rivers, the most considerable of which is the Zaire above-mentioned, otherwise called the Great River of Congo, which Dapper says springs from three lakes. The first is called Zambre, out of which the Nile issues; the second Zaire, which forms the rivers Lelunde and Coanze, and the third is a lake made by the Nile; but the chief of all is the Zambre, which is as it were the centre from which proceed all the rivers in this part of Africa."

Must Britannia, then, resign the palm? and is *Punch* in error? HISTORICUS.

[We do not think that *Punch's* crow was at all unwarrantable; nor are we of opinion that the Correspondent of *The Times* had the least intention to question Britannia's claim to a great discovery. As, however, the passage from Bowen may lead to some discussion, we feel it right to make the following remarks:—

1. Bowen's Map does indeed lay down the Lake Zambre, but with no rivers running into it or out of it; and the map represents the Nile as rising in a different place.

2. We learn by daily experience the extreme necessity of verifying quotations; and it so happens that, in the "letter-press" from Bowen, as it stands in *The Times'* Correspondent's printed letter, three words, and those rather important ones, have unfortunately dropped out. Bowen writes—we italicise the dropped words—"which Dapper says springs from three lakes, according to Pigafet." Thus Bowen, a respectable compiler, refers to Dapper, a Dutch physician, who, in the seventeenth century, published several geographical works *though he was no traveller*; and, again, rests all Dapper's authority on "Pigafet." Who was Pigafet? Alas! we must yet go a step farther. Filippo Pigafetta published at Rome, in 1591, his *Relazione del Reame di Congo et delle circonvicine contrade*; but his *Relazione* is "tratta dalli Scritti e ragionamenti di Odoardo Lopez Portoghese:" the whole derived from the writings and conversations of Lopez, a Portuguese! Lopez, of whom little is known, does appear to have been a traveller, and to have visited the east coast of Africa. Perhaps some of our readers may attach more value to his communications than we do. But though Pigafetta speaks of the Nile's rising out of a certain lake; and though it is undoubtedly a curious fact, that Bowen's map should have got the Lake Zambre, however incorrectly placed, we see nothing in the present aspect of the question which tends in the least degree to affect or impugn the well-known accuracy of Mr. Punch.]

"LIKE A DUTCH UNCLE."—Can you give me any information as to the origin of the saying, "I will talk to you like a Dutch uncle?" Has the words "I will talk to you like a father," in the *Good for Nothing*, anything to do with it? The above saying is common in this town and Liverpool. T. HODGE.

Birkenhead.

[The phrase "I will talk to you like a Dutch uncle" is vernacular in London as well as in Liverpool and

Birkenhead, and is in great request in what we formerly termed the United States ("N. & Q." 1st S. vii. 65.) Its import is minatory, and holds out the prospect of a good scolding; like "I'll comb your head for you," and other equally choice and popular expressions.

For an explanation, so far as "Uncle" is concerned, we must go back to the days of classic Rome. *Patruus*, properly an uncle, signified also a severe reprover; and also, when used as an adjective, *patruus* meant harsh, morose, severe. Thus "I will talk to you like a Dutch uncle" brings us back at once to Horace's "metuentes *Patruæ* verbera lingue." *Od.* iii. 12. See also Ernesti on *patruus* in his *Clavis Ciceroniana*.

But why a Dutch uncle? We might reply by suggesting that Dutch is here *Teutsch*, i. e. German. In Catholic Italy the position of *nephew* was sometimes peculiar; and hence the phrase "Cadere in grembo al zio" implied every thing that is agreeable. What could be better than to fall into the hands of one's uncle? But in Protestant Germany the case was different. There the uncle, being an uncle and no more, occasionally assumed the classic character; he was a *patruus*, a stern reprover; and hence the explanation of the phrase, "a Dutch uncle," taking Dutch as *Teutsch*.

We might suggest other solutions equally profound. But taking only a surface view of the subject, it may be sufficient to remark, that "Dutch" in our vernacular (we know not why, and we deem it unjust), is often used to express something of inferior quality: "Dutch myrtle," a weed; "Dutch pink," a coarse pigment; "Dutch gold," pinchbeck. So "a Dutch uncle."

It is, however, worthy of observation, that "My uncle," in the more endearing sense of the term, is not unknown to the Dutch. "Myn Horlogie is by Jan oom,"—my watch is at my uncle John's.

"Who dwells at yonder three gold balls,

Where Poverty so often calls,

Guarding her offerings in his walls?

MY UNCLE.]"

"THE FEATHERS TAVERN."—Where can I find any account of the proceedings of the clergymen and others, who, in 1772, used to assemble at a tavern called "The Feathers," for the purpose of getting up a petition to parliament, praying for relief in the matter of subscription? MELETES.

[The application to parliament to obtain an abolition of subscription to the Articles originated in the publication of *The Con cessional* (in 1766) by Archdeacon Blackburne, which produced eighty controversial pamphlets. In 1771, the archdeacon published "Proposals for an application to parliament for relief in the matter of Subscription," &c. This led to an association of two hundred and fifty persons, both clergymen and laymen, at the "Feathers Tavern" in the Strand, who adopted a petition, drawn up by the archdeacon, praying the legislature for relief from subscriptions to all articles of doctrine and discipline. The petition is printed in *The Parliamentary History*, xvii. 251-254, and in the *Annual Register*, xv. 171. It was presented to the House of Commons, Feb. 6, 1772 by Sir Wm. Meredith, and opposed by Lord North and Burke. It was rejected by a majority of 217 to 71; was again introduced to the House, Feb. 24, 1773, and again rejected by a majority of 159 to 67. Mr. Justice Park says, "I never have heard or read, that any of the actually benefited clergy who signed the petition, and whose scruples had arisen *after* they had accepted the preferment, resigned their charge, in consequence of their petition being rejected, except the Rev. Theophilus Lindsay; who, by afterwards opening an Unitarian chapel

in Essex Street, and composing a new Liturgy, showed that his objection went, not to the subscription merely, but to the fundamental doctrines of the Church of England." (*Memoirs of William Stevens, Esq.* 8vo, 1812, pp. 106-109.) Consult *The Parliamentary History*, xvii. 245-297, and 742-758; also Marsden's *History of Christian Churches and Sects*, i. 314-317; the Rev. John Brewster's *Secular Essay on the Events of the Eighteenth Century*, pp. 249-265, 8vo, 1802; and Boswell's *Johnson*, ed. 1853, pp. 210, 229, 284.]

MEDALLIC QUERY.—I have to thank Mr. HAWKINS for his obliging reply to my Query (3rd S. iii. 387). Can any of your readers inform me to what event the medal I now describe refers?

Obv. Bust, to right, of Geo. II., with usual titles.

Rev. "ANGELVS. ANGLORVM. SEDES. PIA. TVRBA! QVIETAS. OSTENDIT." An angel standing; her left hand resting on a shield, bearing the arms of Great Britain; her right hand extended over the bare head of a figure in a suppliant position before her, followed by others. A city in the distance.

Ex. "EMIGR. BERCHTOLDS. RECEPT. IN. TERR. HANNOV. MDCCXXXIII." W. Z.

[In 1731, the King of Sardinia recalled the grant of privileges to the Vaudois, and drove them from their habitations in the depth of winter. Many took refuge in Switzerland and Prussia. The Court of Vienna did military execution against the Protestants of Salzburg, Prussia, England, Holland, Sweden, &c., remonstrated and threatened, as did the Evangelic Body at Ratisbon. And the Treaty of Osnaburg was especially referred to in favour of the Protestants. England and Prussia offered an asylum, and many emigrants consequently took refuge in Hanover, Prussia, and Holland. There are other medals commemorative of these events.

EDW. HAWKINS.]

THE BLUE AND ORANGE SOCIETY.—Can any of your readers give me an account of a Society or Club, called "The Orange and Blue," established in Chester in honour of the Hanoverian succession? When established, its rules, its members, &c., &c.? W. Z.

[A very learned Cheshire antiquary, to whom we have applied for information upon this subject, writes to us as follows: "The Blue and Orange was established at Chester in 1728, where the Society met four times in the year. The names of the founders, and the Rules (if they had any), I have never been able to learn."]

GLAMORGANSHIRE CHURCHES.—Which is the oldest church in Glamorganshire? I have been informed that it is Coychurch by some; others affirm, with as much apparent truth, that it is Ewenny. I believe, however, that the former is generally allowed to be the oldest, and on this point I wish confirmation. LLANGRALLO.

[There can be little doubt that the church of Llangrallo was founded long anterior to that of Wenny. Its origin is thus mentioned in the Iolo MSS.: "Saint Crallo, brother in the faith to Iltyd, and a saint of his college, founded Llangrallo. Others say, that St. Crallo lived in the time of Lles, the son of Coel, and founded Llangrallo. It went to ruins, and the church was founded a second time by Gruffydd, the son of Iestyn [the son of Gwrgan, the last Lord of Morganwg]." The antiquity of Coy-

church, therefore, must be nearly coeval with Llandaff—the mother of all the churches in Wales, if not in the United Kingdom. Even supposing its origin to be no earlier than the age of Griffith, who flourished in the middle of the tenth century, Coychurch would still take precedence of the priory church of Wenny, which was founded in the year 1140 (as appears from his monument still preserved there) by Maurice de Londres, son and heir of Sir William de Londres, the companion of Fitz-Aymon, the conqueror of Glamorgan.]

Replies.

SHAKESPEARE MUSIC.

(3rd S. iii. 353.)

In the present paper I wish to bring together whatever remaining information respecting Shakespeare Music I have been able, up to this time, to collect, and so close the series.

1. The song, or more properly, the double song, which constitutes the close of *Love's Labour's Lost*, has been used by Dr. Arne as the material for two distinct compositions. The first is the well known cuckoo song, "When daisies pied," which appears to have been originally set for, and sung by, Mrs. Clive as Rosalind, in *As You Like It*; so we may gather from the original edition of the music. The second is a setting of the verses beginning, "When icicles hang by the wall," which the doctor calls "a description of winter, as the cuckoo song is of spring." In this case no name of a singer, or occasion of being sung, is added. It is written apparently for a tenor voice. The whole four verses have been set as one piece by Richard Leveridge, the same music being given to each verse, excepting some little imitative variations at the point where the note of the owl is alluded to. This composition is on a sheet in one of the volumes of music in the British Museum. "When icicles," &c. has also been set as a glee by John Percy, as I learn from a catalogue of Mr. Percy's musical works. Mr. G. Macfarren has likewise set those words as a glee for two sopranos, tenor, and base.

2. Several pieces of music exist belonging to the close of *A Midsummer Night's Dream*, commencing at Puck's words, "Now the hungry lion roars." Mr. W. Linley has set this (ending at the words "behind the door") as a solo for Puck. The song is in two movements; the first slow, and in C minor, and the second an allegro, from the words, "And we fairies," to the end. "Now the hungry lion roars" has been set as a chorus in four parts, and for male voices by Sir Henry Bishop. This chorus was sung in the *Two Gentlemen of Verona*, by the outlaws. It closes, appropriately for the occasion, at the words, "In the churchway paths to glide."

"Now the hungry lion roars," &c. has also been set by Mr. Leveridge, whose composition will be

found in his little two-volume work, published in 1727. The plan of this setting is solo for 1st, 2nd, &c. up to an 8th fairy; and a chorus to each solo, upon Oberon's words "Hand in hand." Mr. Leveridge has made some occasional alterations in the words; and to his 6th fairy has assigned the words, "Weaving spiders," &c., transplanted from the second act of the play.

"Now the hungry lion" has been elaborately set by Mr. R. J. Stevens, as a glee for four voices, soprano, alto, tenor, and bass. This closes at the words "Follow darkness like a dream." Dr. Cooke has composed a favourite five-part glee, commencing with Oberon's words "Hand in hand." J. C. Smith, in his opera *The Fairies*, has set a song commencing at Oberon's words, "Now until the break of day."

Oberon's words, "Meet me all by break of day," will be found introduced to a *largo maestoso* movement by Sir H. Bishop in his chorus "Spirits advance." Finally, there is a pretty song, set by Mr. Charles Horn (to be sung in the *Merry Wives of Windsor*), to a few lines of Puck's speech, commencing from the 9th line—

"Now it is the time of night."

The word "now," if I remember rightly (not having seen the music for many years), is changed into "when" in this song.

3. Hugh Evans's snatch of song, "To shallow rivers," &c. is from the little poem "Come live with me," &c; which poem, therefore, even if not written by Shakspeare (and the point is seemingly unsettled), should not pass unnoticed here as to the use made of it by musicians:—

(1.) Mr. C. Knight gives, from Sir John Hawkins, an old melody to "Come live with me," which Sir John says he had discovered in a MS. as old as Shakspeare's time.

(2.) There is a setting of the poem, as a song, by T. Chilcot of Bath, about 1750.

(3.) Mr. S. Webbe has set the 1st, 2nd, 4th, and 5th verses as a glee for four male voices. This glee is a favourite composition.

(4.) There is a three-voiced glee by M. P. King, which (I think) embraces only the lines sung by Evans.

(5.) In a book of *Three English Songs and a Glee*, dedicated to Lady Jerminham, Op. XV., and composed by (Baron) F. Dalberg, is a solo setting of the poem, date about 1790 (?).

(6.) Amongst the printed music in the British Museum is a solo setting of "Come live with me," which is anonymous, date about 1770 perhaps.

(7.) There is a solo setting of the words by Dr. Arne. This is described as "A favorite Scotch Air, sung by Miss Catley in *Love in a Village*." It is set by the doctor in the Scotch style.

(8.) In Mr. Hutchinson's vocal collection (1807), to which I have before referred, is a duet,

"Here will we sit," for soprano and contralto; set to four lines of the poem, commencing from "There will we sit," &c. ("There" altered to "Here.")

(9.) In a book of canzonets by T. Tremain (1780?) is a setting of "Come live with me" as a duet, apparently either for two sopranos or two tenors.

(10 & 11.) Two solo settings of our own time. The one by Mr. J. B. Turner, and the other described as sung by Signor Mario, is the composition of Mr. J. L. Hatton.

5. The clown's song in *Twelfth Night*, "When that I was a little tiny boy," has been set twice certainly. The solo setting is inserted by W. Linley in his *Dramatic Songs of Shakspeare*, and is attributed by him to a Mr. Fielding. I however understand from DR. RIMBAULT that it was composed by Mr. Vernon, a tenor singer at the theatre about a century ago. Sir John Stevenson has also set the clown's song as a glee for four voices, treble, contralto, tenor, and bass. [I could wish here to note, that in a former paper, by a slip of the pen, I had made the clown in *Twelfth Night* use the phrase, "a song of good society." I should have written "a song of good life."]

6. "Love like a shadow flies," &c., in the 2nd act of *The Merry Wives of Windsor*, has been set as a duet for soprano and tenor to be sung in the musical revival of that play. The composition, I think, was Mr. Braham's. The words have been also set more recently by the late Mr. E. Fitzwilliam as a solo.

7. The little song for Autolycus, "Jog on, jog on" (*Winter's Tale*, Act IV.), may be found in Mr. Chappell's work on olden-time music, as a solo. It has also been set (1860) as a part-song by Miss C. A. Macirone.

Another song for Autolycus, "But shall I go mourn," &c., has been set (about 1740?) by J. F. Lampe.

8. With respect to Shakspeare's Sonnets, it does not seem necessary to particularise Sir Henry Bishop's settings of several, as they are to be found in his complete music to certain of Shakspeare's plays. There are, however, a few scattered settings by other composers, which I will here set down. Of the 18th sonnet, "Shall I compare thee to a summer's day," there are two settings. One, as a duet, by Mr. C. Horn, which was sung in *The Tempest*; and another, as a solo, by Mr. E. Loder, being one of a set of six songs. The 40th sonnet, "Take all my loves," &c. was composed by Mr. C. Horn, and sung by him in *The Tempest*. The 54th sonnet, "O how much more doth Beauty beauteous seem," was set as solo a few years ago by Mr. G. Barker for the *Ballad Album*. The 109th sonnet, "O never say that I was false of heart," has been set by Mr. M. P. King as a

glee or trio, with a pianoforte accompaniment; and the 116th sonnet was set by Mr. Braham as a duet for soprano and tenor. This was sung by Miss Ayton and the composer in *The Taming of the Shrew*. The title of the duet is "True love is an ever-fixed mark," which is a slight alteration of the fifth line of the sonnet, the first four lines being omitted.

9. "You sun-burn'd sicklemen," part of Iris's speech in the masque (*Tempest*, Act IV.) has been set as a glee for three voices by Mr. T. Hutchinson, 1807. "Before you can say," a speech for Ariel in the 4th act, has been set by J. C. Smith in his opera of *The Tempest*; and another setting is to be found in Mr. Linley's *Dramatic Songs of Shakspeare*, selected, as Mr. Linley informs us, from the MSS. of his brother, Thomas Linley. Apropos of this last composition, and as illustrative of the facility with which mistakes can be made in spite of every care, I may mention that, in the Gresham Library, are two MSS. in full score, with the name of S. Wesley upon them, settings of Ariel's "While you here do snoring lie" (*Tempest*, Act II.), and of "Before * you can say." When I first saw these MSS. several years ago, I naturally presumed them to be original compositions by S. Wesley, in his autograph. Afterwards, however, I found both these compositions in W. Linley's work, with the information that they were taken by him from his brother's MSS. The natural solution of the difficulty then seemed to be, that Mr. Wesley had put the full orchestral accompaniments to these songs (which have only the usual pianoforte accompaniment in Mr. Linley's work), and, while writing his own name upon the MS. had omitted that of the composer.

Somers Town.

ALFRED ROFFE.

DENTITION IN OLD AGE.

(3rd S. iii. 378.)

[As I am mentioned by name in the recent paragraph upon this subject with reference to the case of "The Old Countess of Desmond," I have requested my friend Dr. PICKFORD, of Brighton, to furnish me with the following statement.—JOHN GOUGH NICHOLS.]

My attention has been directed by Mr. NICHOLS to a paragraph in "N. & Q." in which mention is made of an old lady residing at Edburton, near Brighton, who is reported to have "recently cut a pretty complete set of teeth."

Instances in advanced life are not wanting in which, in the language of John Hunter, "nature would appear to make some effort to renew the body." In some tolerably well authenticated cases,

entire and perfect sets of teeth have been reproduced. (*Vide* Pliny, *Hist. Nat.* lib. xi. c. 63; Hunter, Van Oven, Easton, Taylor, and *Edin. Med. Comment.*) Being desirous of witnessing one of these "curious freaks," I drove yesterday to the village in question for the purpose of visiting the person referred to, who proved to be a tall, erect, hale, and intelligent gentleman, in his eighty-second year. He was exceedingly polite and communicative, and stated that, "three years since, he had not a tooth in his head, but that during the last two or three years, he had cut about twenty-three teeth, and that he is now unfortunately cutting others; unfortunately, because the process is attended with considerable pain of a dull aching character in the jaws, which comes on during the night and interrupts his sleep, and renders him deaf." He added, that "he could crack a nut and bite a crust with any one."

Upon examining the mouth, I found, in the lower jaw, the two central and two lateral incisors, the two canine, and three very large molars; and on the right side, more posteriorly, that which I supposed to be the fang of an old molar, but which the old gentleman assured me was a new tooth coming up, for "he felt it growing." On the opposite and corresponding portion of this jaw he said he was sure other teeth were also coming.

In the upper jaw there were the fangs, even with the gum, of the two central and two lateral incisors, and of the two canine teeth; and, on either side of the fangs of these last were two very large molars.

The teeth were generally yellow and discoloured; many in an advanced state of decay, and the grinding surfaces of the molars and the cutting edges of the incisors worn by attrition. In short, they conveyed the impression of their having formed part of the second or permanent set. This, however, is not reconcilable with the old gentleman's narration, which is confirmed by the parish clerk, who has held his office between thirty and forty years, and who states, that, to his knowledge, the old gentleman, three years ago, had not a tooth in his head.

It would appear from the condition of the mouth, if there be no error or misstatement, that the teeth of these "third sets" are infinitely softer, much less durable, and more obnoxious to decay than those of the second or permanent set.

J. H. PICKFORD, M.D.

Brighton.

UNITED STATES.

(3rd S. iii. 280.)

Without desiring to enter into a controversy with Mr. WILLIAMS, or any other of your contributors, as to the actual or eventual division of

* "Before you can say" is changed into "Ere you can say" both in Mr. Linley's work, and in Mr. Wesley's MS.

the United States—a discussion in which I cannot affect to speak dispassionately—will you allow me as a genealogist to remonstrate against the idea he advances of any particular unanimity of blood or nationality among the inhabitants of the Confederate States? Perhaps I overstate the force of his argument; but certainly the *London Times*, and many other journals, have tried by repeated assertions to convince the public that the bulk of the Southerners are descended from the English gentry; and that the Northerners are a hybrid race, and its English ingredient is base born. It seems time to put an authoritative denial upon this assumption, and fortunately the means can easily be found. I have carefully analysed the United States' census of 1860; and I give the result as showing that, of the population of 26,706,425 white inhabitants of the States, 19,976,762 were descendants of the original settlers of 1790; and only 4,700,000 were emigrants of a more recent date than 1840, or their issue.

This native-born population consisted of 6,249,483 whites of New England origin; 5,720,812 descended from the settlers of New York, New Jersey, and Pennsylvania; 5,816,040 of those of Virginia, the Carolinas, and Georgia; 2,190,427 of those of Delaware, Maryland, Kentucky, and Tennessee.

A careful investigation shows, that had the original population of the present Confederate States been homogeneous, and not received a single foreigner up to 1840, they would have been sending out emigrants; but from that date, calling every one of their citizens native-born, they would require 1,575,338 foreigners added to their natural increase to make up their total of 8,712,840 in 1860.

Here then, more than one-sixth of their population must be of foreign birth—Yankees, Germans, or Irish, as you prefer. But it is a matter of notoriety that, prior to 1840, many Northerners and foreigners *did* become settlers in their limits, especially in the newer states; and at least another sixth must be deducted for these.

Many of the inhabitants also were of foreign extraction. The French and Spanish of the Gulf States; the Huguenot French; the Swiss; the German settlers of Georgia and Virginia; the Irish and Scotch of the Carolinas; must all be deducted, before we can appreciate the percentage of English stock in the settlers of 1790. I will only refer to the *London Magazine* as one easily obtainable source of information upon this subject, of the extremely discordant component parts of the original Southern population.

New England, as I have shown, has been the source of about one-third of the native-born population; but these figures hardly express the truth, because, before 1790, she had contributed so much to the population of the other Northern

States. New Jersey, in 1730, was mainly settled by New-Englanders, says her Governor, Burnet, son of your historian. New York had also received numbers of the same stock.

Of the origin of the first settlers of New England, we can speak with confidence. The town, church, and county records, have been carefully preserved, and are accessible to every inquirer. I presume that your readers will find in the British Museum a copy of Hon. James Savage's *Dictionary of the First Settlers of New England*, containing some 2,700 pages, enumerating these settlers. My own *Hand-Book of American Genealogy*, though imperfect, will show how great an interest is here felt in the subject, and how extensive has been the publication. Mr. Savage, after some twenty years of examination of the records, says:—

"I suppose nineteen-twentieths of the people of these New England colonies, in 1775, were descendants of those found here in 1692." . . . "From long and careful research, I have judged the proportion of the whole number living here in 1775, that deduce their origin from the kingdom of England (i.e. the Southern part of Great Britain, excluding the principality of Wales,) to exceed ninety-eight in a hundred."

The slave states were not only largely colonised by other than British subjects, but the latter were mainly convicts. I refer again to the *London Magazine* to prove this; and I beg any of your readers, who may have access to the records, to examine this point. Virginia, Maryland, the Carolinas, and Georgia, were the penal settlements of 1720—1760. New England received none. That a small number of men of wealth and good family settled in Virginia, I concede; but the number is greatly over-rated, and was but a very small proportion of the ancestry of the present inhabitants.

It must also be borne in mind, that the records in these Southern states are very imperfect and defective. I truly believe that I can furnish you with a longer list of New England families, descended from the English gentry, than can be obtained from the limits of the entire Confederacy. One great distinction further remains. The great mass of the New England colonists were at least yeomen; and so nearly on a level with the gentry that the intermixture has been easy and continuous. At the South, the few gentlemen constituted a distinct class, because the bulk of the population was so degraded.

This is the only possible explanation of the predominance of the English language in the States. New England has not only furnished more than a third of the population, but this being thoroughly homogeneous—purely English—it has predominated over all the discordant elements. It is not the little New England of to-day, but the New England which is spread throughout the entire North, and has been the controlling motive power of the nation in everything but politics.

I trust your readers will view these ideas as involving only matters of fact. England possesses the archives of the United States. Random assertions can prove nothing; but an examination of the records, easily accessible to you, can speedily prove or disprove the "Cavalier and Puritan" theory. I only beg them to remember that I am ready to submit the proofs of what I claim for New England and the North, and insist upon equally good authorities for any claims advanced by the South.

W. H. WHITMORE.

Boston, U. S. A.

SERMON AGAINST VACCINATION (3rd S. iii. 390.) There appears to be some confusion about this subject as it now stands in "N. & Q." The sermon preached by the Rev. E. Massey in 1722 was against *inoculation* for small-pox, which was considered diabolical, and flying in the face of Providence. Dr. Smiles, in *Self Help*, p. 89, appears to have mixed up two different things, unless some one also preached against *vaccination* as diabolical. The inoculation with virus from the cow, or *vaccination*, to produce cow-pox in place of small-pox, was not publicly brought forward by Jenner until 1798. Whether any one preached against it I know not, but I do know that it was denounced not only as a mistrusting of Providence, but as peculiarly objectionable on account of the virus being taken from a beast.

A. B. MIDDLETON.

The Close, Salisbury.

MONOSYLLABIC SURNAMES: TEAGUE (3rd S. iii. 327, 397.)—*Teague* is most probably the ancient British (and modern Welsh):

"*Tēg*, fair, beautiful, pretty, fair and clear as the weather is. So in Armoric, as appears from the compound *Dian-teg*, undefiled, clean, q. d. *Di-an-neg*—Richards, *Antique Lingue Britannicæ Thesaurus*, MD.CCLIII."

This word enters into the composition of many proper names: as *Pant-tēg*, a parish adjoining here, the fair or beautiful valley or hollow. The word *Pant* is used for shallow valleys, or what are usually termed hollows or bottoms. For regular valleys the word *Cum* is used, changed in the English names into "Coomb." See names in Somersetshire and West of England. Also *Var-tēg* (Barteg), the name of one of our iron works: for some time past a silent one, but it is hoped now that it will shortly rise to its former importance—(The fair bush). Richards gives the modern Welsh term *Brig* as the correspondent modern word for the ancient *Bar*, and adds: "The Eng. 'sprig' seems to be hence derived, q. d. *Ys brig*."

The expression "wara-tēg, wara-tēg!" (chwarau-tēg)—fair play, fair play!—is often heard cried out in street rows and pugilistic encounters; thereby showing that the meaning of the word, in its vari-

ous acceptations, corresponds with the English word "fair"—both in its literal and metaphorical ideas.

JAMES BLADON.

Albion House, Pont y Pool.

ANCIENT WATCHES (3rd S. iii. 448.)—Allow me, through your pages, to inform MR. MORGAN, that the death's-head watch, formerly belonging to Mary Queen of Scots, is in the possession of Sir John Dick Lauder, Baronet, of Grange and Prestonhall, Skene House, Aberdeenshire. During his father's lifetime (Sir Thomas) it was frequently cleaned by my father, and more recently by myself. I remember Sir Thomas Dick Lauder stating that it came into his family through Catherine Seton, to whom the unfortunate Mary gave it before her execution.

The watch which belonged to the Abbot of Glastonbury was purchased at the sale of effects of the late Duke of Sussex by my late esteemed friend, Charles Kirkpatrick Sharpe, a person well known as the author of many contributions to Sir Walter Scott's *Minstrelsy of the Scottish Border*, and familiar to all readers of Lockhart's life of the great novelist. Sharpe left a large and valuable collection of antiquities, most of which were dispersed by the hammer of the auctioneer. The jewels in the collection were left by will to a female relative, and the watches, among which was the Abbot of Glastonbury's, was bequeathed to the late Duke of Sutherland.

ALEXANDER BRYSON,

Her Majesty's Clockmaker for Scotland.

A most curious collection of ancient watches is in the possession of Mr. Roskell, the eminent jeweller of Liverpool. Old Mr. Roskell had a great hobby for collecting these, and setting them all in going order. Among them is one said to have been Oliver Cromwell's; one belonging to one of the pilgrim fathers, found in America; and a silver one in the form of a death's head, opening at the under jaw, having at the top of the skull a ring by which it was attached to the girdle—"cum multis aliis." A sight of which I have no doubt will gratify your correspondent, MR. MORGAN.

CL. HOPPER.

THE EPITHET "DAN" (3rd S. iii. 427.)—This is usually considered to be a corruption of "Dom.", itself an abbreviation of "Dominus"—a title still given in the University class lists to Bachelors of Arts. It seems also, or its English equivalent "Sir," to have been applied formerly to all clerks who had not taken the degree of M.A., entitling them to be called "Mr.;" and as learning was almost confined to the clergy, the term "Clerk," and its partial equivalent "Dan," came to be given to any one of literary reputation: thus, we have Dan Virgil, Dan Chaucer, &c. When Thomson used such phrases as "Dan Sol" and "Dan Abraham," it was either in playful ridicule of the old

usage, or as an abbreviation of "Dominus," in its classical sense of lord or great person. Examples would be superfluous. J. EASTWOOD.

Dan in Old English, *dom* in French, and *don* in Italian, Spanish, and Portuguese, stand for Mr., and are all abbreviations of the Latin *dominus*: so *dame* (a knight's wife) is of the Latin *domina*. The monks appear to have given themselves the title of *dan* and *dom*. The *dan* of Chaucer is the same word as the *don* in *Don Quixote*, *Don Juan*, *Don Giovanni*, and a college *don*.

T. J. BUCKTON.

Lichfield.

BOOK-EXCHANGE BAZAAR (3rd S. iii. 385.) — The proposal is a happy one, and well deserves discussion, if not immediate adoption. There are thousands of persons in the country, whose shelves are overflowing with books, for which they have no longer any use, and who would be glad to exchange them, though they dislike beginning to treat with a bookseller for the sale of them.

A *depôt* in London is proposed, but might not Oxford, where the managers could conveniently have the direct suggestions of Mr. TRENCH, be as suitable a situation, in everything but the somewhat less ready transmission of books to and from it?

The expense of management appears to be the chief difficulty. Rent and rates of spacious rooms, salaries of managers, clerks, &c., printing and circulation of catalogues, would need, it is to be feared, more than "a small per centage on each exchange"; but to say how much would suffice requires a longer head than that of D.

I am much pleased with the suggestion of Mr. TRENCH. Most bookbuyers have superfluities of the class he mentions. Grammars of languages to be begun next week; books of which better editions have been bought; and a large class which, though not bad, are not worth reading twice or of any use for reference. Of such I have four or five hundred volumes; which, though not rubbish, occupy more room than I can conveniently allow them.

I think "plenary authority to reject at once any book of an objectionable, or even doubtful character," too stringent; and that every book which a respectable bookseller would allow on his counter should be admitted. Among those which I should send are: *Luther on the Galatians*; *Cochetii*, *Calvini Infernus*; *Pope's Dunciad*; *Essays and Reviews*; *Never too Late to Mend*; and *Lady Audley's Secret*. If I were appointed manager, I should feel it my duty to treat these as "doubtful" at least.

H. B. C.

U. U. Club.

HEWETT FAMILY (3rd S. iii. 7.) — Arthur, or Aylmer Hewett, of the City of London, was the third son of Richard Hewett, of Ampthill, co.

Bedford, Esq., by Margery, daughter of — Tilston of Tilston, Cheshire, Esq., as appears by the Visitations of 1566—1582. My authority for the above statement is Mr. J. F. N. HEWETT, in "N. & Q.," 2nd S. vi. 331; in which Mr. KNOWLES will find a full account of the Bedfordshire Hewetts. UUYTE.

Cape Town.

"THE MAID IN BEDLAM" (3rd S. iii. 407.) — The ballad in question appears in Smith's *Irish Minstrel*, set to the tune of "Gramachree;" and the author of the words is there stated to be "George Byron." HERMENTRUDE.

PRINCE CHRISTIERN OF DENMARK (3rd S. iii. 407.) — The following is the line of descent of this Prince from Christian III., who died in 1559: — 1. Frederick II., died 1588. 2. Christian IV., died 1648. 3. Frederick III., died 1670. 4. Christian V., died 1699. 5. Frederick IV., died 1730. 6. Christian VI., died 1746. 7. Frederick V., died 1766. 8. Frederick, who died in 1794, was son of the above, by his second wife Juliana Maria of Brunswick-Wolfenbuttel; his elder brother, Christian VII., being by the first wife of Frederick V., Louisa, daughter of our George II. 9. Christian-Frederick, born in 1786, married Charlotte-Frederica, Princess of Mecklinbourg-Schwerin, in 1806; having a son Frederick-William-Christian, born in 1808. — See Koch, *Table LX*.

T. J. BUCKTON.

Lichfield.

HIEROGLYPHICS (3rd S. iii. 428.) — The translation of the scriptures into the Coptic language, in the fourth century, appears to be the limit of time, subsequent to which we cannot expect to find traces of hieroglyphic writing; the latest we have any positive knowledge of in inscriptions does not extend later than the time of Cleopatra, B.C. 30. But until the old priesthood was entirely silenced, they would probably continue the hieroglyphic method of writing, as well as the hieratic, assuming the latter to be distinct from the enchorial, or common alphabetic writing. It is not improbable that the Egyptians used simultaneously three distinct systems of writing, namely, the hieroglyphic, analogous to the Chinese; the syllabic, similar to the Tamil; and the alphabetic. It is certain that they borrowed their latest alphabet, the Coptic, from the Greek; and it appears from their mummy bandages, that they used a character similar to that known at the present day as Hebrew; the first ten letters of which were the original of our ten numeral figures (Büttner's *Vergleichungs Tafeln*, st. 1.) Whilst on this subject I may add, that the words of Clemens Alexandrinus, διὰ τῶν πρώτων στοιχείων, signify "by means of the initial syllables." This method is analogous to that of the Chinese, who, when they wish to represent in their characters a proper

name, for example—that is, phonetically as opposed to ideographically—prefix the character *mou* = mouth, the syllables in their monosyllabic language being then read as sounds, not as objects or ideas.

T. J. BUCKTON.

Lichfield.

"FLORA CLASSICA" (3rd S. iii. 432.)—W. T. D. makes some inquiry about Dr. Billerbeck's *Flora Classica*, and which is answered below as having been published in 1824 in 8vo. It is a useful work, but I think that a similar work, subsequently published in Germany, viz. by Dr. Fraas, is more interesting. Also I recollect perusing a smaller work on the classical plants of Sicily by Mr. J. Hogg, F.L.S., in some periodical on botany, I think in Hooker's *Journal of Botany*, more than twenty years ago, in which many of the plants of Southern Europe are classically made known, and described. Professor Tenore's observations on the *Flora Virgiliana* is a pleasing brochure.

BOTANICUS.

LAWRENCE FAMILY (3rd S. iii. 428.)—On the fly-leaves of a copy of Goodman's *Penitent Pardoned*, I find the following entries:—

"John Lawrence—Father died, Saturday, Sept. y^e 3, 1737, aged 71.

"John Lawrence—married my wife Jane on Wensday y^e 2nd, 1730, aged 25. My wife 20."

Then follow entries of William and Sarah, who died young:—

"My son Thomas born, Monday, March y^e 6, 1737-8, 3 o'clock after noone."

There are traces of drawings in red chalk in this book, which are not without talent. I offer these notes on the chance of their being useful to SPAL.

EDW. H. KNOWLES.

St. Bees.

A.-1 (3rd S. iii. 431.)—Apropos of this Query, I may quote Chaucer's description of Cressid (*Troilus and Creseide*, b. i. v. 108):—

"Right as our first letter is now an A,
In beauty first so stood she makeles."

JOHN ADDIS.

SURNAME OF CHRISTIE (3rd S. iii. 319.)—The article by F. is no reply to my question (3rd S. iii. 150), "What is the *origin* and *seat* of the surname of Christie?" That the family mentioned by F. is respectable and of some standing, is not in question. But if he intends to insinuate that it is the common ancestor and chief of the name, he must not be surprised if I ask him for such details and proofs as will justify such a claim, which, at present, is not admitted by

SABLE.

TROTTER OF PRENTANNAN: THE MERSE (3rd S. iii. 448.)—The lands of Easter and Wester *Printonan* (not *Prentannan*, as your correspondent names them), are situated in the parish of Eccles and shire of Berwick—towards the north-eastern bounds of the parish—and the high road from

Kelso to Dunse runs along part of them. On December 29, 1642, George Trotter was served heir to his father (*also* George) in these lands (Index to *Retours*, *voce* Berwick, No. 247 (and on November 8, 1677, Thomas Trotter was served heir in them to his father the younger George. (*Ibid.* No. 395.)

G.

Edinburgh.

P.S.—The Index I have referred to is printed down to the end of the last century, and continued (but in writing only) in the Chancery Office, Edinburgh.

THE NAMES SCARF AND SCARD (3rd S. iii. 170, 317, 399.)—Some further light may be thrown on J. S. D.'s original question and on subsequent remarks thereon by this fact. I recently saw announced in *The Guardian* newspaper some news (I forget what), conveyed by "a letter from Stockholm in Scharf's Correspondence." We may therefore probably trace the name to a Swedish origin. Two years ago I knew people of the name of Scarth at Sandsend, near Whitby, Yorkshire. They were coal dealers, and possessed a small coasting schooner or two. No doubt J. S. D. would find them still there. On the other hand, the name Scard is found in the south; a Rev. F. Scard is rector of Darley, Hants. W.

TÆGL, A TAIL (3rd S. iii. 426.)—I return my best thanks to Dr. Bosworth for his kindness in removing so completely my ungrounded suspicions of Somner and Lye. I have more than once mentioned in "N. & Q." how scantily supplied I am with books, and in this particular case I had only Dr. Bosworth's *Compendious Dictionary* to refer to. It may be said to me, "Why then write on such subjects?" I do it from habit, and from a wish to communicate what I may fancy not to be generally known, and if I fall into error, as in this case, it is pretty sure to be corrected, and so no harm is done.

THOS. KEIGHTLEY.

CHARLES MARSH (3rd S. iii. 431.)—He was the son of a manufacturer in Norwich. Through the interest of Erskine he obtained his appointment in India in 1804. He is generally supposed to be the author of *The Clubs of London* (2 vols. 8vo, London, 1828). In his younger days he was a contributor to *The Cabinet*, by a Society of Gentlemen (3 vols. 8vo, Norwich, 1795).

I may remark, by-the-way, that T. is mistaken in saying that East Retford was *disfranchised*. It has continued from the 13th of Elizabeth down to the present day to send two representatives to parliament, the only change which has occurred during the whole period being that, in consequence of corrupt practices at the election of 1826, the constituency was *enlarged* by the admission of the freeholders of the hundred of Bas-setlaw.

Q.

THE ESCORIAL, SPAIN (3rd S. iii. 401.)—I have read with great interest CANON DALTON's account of the Escorial, having paid it a long and pleasant visit in December of 1861, when a priest escorted our party by torch-light down into the Pantheon, and showed us all the wonders of its polished marble and jasper.

The fact mentioned by Ford, illustrative of Spanish etiquette, is strictly true; the bodies of the kings rest in their black marble sarcophagi on one side, and the bodies of the queens on the other.

If I remember rightly, our priestly guide informed us that the body of Charles V. is still in perfect preservation; but whether his information deserves more credit than that of most priest's stories, I cannot say.

The whole Escorial—the Chapel-rooms, painted ceilings, and cloisters, the latter of which are covered with frescoes—shows marks of the greatest care and attention.

The Queen of Spain had lost one of her children, a daughter, shortly before our visit, and we heard of the royal journey to the Escorial to bury her in state; not in the *Panteon*, where only the bodies of the kings and queens are deposited, but in the *Panteon de los Infantes*, where the rest of the royal family are buried. MEMOR.

OIL WELL IN MONMOUTHSHIRE (3rd S. iii. 394.)—In your number for May 30, a paragraph appeared relative to the discovery of a supposed oil well. It now turns out that a hogshhead of oil burst some time since near the spot, and by some means a portion of the unctuous fluid got into the well; hence the discovery of the supposed oil spring. (See *Hereford Times*, April 18, 1863.)

GLWYSIG.

FOLK LORE OF A STOCKING-FOOT (3rd S. iii. 362.)—Be the nationality of this pedi-thoracic nostrum what it may, it has been aristocratised by the ministration of an Irish peeress. In 1796, when, by-the-bye, I was taking leave of my minority—while sojourning at the Earl of Belvidere's seat, in Westmeath, CUTHBERT BEDE's malady invaded my jugular. I had just made my adieux for the night, when I was followed by my noble hostess (somewhat more, be it understood, than a middle-aged lady), who gravely sate down, and, bidding me take off my cravat, like Thomson's Musidora—

"... from her leg the inverted *worsted* drew"—

pinned it scientifically round my throat, with the comfortable assurance that it would be "no sort of good" unless applied *warm from the foot*. The kind lady had hardly left, when—unthankful wretch that I was!—I unpinned the pedality, and next morning restored it with my best acknowledgments of its anti-pertussian efficacy.

By-the-bye, the "Simmer-water" legend (*postea*, 363), attaches also to the beautiful Lough which laves the Belvidere demesne. Often did I hear the boatmen swear to have seen in its glassy depths—their own selves, or their fathers before them, "which came to the same thing, you know"—the steeple-tops of a submerged city; aye, and more than once heard the bells ring out for high mass! The same story is told, I believe, of English and Scottish lakes and lochs. By-the-bye, again—has "Simmer-water" any analogy with *submarine*? *sous mer*? and *submergo*? and has anybody noted the omission of "merge" in *Johnson's Dictionary*? E. L. S.

THE LATE ROBERT DILLON BROWNE (3rd S. iii. 369.)—Surely the poetical tag of this "humorous" gentleman's speeches must have now and then fallen flat on accustomed ears, even on his vivacious compatriots! Like myself, I suppose, he picked it up in his childhood; for I have a well-nigh octogenarian remembrance of its "school-boy rhymes," which (with two or three differences from his favourite peroration, too slight for the honours of a variorum in "N. & Q.") *inter annos* 1785 and 1789, I was wont to chorus with my playmates in the English city of Worcester. Moreover, the "toasted cheese" where-with our Vigornian chant "basted" the ancient lady is more congenite with Saint David than with Saint Patrick, who would have alimented the thaw-maturgic fire before which she was laid with a sod or two of turf from the Bog of Allen, not with a lump of Anglican Wall's End.

E. L. S.

THOMAS POWELL THE DRAMATIST (3rd S. iii. 348.)—In enumerating the works of this author, I mentioned *The Children in the Wood* as one probably never printed; but turning over some old plays the other day, it has come to light, and bears the following title:—

"The Children in the Wood. Founded on the beautiful old popular Song of that name. A Drama. Anon. 8vo, Lond. for the Author, by Rowarth. 1805."

In the same vol. with separate titles, but continued pagination, I find also *The Columbiad*, and *Parachutus*, called "Pantomimes, or Visible Epics," the first a dramatic relation of the discoveries of Columbus, and the last a light piece upon the daring feat of Mons. Garnerin, to whom it is dedicated.

Mr. Powell has an instinctive dread of publicity, and yet that natural regard for the productions of his brain which found vent in dispersing a few privately printed copies among his friends; so that, probably, all the dramas ascribed to him may yet be found in print. An example of his horror of criticism may be mentioned. When R. Chamberlyn (uncle of R. B. Sheridan), expressed a favourable opinion of our author's

tragedy of *Edgar*, and asked permission to show it to Garrick, Powell's reply was characteristic: "No: by no means would I wish even to be known as an author, attackable by all." J. O.

MOT OF LOUIS LE GRAND (3rd S. iii. 459.) — Your correspondent MELETES asks, from what author Bacon took the witticism of Augustus Cæsar.

It is to be found, almost word for word, in Macrobius, among the "Augusti joci in alios, et aliorum rursus in se." J. C. M.

HYMN WRITERS (3rd S. iii. 447.) — The individual indicated by the first name in the list of S. Y. R. is, doubtless, the late Rev. James Boden, Independent minister of Queen Street Chapel, Sheffield; and of whom, as a hymn writer, there is a Memoir, with specimens, in a recent number of the *Wesleyan Times* newspaper. J. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers, Domestic Series, of the Reign of Charles I., 1633—1634, preserved in H. M. Public Record Office. Edited by John Bruce, Esq., F.S.A. (Longman.)

Calendar of State Papers, Domestic Series, of the Reign of Charles II., 1664—1665, preserved in H. M. Public Record Office. Edited by Mary Anne Everett Green. (Longman.)

Two new volumes of Calendars, and two new volumes of Chronicles (to which latter we shall refer more particularly on some future occasion) afford satisfactory evidence of the steady progress of the great work entrusted to the Master of the Rolls. Mr. Bruce's volume, which comprehends the papers in the State Paper Office from April 1633 to April 1634, both inclusive, in addition to a number of Admiralty Papers, which furnish valuable materials for the history of our navy, gives us much that illustrates the King's Progress into Scotland, and his coronation there,—much that illustrates the rise and conduct of Laud and his ceaseless activity—for Laud's private papers have fallen among the public records,—much illustration of the condition of Elizabeth of Bohemia—and vast materials not only for the social history of the country, but for the biography of all those who figured among the notables of that age.

What we have said as to the materials which Mr. Bruce's volume furnishes towards a history of our social system and the biographies of many of those who were of mark in their day, applies with equal force to the Charles II. papers calendered by Mrs. Green; and a glance at either of the very copious Indexes which accompany Mrs. Greene's and Mr. Bruce's volumes will serve to show how indispensable these volumes will be to all future writers on the periods to which they respectively refer.

A Study of Hamlet. By John Conolly, M.D., D.C.L. &c. (Moxon.)

Among the many contributions to Shakspearian Literature which the increasing study of Shakspeare's writings daily call forth, the one before us must take a very prominent place. A scholar and an accomplished physician, Dr. Conolly is especially fitted to discuss the question of Hamlet's sanity; and an Essay in which he investigates

our great poet's view "of a mental condition in which there is a partial disturbance of reason, and that not continual but fitful, often rectified, often returning, but productive of perplexing inconsistency of thought and action,"—will be read with delight by all who are able to appreciate the skill and judgment with which Dr. Conolly has brought his high professional attainments to bear upon a critical investigation of one of the masterpieces, if not the masterpiece, of human genius.

Legends of the Lintel and the Ley. By Walter Cooper Dendy. (Bell & Daldy.)

Though we doubt not the author is justified in anticipating that by many the fragments of history in the present volume may be deemed exotic, and the wilder legends pedantic, as many will read with interest the various legendary and traditionary narratives here presented to them.

Miscellanies, Historical and Biographical; being a Second Series of Essays, Lectures, and Reviews. By W. Sidney Gibson, Esq., M.A. (Longman.)

As this is merely a reprint of a series of papers which have already appeared, we may be spared discussing their respective merits; but we cannot help expressing our surprise at a gentleman of Mr. Gibson's information and scholarship estimating the character of Savage as he does. Mr. Moy Thomas has, we think, shown him to be an unprincipled scoundrel; and there is every reason to believe that his abilities were on a par with his morals.

BOOKS RECEIVED.—

Does the Bible sanction American Slavery? By Goldwin Smith. (J. H. & J. Parker.)

The question is answered by Mr. Smith, as might be expected, in the negative.

A Letter to the Lord Bishop of London on the State of Subscription in the Church of England and in the University of Oxford. By Arthur Penrhyn Stanley, D.D. (J. H. & J. Parker.)

Subscription to the Articles. *A Letter to the Rev. Professor Stanley.* By the Rev. J. B. Mozley, B.D. (J. H. & J. Parker.)

We must content ourselves with calling attention to these tracts upon a subject now attracting such general attention.

Notices to Correspondents.

C. Received.

SIGMA-THETA. We are unable to furnish any particulars of Lady Eleanor Fraser.

T. NORTH. Legends of Germany, three parts; Legends of Spain, France, Ireland, and Tartary, each in one part.

WILLIAM BLADES. The extract from Caxton's Golden Legend appeared in "N. & Q." 1st S. v. 500.

E. D. L. is referred to the Dictionaries of Johnson and Richardson for the derivation of Mantua-maker.

P. P. *Notices of St. Botolph* have appeared in our 1st S. v. 396, 475, 566; vii. 84, 193; 2nd S. xi. 90; 3rd S. ii. 274.

J. COGHLAN (Ahmedabad). On the distinct significations of James and Jacobus, see our 3rd S. i. 411.

BARRISTER. Has our Correspondent consulted the articles on Cockades in our 1st Series? See the General Index.

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LONDON, SATURDAY, JUNE 20, 1863.

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Notes.

THE "ARCADIA" UNVEILED.*

LETTER II.

Among some of the admirers of the *Arcadia* there is an impression that Sidney has, in the principal characters, shadowed forth himself and his friends; himself as Pyrocles, Fulke Greville as Musidorus, and his father (Sir Henry) as Euarchus; whilst under the names of Pamela and Philoclea he has eulogised the virtues and beauty of Lady Penelope Devereux and the Countess of Pembroke, his sister; but others reject this opinion, and hold there is no allegory in the work beyond the fact, that it may be, as an old critic calls it, "a continual grove of morality, shadowing moral and political results under the plain and easy emblems of lovers." But lo! on opening the book, we are, on the very first page, no less delighted than surprised with a most beautiful allegory: two Arcadian shepherds lamenting their lost mistress, Urania (Wisdom), a lady who causes no quarrels. "Hath not she thrown reason upon our desires, and, as it were, given eyes unto Cupid? hath in any, but in her, love-fellowship maintained friendship between rivals, and beauty taught the beholders chastity?" O, happy Arcadian days for the republic of literature!

The following explanation can scarcely be regarded as overstrained or far-fetched. The isle of Cithera would be Cambridge; and the two shepherds, Claius and Strephon, are Harvey and Spenser; Harvey is named Claius, the *Weeper*, from his elegy, *Musarum Lacryma*, on the death of his friend, Smith; and Strephon, to *bend, flexible*, may be an allusion to the amiable and gentle disposition of Spenser. This opinion is confirmed by the dance of Barley-break in the First Eclogue by the learned shepherds and shepherdesses, Pas, Cosma, Nous, and Uran. Uran runs away; the hapless wight, Claius,—

"He that before shunn'd her, to shun such harms,
Now runs, and takes her in his clipping arms.
For with pretence from Strephon her to guard,
He met her full, but full of warefulness,
With inbow'd bosom well for her prepar'd,
When Strephon, cursing his own backwardness,
Came to her back, and so with double ward
Imprison'd her who both them did possess
As heart-bound slaves."

We have here a jocular forerunner of the well-known line, "small Latin and less Greek;" Harvey, he "that the others in some years did pass," was by far the most learned man, so poor Spenser comes in only for the tail-end of learning.

Sidney could not have written the account of Kalander profiting by his son's curiosity in copying the king's letter without recollecting his own conduct to Mr. Molineux, his father's secretary, when he threatened to thrust his dagger into him if he ever dared to open one of his letters again. Kalander, *the noble man*, is Sir Francis Walsingham, who was of most uncorrupted integrity in private life, but not over scrupulous in obtaining political information. Nor could Sidney have written the story of Argalus and Parthenia, over whose face Demagoras rubbed a most horrible poison, without remembering the sad disfigurement of his mother's face from the small pox, "which she did take by continued attendance of her Majesty's most precious person, sick of the same disease." It thus becomes probable, this beautiful story is a tribute of affection and respect to his parents, whilst the character of Demagoras and his dastardly outrage point to the Earl of Oxford, who, only a few months previously, is said to have made a cowardly attack on Sidney's life. These personal allusions or reminiscences induce the suspicion we have not far to look for Arcadia, the description of which readily reminds the homesick traveller of dear Old England, of the garden of Kent; whilst "the wasted soil of Laconia" is a laconic description of *la belle France* at that sad period. Pyrocles, æt. eighteen, is wrecked on the coast of Laconia, and, after fighting for the Helots, finds a home at Kalander's, in Arcadia; Philip Sidney, æt. eighteen, visits the continent, resides with Sir Francis Walsingham, ambassador at Paris,

* Continued from 3rd S. iii. 443.

and thus escapes the massacre of Saint Bartholomew.

It has been shown the *Arcadia* opens with an allegory, and we shall find the main story contains a still more interesting one, with minor allegories, and real persons under feigned names of Greek coinage. Basilius, *the king*, is Lord Burghley, and his wife, Gynecia, *a very woman*, Queen Elizabeth. But the gist of the story would be lost unless we remember, that Pyrocles (Sidney) is dressed as an Amazon, Zelmane; consequently the love of Basilius for Zelmane represents the love of Elizabeth for Philip, and in the love and jealousy of Gynecia we see the friendship Burghley always professed for him, whilst his jealousy was the real impediment to Sidney's advancement. The character of Basilius applies with singular fidelity to Burghley, a striking likeness, and drawn by a most dispassionate hand; the picture of Gynecia, or Queen Elizabeth, is drawn with equal fidelity, though with a slight satirical touch at the end:—

"Here dwelleth and reigneth this Prince, whose picture you see, by name Basilius; a Prince of sufficient skill to govern so quiet a country, where the good minds of the former Princes had set down good laws; and the well-bringing up of the people doth serve as a most sure bond to hold them. But to be plain with you, he excels in nothing so much as the zealous love of his people, wherein he doth not only pass all his own foregoers, but as I think, all the princes living. Whereof the cause is, that though he exceed not in the virtues which get admiration, as depth of wisdom, height of courage, and largeness of magnificence; yet is he notable in those which stir affection, as truth of word, meekness, courtesy, mercifulness, and liberality.

"He being already well stricken in years, married a young Princess, named Gynecia, daughter of the King of Cyprus, of notable beauty, as by her picture you see; a woman of great wit, and in truth of more princely virtues than her husband; of most unspotted chastity; but of so working a mind, and so vehement spirits, as a man may say, it was happy she took a good course, for otherwise it would have been terrible."

The following items must satisfy the most sceptical critic, the said Basilius is no other than Lord Burghley: Basilius is several times spoken of as having governed the country thirty years; and Cecropia says,—“To begin then even with the beginning: this doting fool Basilius that now reigns, having lived unmarried till he was nigh threescore years old.” In September, 1580, Burghley was sixty years old; and in *King Edward's Journal* we read, — “Sept. 6, 1550, Mr. Wotton gave up his secretaryship, and Mr. Cecil got it of him;” consequently Sidney may, with some justice, represent him as having governed the country thirty years. Mr. Cecil also in the same year received the honour of knighthood with Sir Henry Sidney, so that it must have been a memorable year in the eyes of Philip. Basilius is also described on one occasion as “having comb'd and trickt himself more curiously than any time

forty winters before.” Mr. Wm. Cecil married Mary Cheke, his first wife, in August, 1541, and had been courting her during the previous twelve months. In the trial-scene in the Fifth Book we read,—

“Thus the excellent lady Gynecia, having passed five and thirty years of her age, even to the admiration of a beautiful mind and body, and having not in her own knowledge, ever spotted her soul with any wilful vice, but her immoderate love of Zelmane.”

In this satirical remark is concealed a beautiful compliment, a just tribute of respect, to Lady Burghley, Mildred Cooke, who was married in 1545, and was, like her sister, Lady Bacon, full fraught with Christian zeal; both ladies being, with Sidney himself, warm admirers and supporters of Cartwright, the Puritan, and Margaret-Professor at Cambridge. We thus see how admirably these various dates fit in with the actual circumstances of Burghley's life.

That Cecropia is intended for Mary Queen of Scots is shown with almost equal distinctness; when telling her son, Amphialus, that Basilius remained unmarried till nigh sixty years old, she adds, he “made all the eyes of this country to be bent upon your father, his only brother, but younger by thirty years.” Lord Darnley married Queen Mary, July 29, 1565, being then not more than eighteen; consequently he was only about twenty-seven years younger than Burghley; but the Dauphin of France was only fifteen at his marriage in 1558, Mary Stuart being of the same age. It may then be surmised, that Sidney intentionally confounds the dates of the two marriages; Lord Burghley was born September 13, 1520. Cecropia also represents herself as the daughter of the king of Argos — of the Guises.

The heroic character of Amphialus, son of Cecropia, is, of course, intended for the young prince, then fourteen years old; but the name, *nearly surrounded by the sea*, shows it may also mean Scotland, or the government. He is said to be “like a rose out of a briar, an excellent son of an evil mother;” and Cecropia says, “I would I had born you of my mind as well as of my body;” in allusion to the difference in their religious belief.

It may also be suspected, the Queen of Scotland is pointed at in the vain Artesia; who entraps Phalantus “to go with her through all the courts of Greece, and with the challenge now made to give her beauty the principality over all other.” Her inferiority in beauty to several ladies, whose champions Phalantus overcomes, may refer to the want of moral beauty in the character of Mary Stuart. Phalantus, *a white flower*, may be intended for the Duke of Norfolk, the *white lion* being one of the supporters to his armorial bearings.

The two wild beasts, the *lion* and the *bear*, let

loose by Cecropia for the purpose of destroying the royal family, and which are slain by Pyrocles and Musidorus, would be the two nobles, the Earls of Northumberland and Westmoreland. The attack of the peasants upon the royal lodges refers to the insurrection in November, 1569; and the band that afterwards attacked Pamela and Musidorus, would be the rebellious crew under Leonard Dacres of Gilsland.

Philanax, *the king's friend*, is most probably Sir Nicholas Bacon; his letter to Basilus reminds us of the weighty discourses of the Lord Keeper, holding the balance and seeking the golden mean. His younger brother, Agenor, may be Sir Christopher Hatton; "of a mind having no limits of hope, not knowing why to fear; full of jollity in conversation, and lately grown a lover."

Euarchus, *the good chief*, or deputy, is Sir Henry Sidney; he was born in 1529, and was consequently "above fifty years" in 1580. He is described as King of Macedon (*President of Wales*), a kingdom which in elder time had sovereignty over all the provinces of Greece (*Great Britain*); and "the worst kind of oligarchie" refers to the Irish chieftains. Sir Henry Sidney was still remembered in the next century by the people of Ireland as the good deputy.

In Pyrocles, *fire of glory*, the author represents Heroic Virtue:—

"For what fortune only soothsayers foretold of Musidorus, that all men might see prognosticated in Pyrocles, both heavens and earth giving tokens of the coming forth of an Heroical Virtue."

That Pyrocles is the author cannot be doubted; but that Maister Philip Sidney is lauding himself, weakly flattering his own vanity, is a most grave misapprehension. Sidney is a descriptive poet and not a dramatist; consequently we need not be surprised at the hero of the piece being formed out of the elements of his own character; but he would there be painting a being such as he might wish to be, and not what he was. This is very manifest throughout the whole performance; for Pyrocles and Musidorus are mainly allegories of Valour and Wisdom, the attributes of his father, Sir Henry; and from the character of Palladius, it may be suspected, the author has in Musidorus shadowed forth his father rather than his friend; the two heroes at the beginning of the *Arcadia* pass under the names of Palladius, *the wise man*, and Daiphantus, *shining in war*; Palladius is thus described:—

"For, having found in him, besides his bodily gifts beyond the degree of admiration, by daily discourses, which he delighted himself to have with him, a mind of most excellent composition, a piercing wit, quite void of ostentation, high erected thoughts seated in a heart of courtesy, an eloquence as sweet in the uttering as slow to come to the uttering; a behaviour so noble as gave majesty to adversity; and all in a man whose age could not be above one-and-twenty years."

In 1550 Sir Henry Sidney,—

"though not yet one-and-twenty, was employed as ambassador to France on important matters, performing his charge, it is recorded, with singular commendation, wisdom, spirit and dexterity."—*Bourne*, p. 5.

If, then, Musidorus be, in a certain sense, Sir Henry Sidney, Pamela must also, in a similar sense, be Lady Mary Sidney; or, in Spenserian phraseology, the author may say of these two characters,—in my particular I conceive my father and mother, but in my general intention Fulke Greville and — *Lady Penelope Devereux*?

It seems a singular oversight, the supposition that Sidney could have painted his sister, the Countess of Pembroke, as Pamela in love with Musidorus, Fulke Greville; that would surely be overgoing Astrophel and Stella; but Lady Penelope and Lord Brooke would have made an excellent match, and, with mesmeric faith, I believe such was Sidney's wish. "Fulke Greville, Lord Brooke, born in the same year with Sidney, 1554, was connected with him by a remote cousinship." As the *Arcadia* was written chiefly for the entertainment of the Countess of Pembroke, such a solution must have been far more grateful to her feelings than the mere laudation of her own perfections.

With regard to Pamela, at first I imagined her to be the Protestant Church, but she manifested herself at last as *Christian Philosophy*, and is named Pamela, *all honey*, denoting thereby the sweetness of philosophy; whilst the severe treatment of poor Musidorus points to the arduous studies required to win her grace and favour.

"Sidney's faith appears to have been of that enlightened kind, which holds Christianity as the supreme Philosophy, no less than the supreme Religion."—Lloyd's *Life of Sidney*.

That I have not given a fanciful derivation of the word *Pamela*, is proved by the name of her daughter, *Melidora*.

(To be continued.)

SATIRICAL VERSES ON THE PRESBYTERIAN MINISTERS.

The ensuing verses are taken from a strange volume of *Adversaria* belonging to the Library of the Faculty of Advocates, Edinburgh. An imperfect copy occurs in the Scottish Pasquills from a MS. furnished by the late C. K. Sharpe, Esq.; but the present set is much better, and has two very pungent stanzas, formerly omitted. They are curious as indicating the intense hatred entertained by the Jacobite party against the Presbyterian ministers about the period of the union of the two crowns:—

"Sweet Lammies,
Court Cammies,
Fool Tammies,
Lyk a theiffe.

"Ill winners,
Subtle sinners,
First beginners
Of mischeiffe.

"Damned sprites,
Lyk hypocrites,
On the streets
Disappointed.

"For the Lord's prayer
Ye don't care,
Nor doe ye spare
The Lord's anointed.

"Belial's sons
Who with your tones
And your groans
Cheate the people.

"Lyk a mouse,
Still ye pishe
At ilk house
That hes a steeple.

"Railing rattlers,
Tale tattlers,
Pulpit prattlers,
Deil's helps.

"Satan's Pillars,
Gospell spillers,
King killers,
Hell's whelps.

"Ill wishers,
Stipend fishers,
Kirk pishers
At the wall.

"Whig beasties,
Sathanes questies,
From your nesties
Soon be your fall.

"Back byters,
Pulpit flyters,
Kirk slyters
At the altar.

"The deil send you,
But God mend you,
Or else end you
In a halter."

"10th June, 1705."

J. M.

WILLIAM MARSHALL.

We may reasonably suppose that every future editor of Boswell's *Life of Johnson* will be familiar with "N. & Q." Hence, as well as with a view to its present readers, I am desirous to place in its pages a note respecting the character of one who may justly be classed among English Worthies, but whom Boswell sharply censures.

"April 17, 1778.—Mr. Allen, the printer," he says, "brought a book on agriculture, which was printed, and was soon to be published. It was a very strange performance, the author having mixed in it his own thoughts upon various topicks, along with his remarks on plowing, sowing, and other farming operations. He seemed to be an absurd profane fellow, and had introduced in his books many sneers at religion, with equal ignorance and conceit. Dr. Johnson permitted me to read some passages

aloud. One was that he resolved to work on Sunday, and did work, but he owned he felt some weak compunction; and he had this very curious reflection: 'I was born in the wilds of Christianity, and the briars and thorns still hang about me!' Dr. Johnson could not help laughing at this ridiculous image, yet was very angry at the fellow's impiety. 'However, (said he), the Reviewers will make him hang himself.' He, however, observed, 'that formerly there might have been a dispensation obtained for working on Sunday in the time of harvest.' Indeed, in ritual observances," continues Boswell, "were all the ministers of religion what they should be, and what many of them are, such a power might be wisely and safely lodged with the church."

This paragraph, as Mr. Chalmers correctly informs us, refers to the late Mr. Marshall's *Minutes of Agriculture*, but neither he, nor any other annotator of Boswell, seems to have been aware that the passages to which Johnson most objected were never published; this, however, was the fact, as appears from the following note in the second edition of the *Minutes* published in 1799:—

"An old law exists (mentioned by Dugdale) which tolerates husbandmen in working on Sundays in harvest. . . . The particulars of this note were furnished by the late Dr. Samuel Johnson, at whose request some considerable part of what was originally written and printed on this subject was cancelled. That which was published, and which is now offered again to the public, is, in effect, what Dr. Johnson approved; or, let me put it in the most cautious terms, that of which Dr. Johnson did not disapprove."—*Minutes, Experiments, &c.* vol. ii. p. 70.*

Owing in part, it may be, to these omissions, the reviewers of Mr. Marshall's work treated him with much respect. The *Critical Review* for Jan. 1779, says: "We should do him injustice not to remark that he is an attentive observer, intelligent and enterprising; and that he apparently relates facts with the most scrupulous regard to truth." And the *Monthly* of the same date admired "the vivacity, the originality, the candour, and ingenuity of the author, so conspicuous in every page." On the subject of working on Sundays in haytime and harvest, the *Critical Review* said nothing; the *Monthly* faintly

* "All parsons, vicars, and curates, shall teach and declare unto their parishioners, that they may, with a safe and quiet conscience, after their common prayer, in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent," &c.—Extract from the *Injunctions of Queen Elizabeth*, 1559, "N. & Q." 1st S. vi. 278.

The third Council of Orleans permitted waggons, and horses, and oxen to travel on Sundays, but forbade all husbandry, that the men might come to church. In an old synod held at Oxford, I find that on the Lord's day *conceduntur opera carrucarum et agriculturæ*; and I find the like in an old injunction of Queen Elizabeth, corn may be carried on Sundays when the harvest is unseasonable and hazardous. In these things there was variety; sometimes more, sometimes less was permitted, &c.—*Jeremy Taylor*, quoted more at length in "N. & Q." 1st S. vi. 446.

approved of Marshall's views, and his opinions in 1799 remained unchanged; but, "differing from him as I do very decidedly on this point, I have a pleasure in adding that, so far as I have examined his numerous late publications, he never reverted to the subject; nor ever, with this single exception, expressed an opinion at variance with the moral and religious observances of his country; while the zeal and perseverance with which he laboured to the very close of his life, to promote its welfare, by the improvement of its moral economy, justly entitle him to high respect.

He was born in the year 1745 (baptized July 28), at Sinnington, a village four miles west of Bickering, in the North Riding of Yorkshire. He tells us that he was "born a farmer, and that he could trace his blood through the veins of agriculturists for upwards of 400 years," but that, from the age of fifteen, he was "trained to traffic, and wandered in the ways of commerce partly in a distant climate (the West Indies) for fourteen years;" that then owing to "a violent fit of illness, he made his escape from the exchange, the coffee-house, and the desk, the business and the air of London—not for the sake of lucre, but for health, science, and the converse of nature; and, in 1774, undertook the management of a farm of 300 acres near Croydon in Surrey." Here he wrote his first publication, the *Minutes*, that Dr. Johnson criticised, which consisted of the memoranda made in the course of three years, and the general conclusions to which he had come. In 1779 he published *Experiments and Observations on Agriculture and the Weather*, 4to, and then began a *General Survey, from Personal Experience, Observation, and Inquiry, of the Rural Economy of England*, divided for his purpose, into six agricultural departments; Eastern (exemplified in Norfolk), Northern (Yorkshire), Midland (Leicester), Western (Gloucester), South-western (Devonshire), and Southern (Kent, &c.) In the *Rural Economy of the Midland Counties* he proposed the establishment of a "Board of Agriculture, or, more generally, of Rural Affairs," and his proposal was carried into effect by Parliament in 1793. Afterwards, his plan of provisional surveys was adopted by the Board, and he was urged to take a part in it, but he preferred going on with his own *General Survey*, which was completed in twelve octavo volumes in 1798. He had previously published a work on *Planting and Rural Ornament* (quoted in "N. & Q." 1st S. iv. 403), which passed through several editions, and in 1804 he brought out a large quarto volume on *The Purchase, Improvement, and Management of Landed Estates*.

The last ten or twelve years of his life were devoted to the composition of a *Review and Abstract of the County Reports presented to the Board of Agriculture*, which he published in five

volumes, the last appearing in the last year of his life. In this abstract he professed to give all the valuable parts of the forty-five volumes of Reports, as well as to point out and rectify their more dangerous errors. "Every thing left unnoticed is," he says, "either erroneous or futile, and, to practical men, of no consideration or avail." Of the value of such a work, assuming the correctness of the author's judgment, there can be no question; and he blends with his abridgment much original thought, and not a little keen criticism.

In 1799 he had published *Proposals for a Rural Institute or College of Agriculture, and the other Branches of Rural Economy*, in which a course of instruction of the most comprehensive kind was suggested, to be carried out by Professors of Agriculture; of Fossilogy and Agricultural Chemistry; of Botany and the Vegetable Economy; of Farriery and the Animal Economy; of Mechanics; and lastly, of Estates—their Surveying, Valuing, Letting, &c.; and to the completion of this plan many of his last thoughts were directed, for he was raising a building at Pickering for the purpose, when death suddenly put a stop to his undertaking on the 18th of September, 1818, and left his friends to regret the loss of a highly honourable and estimable character—courteous, kind, and liberal—a warm friend to popular education and civil liberty, and not less in appearance than manners a model of an old English gentleman of that day. His monument in Pickering church tells us that "he was indefatigable in the study of rural economy," and that "he was an excellent mechanic, and had a considerable knowledge of most branches of science, particularly of Philology, Botany, and Chemistry."

His claims to notice as a philologist was owing to the interest he took in the provincial dialects of England, with which, from his intercourse everywhere with the rural population, he was necessarily familiar, and which he partially registered in his various publications; but by far the most complete of his glossaries is that of the dialect of his native district, appended to his *Rural Economy of Yorkshire*:—

"Finding," he says, "a declining language, which is unknown to the public, but which, it is highly probable, contains more ample remains of the ancient language of the central parts of this island than any other which is now spoken, I was willing to do my best endeavour towards arresting it in its present form, before the general blaze of fashion and refinement, which has already spread its dawn, even over this secluded district, shall have buried it irretrievably in oblivion."

Though a much more complete glossary of East Yorkshire words has since been compiled by "an inhabitant of Whitby," the credit is due to Mr. Marshall of having been the first person who had sagacity enough to appreciate as it deserved, and industry enough to collect and record, a

dialect which, notwithstanding his anticipations, is still spoken in considerable purity in the Vale of Pickering and the eastern moorlands of Yorkshire. D.

WIFE SELLING.

Many notes concerning this odious custom have appeared in these pages; they will be useful to the future historian. This practice has been so frequent during the last hundred and fifty years that we cannot blame foreigners for thinking that wife-selling is a publicly recognised national custom. I have conversed with more than one person who has seen a husband offer his wife for sale in a public street, with a halter round her neck. Even at the present day the vendor rarely receives any punishment for his brutality; indeed, magistrates and policemen are usually alike unaware that it is a breach of the law. The only case of a wife-seller meeting with his desert that has come under my notice, is recorded in "N. & Q." 2nd S. viii. 258.

I have met with the following instances of this crime during the last week. They have not hitherto appeared in these columns:—

"A man and his wife falling into discourse with a grazier at Parham fair, in Norfolk, the husband offered him his wife in exchange for an ox, provided he would let him choose one out of his drove. The grazier accepted the proposal, and the wife readily agreed to it. Accordingly they met the next day, when she was delivered to the grazier with a new halter round her neck, and the husband received the bullock, which he afterwards sold for six guineas."—*Gentleman's Magazine*, vol. xxxiv. p. 542.

"A young man in Bewcastle, Cumberland, who was not on good terms with his wife, resolved a few days ago to dispose of her by auction. Not being able to find a purchaser in the place where they resided, she persuaded him to proceed to Newcastle for that purpose. Accordingly they set out, and this modern Dalilah laid her plan so well, that immediately on his arrival a press-gang conveyed him on board a frigate preparing to get under weigh for a long cruise."—*Evans and Ruffey's Farmer's Journal*, May 5, 1810.

"Our friends in the Principality are commonly supposed to have many strange customs, but to their credit we must state that the brutal custom of selling a wife is, as in England, a rare occurrence. Last week, however, a wife was sold at Cyfarthfa Iron Works, by one of the workmen to another, and the wife seemed more amused than pained by the transfer. The price was 2*l.* 10*s.*, and the understanding that an additional 10*s.* was to be devoted to beer. This arrangement having been carried out the parties separated, neither husband nor wife apparently regretting the termination of their marriage state."—*Leeds Mercury*, March, 1863.

"This barbarous occurrence actually took place in Merthyr Tydvil a few days ago between a workman of the Cyfarthfa Iron Works and another. The price for which the workman sold his wife was 3*l.*: 2*l.* 10*s.* in cash and 10*s.* worth of beer, the latter to be drunk by the principal parties in the transaction. The husband seemed very well satisfied that he had not only got rid

of his wife, but also gained something in the bargain. As for the woman, she exhibited few symptoms of either shame or sorrow, and drank her share of the beer."—*Stamford Mercury*, March 27, 1863.

K. P. D. E.

LAW OF LAURISTON.

An apparently worthless scrap of paper nevertheless has been the means of affording some curious information relative to the family of William Law of Lauriston, the father of the great financier. The old gentleman was a goldsmith in Edinburgh, and he married Jean Campbell, who survived him. This lady, being a prudent woman, contrived to preserve the little estate of Lauriston, situated about three miles from Edinburgh, for the benefit of her family. She is said by some folks to have been a distant relation of the Argyle family: so distant, however, that the evidence of the connection can only be recovered in the moon, where, it is said, whatever has been lost on earth will be found.

Of the marriage between the old tradesman and Miss Campbell, there was a daughter Jean, who became the wife of Dr. John Hay, and who died leaving one daughter Margaret. Upon occasion of the nuptials of Miss Jean Law with Dr. Hay, a marriage contract was executed, to which his father Alexander Hay, therein designated his Majesty's Apothecary, was a party. By this deed certain provisions were created in favour of the children of the marriage. It would seem that both father and grandfather of the young lady had thought proper to overlook her interests, and were probably squandering her money; or perhaps the doctor was intending to take unto himself another wife; but whatever the inducing cause might have been, it became necessary to adopt some steps to preserve her claims.

The Earl of Roxburghe was at the time indebted to the Hays in some way or the other—perhaps for medicine and medical advice: to secure the money thus due, James Johnston, Messenger-at-Arms, upon the 24th day of March, 1707, used an arrestment in the hands of the noble lord of all sums which he might be indebted to the Hays, at the instance of Jean Campbell, the widow, and of "John, William, Robert, and Hugh, lawful brothers to the deceased Jean Law" or Hay, at whose instance execution might pass for implement. All this information is preserved in the "Schedule," or certified intimation of the arrestment, left with the Earl, and now singularly enough preserved amongst the muniments of the Roxburghe family.

This Earl of Roxburghe was, a month afterwards, created a Duke (April 25, 1707), with remainder to the heirs entitled to succeed to the earldom.

In the interesting account of the Financier by the late John Philip Wood, Esq., the marriage of Jean Law to Dr. Hay is mentioned. He is designed of Letham, and represented as having been a grand-nephew of Sir John Nisbet of Dirleton. Where Mr. Wood got the information is not stated; but, as he was a very industrious and usually accurate genealogist, we have no doubt that he had good reason for what he asserted.

M.

Minor Notes.

LADY YESTER.—One of the city parishes of Edinburgh is named "Lady Yester's," and is so-called from Margaret Ker, daughter of Mark Ker, Commendator of Newbattle, and an Extraordinary Lord of Session. She was twice married; viz. first, to Lord Hay of Yester; and, secondly, to Sir Andrew Ker, younger, of Fernyhirst. She died in 1647, leaving ten thousand marks to build a church in Edinburgh, with other five thousand towards the maintenance of a minister for it.

The church built accordingly was a plain unpretending structure. It had a small cemetery attached to it, and was demolished towards the beginning of the present century; its place being supplied by the much larger, but very inelegant building, which is now the parish church.

On the outside of the wall of the old church there was a small tablet, with the following inscription. As it has been removed to a much less conspicuous position, and is not much known—being besides quaint and curious—it seems to merit preservation in "N. & Q.:"—

"It's needless to erect a marble tomb;
The daily bread, that for the hungry womb,
And bread of life thy bounty has provided,
For hungry souls all times to be divided,
World-lasting monuments shall reare,
That will endure till Christ himself appear.
Pos'd * was thy life, prepar'd thy happy end,
Nothing in either was without commend;
Let it be the care of all who live hereafter
To live and die like Margaret Lady Yester,
Who died 15 March, 1647; her age 75."

G.

Edinburgh.

VICONTE DE SAGART.—The following grant by Louis XIII. of a pension to the Viconte de Sagart, said to be a Scotchman, is beautifully written on parchment, and is signed by the king in a fine strong hand, and countersigned by M. Lomenie, Secretary of State. The viscount being a native of North Britain, it would be very desirable to know who he was, as his true Scottish designation would probably be concealed by the title of honour. Perhaps some of your correspondents better versed in French genealogies than myself could throw

light on the name. Many noble French families derive their origin from Scotland.

"Aujourd'hui xxvij^e de May mil six cent et onze le roy estant a Paris considerant les bons et agreables services qua cydeuant faictz au feu roy son Seigneur et pere le Sr Viconte de Sagart Escossois et pour luy donner moyen de continuer Sa Ma^{te} de laduis de la roynne regente sa mere luy a continue et confirme la pension de quater mil liures . . . a luy accordees par breuet du d^e defunct du xxvij^e de Decembre m^{ij}^e et deux pour en estre paye chac^{un} an par les tresoriers de son espargne chac^{un} en lannee de son exercice a commencer du premier jour de Janvier dernier. Et a ceste fin veult le d^e Sr Viconte de Sagart estre . . . et employe en estatz qui seront doresnavant dressees de ses pensionnaires pour la d^e somme de quater mil liures. Mayant a ceste fin commande luy en expedier le present breuet q^{ue} a signe de sa main et fait countersigner par moy son . . . secre^{taire} destat et de ses commandemens et finances. LOUIS."

"DE LOMENIE, G.S."

M.

BRITISH VILLAGES.—Interesting traces of these remote and rather rare archæological treasures may be yet clearly made out in Egton and Goatland Moors, both situated at short distances west of the railroad, a few miles short of Whitby, Yorkshire. The former consists of some 150 pits, or more, cup-shaped, and on an average still about three feet six inches deep. The whole stand on an eminence, high on the moor, above the river Esk, covered with furze, &c., so that the actual number of pits cannot well be ascertained.

A "via" runs right through the village, which in the centre widens into a "forum." The pits on Goatland Moor are of the same size and description, though not so numerous; nor does this specimen form so complete a village. It is situated on a high and lonely spot, skirted on its western side by a wall of rugged rock, which constitutes a natural fortification.

These must have been the abodes of the British in very early times. Here the half-wild sheep is found, and occasionally the grouse startles the cogitating antiquary as the disturbed bird rises on the wing with a shrill angry cry. It is to be hoped that these precious relics of antiquity may ever escape the ruthless destruction of the enemy of archæologists—the "greedy farmer." The sites are barren and lonely enough to warrant the hope that it may be so. Locally these pits are called the "Killing Pits."

A. V. W.

FORD'S "PERKIN WARBECK."—In Ford's fine history-play, *Perkin Warbeck*, I have found two (as they seem to me) obvious misreadings. I have used Moxon's (now Routledge's) edition. Act II. Sc. 1, near the end, Warbeck has been received in state by King James of Scotland:—

"[*Exeunt all but the Ladies.*]

"Countess (of Crawford). I have not seen a gentleman Of a more brave aspect, or goodlier carriage; His fortunes move not him—Madam, you are passionate.

"Kath. (daughter of Earl Huntley). Beshrew me, but his words have touch'd me home,

* This, it is presumed, means "composed" or "quiet."

As if his cause concern'd me; I should pity him,
If he should prove another than he seems," &c.

The words, "Madam, you are passionate," plainly belong to Katherine, who treats with scorn the Countess's sympathy for Warbeck. The Countess (not Katherine) then says, in justification, "Beshrew me," &c.

Act II. Sc. 3, near the end. Warbeck's low-born followers are discussing in a characteristic manner the chances of his enterprise. Astley, a scrivener, says:—

"Spoken to the purpose, my fine-witted brother Ske-ton: for as no indenture but has his *counterpane*, no *noverint* but his condition or defeisance," &c.

"Counterpane" should be written "counter-pain," *i. e.* penalty made and provided in case of infraction. J. B. P.

Downing College, Cambridge.

ROMAN WIT AND HUMOUR.—A specimen may be found quoted in Godwyn's *Roman Antiquities*, lib. i. c. 14, edit. 1633, "De Templo Castoris." A temple was built in honour of Castor and Pollux conjointly:—

"In after ages it had the name only of Castor's Temple. Whence arose the jest of M. Bibulus against his fellow-consul, Julius Cæsar, saying: 'It fared with him as it did with Pollux;' *i. e.* as this temple, which was created in honour of both the brethren, carried the name only of Castor's Temple, so the great expenses in exhibiting shows in the time of their consulship, though they were deeper on Bibulus his side, yet Cæsar carried away all the thanks and credit."

The joke might sometimes even still be applicable.

FRANCIS TRENCH.

Islip, Oxford.

Queries.

THE GRAVE OF ANNE BOLEYN.*

In Miss Strickland's "Life of Anne Boleyn" (vol. iv. p. 293, London, 1842), occurs the following passage:—

"In Anne Boleyn's native county, Norfolk, a curious tradition has been handed down from father to son for upwards of three centuries, which affirms that her remains were secretly removed from the Tower Church, under cover of darkness, and privately conveyed to Salle Church, the ancient burial place of the Boleyns: and there the body was interred at midnight, with the holy rites that were denied to her by her royal husband, at her first unhallowed funeral.

"A plain black marble slab, without any inscription, is still shown in Salle Church as a monumental memorial of this queen; and is generally supposed, by all classes of persons in that neighbourhood, to cover her remains."

A short time ago I visited Salle Church, which is about thirteen miles from Norwich, and about a mile and a half from Reepham. I can bear

testimony to the tradition, which is still very strong amongst the inhabitants of the neighbourhood, that in this church the remains of the unfortunate queen were privately interred, soon after her execution. I also saw "the plain black marble slab," which is placed in the nave, nearly opposite to the pulpit; and underneath which the body of Anne Boleyn is supposed to be buried. But a gentleman in Norwich has informed me that, some few years ago, the "slab" was removed, and the grave examined; but that nothing could be discovered relative to the body of the queen. A skeleton was found, with the head attached to the corpse.

Miss Strickland mentions, in the same volume (p. 294), that there exists another tradition, which points out the resting-place of the queen's remains to be in the ancient church of Thornden-on-the-Hill, in Essex; and that in this church "a marble monument is pointed out by village antiquaries as the veritable monument of this queen." In a note, Miss Strickland quotes a description of the monument kindly sent to her by Lady Petre, who remarks—

"that the monument has rather the appearance of a shrine, which has been broken open. It may have contained her heart or her head, for it is too short to contain a body; and, indeed, it seems to be of a more ancient date than the sixteenth century. The oldest people in the neighbourhood all declare that they have heard the tradition in their youth: from a previous generation of aged persons, who all affirmed it to be Anne Boleyn's monument."

Such is the substance of her Ladyship's communication.

Can any of your correspondents throw some light on the historical grounds (if any) for these traditions? The tradition in favour of Salle Church seems to be the stronger of the two.

J. DALTON.

Norwich.

ANCIENT COMMUNION PLATE PATENS.—A beautiful specimen of an ancient paten, supposed to be of the fourteenth century, is still to be found at Wyke (or Weeke), near Winchester, and it is used at the present day. It is of silver, and was formerly gilt, traces of which are now very faint. The design consists of an "Agnus Dei," in a sunk central circle, round which eight ornamented foils are described; while round the whole, on the rim, is this inscription: "✠ CUNTA (*cuncta*?) : CREO : VIRTUTE : REGO : PIETATE : REFORMO."

Will any of your numerous readers refer us to other specimens of similar ancient art?

A. V. W.

ANONYMOUS.—Who was the author or compiler of a book entitled—

"A Correct and familiar Exposition on the Common Prayer Book of the Church of England, extracted from

[* See "N. & Q.," 1st S. v. 464; xii. 382.—ED.]

the most celebrated Authors, &c., by a Clergyman of the Church of England, London, 1735?"

J. H. E.

ANTIQUATED SPELLING.—Can any correspondent inform me why the practice is still kept up of commencing certain surnames with a double *f* and a double *l*, when such a mode of spelling, in old MSS., did not indicate a double letter, but simply represented the want of a more perfect capital? If one family surname, existing a century or two ago, and commencing with either of the above letters, be allowed in print to retain the reduplication, all others commencing with those initials are equally entitled to the privilege (?); and on the same principle we ought to find a *V* overruling the present *U* in such names: as, for example, Unwin, Ure, Urquhart, Upton; thus, Vnwin, Vre, Vrquhart, Vpton.

Antiquated modes of spelling names are sometimes very inconvenient, and in many instances would render them quite unintelligible in modern society.

The strict adherence to the literal, instead of to the relative or equivalent in orthoepy, has been conceded seemingly to the Welsh; and, therefore, why not to orientals? In Persian and Hindostanee, &c., why is coercion used in order to make names comprehensible, instead of allowing them to remain in their native purity without the intermediate vowels, which we interpolate, and find so useful?

Amongst curiously spelt names, is that of "Smijth;" which I am inclined to believe originated in (I say so with all deference, however, to the learned,) a clumsy use of a double *i*, for the purpose of showing the pronunciation *y*: double *i*s being, I think, generally written *ij* in old MSS. Thus the name "Smijth" would be simply "Smÿth," as distinguished from Smith.* Sp.

BAINBRIDGE.—Wanted to know if there be any ancestors of Cardinal Bainbridge, who died in 1514, and was a native of Westmoreland. I believe there are some female ancestors, but cannot trace them.

Also the father of Edward Bainbrig, of Hawkin Hall, Kirby Lonsdale, living 1613. Also of the ancestors of Edward, Henry Abraham and Samuel Bainbriges, who were living at Ashby-de-la-Zouch, Leicestershire, in 1582 and 1609. Also of the Thomas or Christopher Bainbrige, of Kirby Lonsdale, who is said to have expelled Milton from college, and who had nineteen children, and who they were. Also, of Dionysius Bainbridge, of Scoton, in Yorkshire, living at the time of the Gunpowder Plot, and afterwards. Any one living in Leicestershire, Derbyshire,

Notts, Yorkshire, and Westmoreland, will greatly oblige the querist by giving information of any branches of these families. The querist will be most happy to make any researches in London upon any subject, in return, where the querist can consult all the MSS. &c. at the Reading Room, British Museum, &c. &c., and would be most happy to give up much time for their research, if any person will kindly do the same in the various counties named. B. A. H.

RICHARD WESTBROOK BAKER.—In White's *Leicester and Rutland Directory* (1863), p. 784, is an account of the late Richard Westbrook Baker, of Cottesmore, a very distinguished agriculturist and the inventor of the Rutland plough. I shall be glad to ascertain the date of his death. He is noticed in Burke's *Landed Gentry* and Walford's *County Families*. S. Y. R.

SIR CHARLES CALTHROPE.—Charles Calthrope, of Lincoln's Inn, read on the law of copyholds at Furnival's Inn, in Trinity Term, 1562. He represented the borough of Eye, in Suffolk, in the Parliament which met May 8, 1572. In 1575, Lady Elizabeth Calthrope and he had the manors of Hempstede and Ingham, in Norfolk (but he is not named in Blomefield's *History of Norfolk*). On June 22, 1584, he was constituted Attorney-General of Ireland; which office he held for nearly twenty-two years. He occurs as a Knight in the Commission of 1605, for making new shires in Ireland. Under a privy seal of April 19, 1606, and letters patent of May 29, in the same year, he was constituted one of the justices of the Common Pleas in Ireland. His *Reading on Copyholds* was published, London, 4to, 1635. When did he die? And was he related, and how, to Sir Henry Calthrope, Recorder of London, who died Aug. 20, 1637?

C. H. & THOMPSON COOPER.

Cambridge.

EXTRAORDINARY DEGREE OF COLD IN THE MONTH OF JUNE.—An old man, who died about thirty years ago at the age of seventy-six, informed me that, in his young days, it happened that almost all the sheep in the district round Andover, in North Hants and South Wilts, chanced to be shorn upon June 10; and that, on the night following, there supervened so intense a degree of cold, that nearly the whole of those that had undergone the operation perished.

An old woman informs me that she remembers hearing her father and others talk about it; and particularly, that a farmer on the estate of Biddesden, in the parish of Ludgershall, had a flock of three hundred shorn: most of which died, while those that survived were very long of recovering from the effects.

Can any of your readers, that may have a register of the weather extending so far back, inform

* In *Lists of Foreign Protestants*, &c., published by the Camden Society, we find, "Marij de Smith," "Marij Harris," at p. 91.

me when it was that a degree of cold so remarkable at so advanced a period of the year took place? Also, whether it was general, or confined to the locality mentioned—being that from which I now address you? C. M.

Andover, Hants.

CUNEIFORM INSCRIPTIONS.—Has there been any attempt made to draw any comparison between the Biblical Chaldee, Syriac, Tarquinic, or Rabin Chaldee, and the language of the cuneiform inscriptions? The principle of such a comparison to have been made upon the principles of Bopp's *Vergleichende Grammatik*. If no such comparison has as yet been instituted, can any of your philologists help me in naming to me some papers of Philological Societies, English or Asiatic, bearing upon such points of *Vergleichende Grammatik*? J. M. FULLER.

34, Chapel Street, Grosvenor Square.

EDWARDS FAMILY.—What are the arms and crest borne by the Edwards's of Norfolk and Suffolk, one grant only I believe being made for both counties? and what was the date of the grant, and the motto (if any) then used? Also, what is the etymology of the word *Edwards*? I wish to ascertain its meaning. F.

GENEALOGICAL.—Thomas Lamplugh, who was living, 1584, at Little Riston, or Ruston-Parva, near Great Driffield and Kilham, East Riding of Yorkshire, and who came from Skellsmore (or Scalesmoor), and Lamplugh in Cumberland (being grandson of Thomas, brother of Sir John Lamplugh), married Jane, daughter of Robert Fairfax of Pockthorpe—a place near Little Riston, as above. He, Thomas Lamplugh, was grandfather of Thomas Lamplugh, of Thwing and Octon, afterwards archbishop of York. Can any of your Yorkshire contributors inform me in regard to the family of Fairfax of Pockthorpe, from what branch of that name it may be descended, whether from that of Walton and Gilling, or Denton and Steeton, &c.? F. L. B. D.

THE GOLDSMITH CLUB.—Some years since a literary association, styled the Goldsmith Club, was established in Dublin. Is it extant? and to whom is application to be made for a copy of the rules? An early answer will oblige. ABHBA.

GREEK AND ROMAN GAMES.—Can you oblige my curiosity by furnishing some account of the games mentioned in the following passage from one of Justinian's *Constitutions*?—

“Deinde ordinent quinque ludos, *monobolon, conto-monobolon, quintarum contactem sine fibula, et perichyten, et hippicem*, quibus sine dolo atque callidis machinationibus ludere permittimus.”

I have consulted all the *available* authorities on Greek and Roman antiquities, but can find no mention of them. UUYTE.

Capetown.

MISS GUMLEY, COUNTESS OF BATH.—

“He” (Bolingbroke) “was seen riding in the Parks by the side of Miss Gumley—the fashionable frail one of the day.”—*Fraser's Mag.* for June, 1863, p. 688.

This lady was afterwards married to William Pulteney. In the *Scots Mag.* (about 1775) are some verses addressed to her, and there attributed to Pope; but I cannot find them in my edition of his *Works*. They end thus:—

“And charming Gumley's lost in Pulteney's wife.”

In the same magazine it is somewhere stated that, “in the *History of the Flagellants*, said to be written by De Lolme, is an indecent story respecting Miss Gumley, afterwards Countess of Bath.” I have looked over De Lolme's work, and cannot find any trace of such a story.

Sir Charles Hanbury Williams, in speaking of the new appointments in 1742—and, in particular, of those of Harry Vane and Harry Farnese—thus introduces Lady Bath:—

“Though with joint lives and debts before

Harry's estate was covered o'er,

This Irish place repairs it;

Unless that story should be true,

That he receives but half his due,

And the new Countess shares it.

“Tis said besides, that t'other Harry

Pays half the fees of Secretary

To Bath's ennobled doxy;

If so, good use of power she makes,

The Treasury of each kingdom takes,

And holds them both by proxy.”

N. F. H. for Wit, vol. iii. p. 6.

Earl Nugent also says, on the same subject:—

“How Sandys, in sense and person queer,

Jumped from a patriot to a peer,

No mortal can tell why;

How Pulteney trucked the fairest fame

For a Right Honorable name,

To call his vixen by,” &c.—*Ibid.* p. 48.

I wish to learn the parentage, and more detailed history, of this “vixen.”*

“Proclaim him as rich as a Jew,

Yet attempt not to reckon his bounties;

You may say he is married—that's true:

Yet speak not a word of his Countess.”

Ibid. p. 16.

W. D.

JUDGE HOLT.—In Harl. MS. 1476, fol. 288, is a pedigree of Holt commencing with “Holt, one of the Judges of the Common Pleas.” From him descended another “Holt, sometime a Frere in Woburne Abbey, and upon y^e suppression mar^d and had issue,” viz. George Holt of Much Brickhill, co. Bucks, who (by Elizabeth Meade) was father of Francis Holt of Much Brickhill, 1634, Lawrence Holt of London, clothworker; and

* Some few notices of this lady will be found in “N. & Q.” 3rd S. ii. 401, in the article “Satirical Print against Bolingbroke.”—Ed. “N. & Q.”]

Anthony Holt of Stepney. At what period did the above Judge Holt live, and was he descended from the Holts of Grislehurst, Lancashire, from whom Chief Justice Holt derived? C. J. R.

"STONEWALL" JACKSON.—In a communication to *The Times* of June 11, it is stated that "Thomas Jefferson Jackson was born in Western Virginia in January, 1824. His great-grandfather and great-grandmother were both English," &c. Can any one say of what family and place they were?

QUICKSET.

JAMES ARMS.—A Welsh family of this name, of Cardigan or Caermarthenshire, used as its arms: Arg. a sheaf of five arrows sa., banded gu., quartering two or three other coats. It is believed to be extinct in the male line about fifty years; but I am anxious to learn any particulars concerning the family, and their right to the arms, &c.

BARRISTER.

EDWARD JONES.—Edward Jones of the Inner Temple published Index to Records called the *Originalia and Memoranda*, Lond. 2 vols. fol., 1795. The dedication to Sir Archibald Macdonald is dated Inner Temple, July 28, 1793. Information respecting the author of this useful and important work is desired. S. Y. R.

FRENCH LEGEND.—There is a story, for which I have lately searched in vain, though I believe it is mentioned in one of Dumas's histories, that the ancestress of Diane de Poitiers, or of Madame de Montespan, or of some other beautiful French favourite, was a fairy, who lived secretly in a deserted part of the castle of some great and noble family. If any one can tell me where I shall find the story I shall be grateful, as I have a strong reason for wishing to refer to it. L. M. M. R.

NEW ROSS, CO. WEXFORD.—What are the best sources of information respecting the history of the borough of New Ross, in the county of Wexford? Are the records of the late municipal corporation extant? If so, in whose custody? and from what year do they date? Your correspondent Y. S. M. may perhaps be able to supply some information. ABHBA.

LATIN VERSION OF THE PSALMS.—There was formerly in use in the chapel of Worcester College, Oxford, a Latin Prayer Book, consisting of a version of the Psalms, and a short but most appropriate service for morning and evening. This provision of our wise forefathers for at once aiding learning and devotion has, I believe, for whatever reason, been for some time set aside. It is not, however, so much my object at this time to complain of the disuse of this venerable service, as to inquire whether any alumnus of the College can give me information relative to the authorship of the version of the Psalms above-

mentioned? It appears to me both faithful and elegant, and bears, to my mind, some traces of having been made from the original Hebrew. It certainly differs widely in expression from any of the recognised Latin versions I have met with. The question occurs to me whether it may not have been the production of Degory Wheare, formerly Principal of the College, under its old title of Gloucester Hall. He was Camden Professor of History (I believe the first), and author of several Latin works. Born 1573, died 1647.

F. K.

Bath.

CHAPEL OF ST. RAPHAEL, KINGSTON.—In the description of the marriage of the Duc de Chartres, given in *The Times* of June 12, the ceremony is stated to have taken place in the "Chapel of St. Raphael," Kingston-upon-Thames. Is that chapel really dedicated to St. Raphael? and can any of the readers of "N. & Q." inform me when and by whom it was consecrated? There is, I am told, a strange story upon the subject current in the neighbourhood. C. O.

ROOKE FAMILY.—I should be obliged to any reader of "N. & Q." to inform me of the descent of Colonel Charles Rooke, who, early in the war consequent upon the French Revolution, raised a regiment of Light Dragoons, which were denominated "The Windsor Foresters;" and which, two or three years afterwards, arrived and were stationed at this city, with a detachment at Fort George (N. B.), where they remained a considerable time.

I know not if the family came originally from Sir George Rooke, the gallant Admiral who immortalised himself by the capture of Gibraltar; but I am inclined to think Lieut.-General James Rooke, M.P., and Colonel of the 38th Foot, who commanded the Severn District, and was stationed at Bristol, was related to Colonel Charles Rooke. A most formidable riot took place among the colliers of Kingswood, which threatened the peace of the city of Bristol, while the Lieut.-General commanded the troops at Bristol; which, with the most consummate prudence and judgment, he appeased without the effusion of blood.

STEMMA.

Aberdeen.

SANSKRIT.—Can any of your numerous readers inform me who was the first European scholar that published a grammar on the Sanskrit Language? I remember reading, some few years ago, in a work on Sanskrit literature, that the author was a German and a Carmelite monk, who retired to Rome after he had lived many years in India. I also remember that the title of the grammar was a long one, beginning thus: *Sidharubam seu Grammatica Samscrdamica*, &c.

What are the dates of publication of the following Sanskrit works: 1. *The Bhagavadgita*,¹ translated by Wilkins; 2. *The Hitopadēsa*,² and 3. *The Sakuntalā*,³ translated by W. Jones? Which is the best modern grammar on Sanskrit?

J. DALTON.

Norwich.

MARC DE ULSON. — I have in my possession a print (?), 8 in. by 12, representing Marc de Ulson, Chevalier Sieur de la Colombière. He is dressed in armour, and wears a star on his left breast. His crest consists of a helmet, side-long, open faced, and with gardevisure; and is wreathed with a torse, from which springs a man's left hand, holding a club. Behind all is a mantle. "N. Regnesson, sculp.; R. Nantual, effigiem del.; F. Channeau, figur."

If any of your readers are able to give any information as to the date of the print, or as to who Marc de Ulson was, they will much oblige

H. T. LAURENCE.

P.S. His supporters are a salvage man with a club, and a lion.

VERY REVEREND. — What entitles a clergyman of the Church of Rome to be styled "Very Reverend?" In the United Church of England and Ireland that designation is confined, if I mistake not, to Deans; but it is not so in the Church of Rome.

ABHBA.

"WHEN THE DEVIL QUOTES LATIN, THE PRIESTS GO TO PRAYERS." — Where can I find any instances of the use of this, or a somewhat similar proverb? or any explanation of its origin and meaning?

J. M. J.

Queries with Answers.

ROBERT ANDERSON, THE CUMBRIAN POET. — I have in my possession a volume of poems, "*Ballads in the Cumberland Dialect*," by R. Anderson, with Notes and a Glossary," printed and published at Carlisle 1805, by W. Hodgson. Many of the ballads are very interesting, if not for their poetical beauties, for at least their vivid illustrations of local surnames, and for the provincial dialect in which they are written. He is, I believe, the author of several other works, which I have been unable to obtain. As I am particularly desirous to collect information respecting our humble and less-known poets, I made inquiries of a friend in Carlisle. He tells me that the only information he has been able to collect is that contained in the following paragraph, which has been at some time cut from a Carlisle newspaper, but the name of the paper is not given: —

"Carlisle, Sept. 29, 1833. — On Thursday last, Sept. 26, the Cumbrian Bard, Robert Anderson, author of 'Cum-

berland,' and other songs and ballads, the 'Rose of Corbye,' and other poems, departed this life in the poor-house, Carlisle, broken hearted, the victim of neglect. The manner of his death leaves a stigma upon the nobility and gentry of the county of Cumberland, as from his simple and frugal habits, a mere trifle weekly would have sufficed for his maintenance, and preserved the proud heart of the poor old poet from the degrading feeling of his becoming a common pauper."

I should be glad if any of your readers in that part of England can supply me with information as to the life and character of the man. By the preface to the work I have named, I observe that the Notes and Glossary were supplied by Mr. Thomas Sanderson, a gentleman who at one time enjoyed some local celebrity. They are curious and valuable.

T. B.

[An interesting biography of this Cumbrian bard will be found in the following work, no date, but published about 1840: *Ballads of the Cumberland Dialect*, by Robert Anderson, with Notes, descriptive of the Manners and Customs of the Cumberland Peasantry; a Glossary of Local Words; and a Life of the Author. Alnwick, Printed by W. Davison. The writer states, that "towards the close of Anderson's life, a few of his old friends and admirers, much to their honour, entered into a subscription to provide for him; and under their fostering care he was comfortably boarded and lodged in Annetwell Street, Carlisle, where he expired on the evening of the 26th of September, 1833, after a gradual decay of his vital powers. His remains were decently interred on the Sunday following in St. Mary's churchyard, his native parish, being followed to the grave by many who had long cherished towards him the warmest feelings of friendship as a man, and of admiration as a poet."]

TOM MOODY'S BURIAL PLACE. — Most of your readers must be acquainted with the coloured engraving representing the funeral of the celebrated huntsman Tom Moody, and also with the song upon the subject. A friend of mine assures me that the church has —

"A local habitation and a name"

in Leicestershire, and that the "view halloo" was really given over the grave of the departed fox-hunter in obedience to his last wishes. Query, Where is the church? When was the song written? Who was the author? Did the circumstances traditionally recorded take place? I have heard that a huntsman of the late Thomas Assheton Smith requested, not that a "view halloo" should be raised over his grave, but that his favourite horse should be buried with him.

OXONIENSIS.

[Thomas Moody, the veteran sportsman and whipper-in for thirty years to George Forester's fox-hounds in Shropshire, died in 1796. In the notices of his funeral at the time, it is stated that he was carried to his grave by a number of old earth-stoppers, and attended by many sporting friends, who heartily mourned for him. Directly after the corpse, his favourite horse (named by himself "Old Soul"), followed, carrying his last fox's brush at the front of his bridle, his cap, whip, boots, spurs, and girdle, across the saddle. After the burial service was read, he

had, by his own desire, three clear rattling View Halloos given over the grave.

"Tom thus spoke his friends, ere he gave up his breath—
'Since I see you're resolv'd to be in at the Death,
One favour bestow—'t is the last I shall crave;
Give a rattling View Halloo thrice over my grave:
And unless at that Warning I lift up my head,
My boys! you may fairly conclude I am dead!'
Honest Tom was obey'd, and the shout rent the sky,
For ev'ry voice join'd in th' enlivening!—cry.
Tally ho! Hark forward!
Tally ho! Tally ho!"

This spirited ballad was written by William Pearce, a dramatic writer; set to music by William Shield; and frequently sung in private circles by Charles Incedon, who has printed it in his Collection of Songs, *The Wand'ring Melodist*, 8vo. We have not been able to trace the locality where he was interred.]

GEORGIA.—Can you inform me under what circumstances General Oglethorpe proceeded to colonise Georgia in America in 1732? Also whether a list exists of the persons who accompanied him? SPENCER.

Edinburgh.

[The settlement of a colony between the rivers Savannah and Alatomaha became the subject of contemplation in England in the year 1732, with a view to the accommodation of poor people in the United Kingdom, and for the further security of Carolina. A fund was raised for conveying indigent emigrants to this part of America free of expense. The project was encouraged by letters patent from George II. in June 1732, and in honour of the king, the new province was called Georgia. General Oglethorpe, as one of the trustees, and at his own expense, accompanied the emigrants, about 116 in number, and soon after their arrival, in the commencement of the year 1733, they marked the spot on which Savannah now stands, as the most proper for the foundation of their settlement. Many of the names of the first settlers will be found affixed to a petition printed in *A True and Historical Narrative of the Colony of Georgia*, from the First Settlement thereof until this present period, 1741, reprinted in the first volume of Tracts relating to the Colonies of North America, collected by Peter Force, Washington, 1836; also in another tract which follows it, entitled *An Account of the Colony of Georgia from its First Establishment*, 1741. The scheme, however, was not successful, and in 1752, the company resigned their patent, and Georgia became a royal province. The office of the trustees was in Old Palace Yard, Westminster, and their papers and documents are most probably now in the State Paper Office.]

GREEN GAGE (3rd S. iii. 449).—I believe the origin of the name is simply that the plum was brought to this country by a member of the Gage family (I think a Sir Thomas Gage of Hengrave, in Suffolk) some time in the last century. My family of the last generation were intimate with the Gage family, and I am almost certain I have heard them allude to the circumstance; but any horticultural dictionary would speedily clear up the matter. Macdonald's *Gardening Dictionary* certainly would, but I am at this moment absent from my books.

H. M. HERDS.

[We have not Macdonald's *Dictionary of English Gardening* within reach; but on turning to Macintosh's

Book of the Garden, ed. 1855, ii. 531, we find the following statement respecting the green gage: "Of early origin; introduced to England by Lord Gage from the Chartreuse monastery near Paris." Macintosh, however, enumerates several other sorts of gage. There are the imperial gage, Lawson's golden gage, the purple gage, the red gage, the Woolston black gage, and the yellow gage. Now one can hardly suppose that *all* this numerous family of the Gage owes its English introduction to Lord Gage. Although therefore (supposing that his lordship did really introduce the green gage), the correspondence as to name is certainly a remarkable coincidence, we still think it possible that in the various expressions, golden gage, green gage, red gage, &c., gage is *Quetsche*, a plum.]

THE NILE.—In a recent article in *The Times* on the African discoveries, there was a quotation in English from Ovid to the effect, that "when the horses of the sun ran away with his chariot, the river Nile fled in dismay to the ends of the earth." And reference is also made to Herodotus as never having found any man who could tell him where the Nile had its source. May I ask where these two passages occur? MATHEMATICUS.

[The passage from Ovid will be found in *Met.* ii. 254:—

"Nilus in extremum fugit perterritus orbem," &c.

Herodotus makes the statement in question with a slight qualification. No person answered his inquiries respecting the source of the Nile *save one*, who, the Historian says, seemed to be joking (ii. 28):—

Τοῦ δὲ Νείλου τὰς πηγὰς οὔτε Αἰγυπτίαν, οὔτε Λιβύαν, οὔτε Ἑλλήνων τῶν ἐμὸι ἀπικομένων ἐς λόγους οὐδεὶς ὑπέσχετο εἰδέναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σαῖ πόλει ὁ γραμματιστὴς τῶν ἱρῶν χρημάτων τῆς Ἀθηνᾶς. Οὗτος δ' ἔμοιγε παίζειν ἐδόκεε, φάμενος εἰδέναι ἀπρεκέως, κ. τ. λ.

At the commencement of the next § Herodotus adds —
"Ἄλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυνθῆσθαι.

From no other person could he learn anything on the subject.]

PHRASES.—What is the origin of the phrase, "To crush a cup of wine?" Also of the similar one, "To crack a bottle?" J. H. E.

[These cant phrases most probably originated in the sixteenth century; and seem, says Stevens, in his notes to Shakspeare, "to have been common among low people." So, in the *Two Angry Women of Abington*, 1599: "Fill the pot, hostess,—and we'll crush it." Again, in Hoffman's *Tragedy*, 1631: "We'll crush a cup of thine own country wine." Again, in *George a Green*, Old Plays, iii. 51: "Come, George, we'll crush a pot before we part."

From the following reliable anecdote, recorded by Linschoten, the naval historian, of Sir Richard Greenville, it would appear that "crushing the cup" was literally practised by that fiercest of all Elizabeth's admirals: "He was of so hard a complexion, that often, when he had other captains for his guests, he would carouse three or four glasses of wine, and then in a bravery take the glasses between his teeth, crush them in pieces, and swallow them, so that the blood sometimes ran out of his mouth. This was told me (adds Linschoten) by divers credible persons, who had many times seen him do it." This brutal exhibition of drunken bravery was not quite obsolete in the last century.]

FOREIGN ENLISTMENT ACT. — Some ten or fifteen years ago, I believe, the government of the day commenced and afterwards dropped a prosecution under the Foreign Enlistment Act, similar to the present case of the "Alexandra." I have tried in vain to discover when and what this was. Can any of your correspondents assist me?

MATHEMATICUS.

[Our correspondent probably alludes to the case of the Bombay steamer in 1849, which, having been hired or purchased by the Provisional Government of Sicily, was seized in this country. On April 27, in reply to a question from Mr. D'Israeli, Lord John Russell stated, that there being reason to believe that the Bombay steamer had come under the provisions of the Foreign Enlistment Act, the Board of Admiralty detained the vessel. The owners of the vessel made representations, stating that there was no legal reason for detaining the steamer. The opinions of the law officers of the Crown had been asked, but had not yet been delivered," &c.—See *Hansard*, Third Series, vol. 104, p. 933.]

ATTACK ON GEORGE IV. — Can you inform me where is to be found an account of an attack upon George IV. when Prince of Wales in his carriage in London, in St. James's Street or Piccadilly, I think? I once saw the story in print, but forget where. Among the persons with the prince was, as I recollect, Lord Clements. KAPPA.

[We presume our correspondent refers to the daring outrage committed on the person of the Prince Regent on his return from the House of Lords, Jan. 28, 1817. It occurred between Carlton House Gardens and the Stable Yard Gate. The Duke of Montrose and Lord James Murray, as the Lords in waiting, accompanied the Prince in the state carriage. For the particulars of this violent attack consult the newspapers of that date, also the *Gent. Mag.* of Jan. 1817, p. 79, and the *Annual Register*, vol. lix.]

PARISHES OF ENGLAND. — How can I obtain a list of the parishes in each county in England, and near what town is Shilling Green? In a document which I possess, the former of these words is indistinctly written, and may be read *Milling*. F.

[The most authentic list of parishes in Great Britain is printed in the Index to the Census Tables presented to both Houses of Parliament. We cannot discover in this list or in Adams's *Index Villaris* either Shilling or Milling Green.]

SHERIFFS OF CORNWALL. — Where can I find, except in Fuller's *Worthies*, an authentic list of the Sheriffs of Cornwall from the earliest Norman times? KAPPA.

[The list required, we are inclined to think, can only be drawn up from the various Catalogues of Sheriffs to be found in the manuscripts specified by Mr. Sims in his *Manual for the Genealogist*, &c. edit. 1856, pp. 334, 335.]

JOHN BUNYAN. — Can any one supply a copy of the baptismal register of John Bunyan, the author of *The Pilgrim's Progress*? R. D. S. W.

[Mr. George Offor, in his Memoir of John Bunyan (*Works*, edit. 1862, vol. i. p. ii.), informs us that the Rev. J. H. A. Rudd, the vicar of Elstow, had kindly furnished

him with extracts from the registers of all the entries relative to the Bunyan family, and further adds that "it has not yet been discovered that he was christened at all."]

CONVOCATION JOURNALS. — Where can I find records of all the proceedings of Convocation in the Province of Canterbury for the last fifteen years? I am aware they have been till lately very unpractical, but there must surely be some account of them besides the Journals of the House, which I am not allowed to get at. MATHEMATICUS.

[From the year 1853 the proceedings of Convocation will be found in a periodical first entitled *Synodalia*, and afterwards *The Journal of Convocation*. Full reports of its deliberations also appeared in *The Guardian* newspaper.]

Replies.

SHAKESPEARE'S SHYLOCK UN-SHYLOCKED.

(3rd S. iii. 364.)

Your correspondent will find the required tale in the "*Life of Sixtus V.* translated from the Italian of Gregorio Leti by Ellis Farnsworth, fol., p. 292. Printed by W. Bowyer, and sold by C. Bathurst at the Cross Keys against St. Dunstan's Church, Fleet Street, 1754." The tale is as follows:—

"It was currently reported in Rome, that Drake had taken and plundered St. Domingo, in Hispaniola, and carry'd off an immense booty. This account came in a private letter to Paul Secchi, a very considerable merchant in the city, who had large concerns in those parts, which he had insured. Upon receiving this news, he sent for the insurer, Samson Ceneda, a Jew, and acquainted him with it. The Jew, whose interest it was to have such a report thought false, gave many reasons why it could not possibly be true: and at last, work'd himself up into such a passion, that he said, 'I'll lay you a pound of my flesh it is a lie.' Such sort of wagers, it is well known, are often propos'd by people of strong passions, to convince others that are incredulous or obstinate. Nothing is more common than to say, 'I'll lay my life on it; I'll forfeit my right hand, if it is not true, &c.'

"Secchi, who was of a fiery hot temper, reply'd: 'If you like it, I'll lay you 1000 crowns against a pound of your flesh that it is true.' The Jew accepted the wager, and the articles were immediately executed between them, the substance of which was, 'That if Secchi won, he would himself cut the flesh, with a sharp knife, from whatever part of the Jew's body he pleased.' Unfortunately for the Jew, the truth of the account was soon after confirmed by other advices, from the West Indies, which threw him almost into distraction; especially, when he was informed that Secchi had solemnly sworn he would compel him to the exact literal performance of his contract, and was determined to cut a pound of flesh from that part of his body which it is not necessary to mention. Upon this he went to the Governor of Rome, and begg'd that he would interpose in the affair, and use his authority to prevail with Secchi to accept of 1000 pistoles, as an equivalent for the pound of flesh; but the Governor, not daring to take upon him to determine a case of so uncommon a nature, made a report of it to the Pope, who sent for them both, and having heard the articles read, and informed himself perfectly of the whole

affair, from their own mouths, said, 'When contracts are made, it is just they should be fulfilled, as we intend this shall: take a knife, therefore, Secchi, and cut a pound of flesh from any part you please, of the Jew's body. We would advise you, however, to be very careful: for if you cut but a scruple, or a grain, more or less than your due, you shall certainly be hanged. Go, and bring hither your knife, and a pair of scales, and let it be done in our presence.'

"The merchant, at these words, began to tremble like an aspen leaf, and throwing himself at his Holiness's feet, with tears in his eyes protested, 'It was far from his thoughts to insist upon the performance of the contract.' And being asked by the Pope what he demanded, answered, 'Nothing, Holy Father, but your benediction, and that the articles may be torn in pieces.' Then, turning to the Jew, he asked him, 'What he had to say and whether he was content?' The Jew answered, 'He thought himself extremely happy to come off at so easy a rate, and that he was perfectly content.' 'But we are not content,' replied Sixtus; 'nor is there sufficient satisfaction made to our laws: we desire to know, what authority you have to lay such wagers? The subjects of princes are the property of the state, and have no right to dispose of their bodies, nor any part of them, without the express consent of their sovereign.'

"They were both immediately sent to prison, and the Governor ordered to proceed against them with the utmost severity of the law, that others might be deterred by their example from laying any more such wagers. The governor, thinking to please Sixtus, and willing to know what sort of punishment he had a mind should be inflicted on them, said, 'Without doubt they had been guilty of a great crime, and he thought they deserved to be fined each of them 1000 crowns.' 'To be fined, each of them 1000 crowns!' answered Sixtus, 'Do you think that sufficient? What! shall any of our subjects presume to dispose of his life without our permission? Is it not evident that the Jew has actually sold his life, by consenting to have a pound of flesh cut from his body? Is not this a direct suicide? And is it not likewise true that the merchant is guilty of downright premeditated murder? . . . Shall two such villains be excused for a simple fine? . . . Let them both be hanged; do you pass the sentence upon them, and we will take care of the rest.' In a word, they were both condemned to suffer death. . . . As Secchi was of a very good family, and the Jew one of the most leading men of the Synagogue, they both had recourse to petitions. . . . Sixtus, who did not really design to put them to death, but to deter others from such practices, at last consented to change the sentence to that of the galleys, with liberty to buy off that too by paying each of them 2000 crowns to the use of the hospital before they were released."

Such is the story related by Gregorio Leti. I have shortened it a little towards the end, by leaving out a few sentences in consideration for your space.

A CONSTANT READER.

I find the following in Charles Knight's *Studies of Shakspeare*, p. 232:—

"There is a remarkable story told by Gregorio Leti, in his *Life of Pope Sixtus the Fifth*, in which the debtor and creditor of *The Merchant of Venice* change places. The debtor is the Jew,—the revengeful creditor, the Christian; and this incident is said to have happened at Rome in the time of Sir Francis Drake. *This, no doubt, was a pure fiction of Leti, whose narratives are by no means to be received as authorities.*"

ΑΛΙΕΨ.

DANISH AND NORWEGIAN.

(3rd S. iii. 345, 418.)

These are commonly spoken of as two languages. Adelung, as quoted by Mr. Buckton, seems to speak positively on the subject. Professor Fraedersdorff, on the contrary, in his *Introduction to Danish or Norwegian*, constantly speaks of them as being the same; and refers to Münch, a Norwegian author, in support of the assertion that the Norwegian is "virtually a Germanic dialect." The following note by Rask, in the preface to his *Danish Grammar* (2nd edit., London, 1847), may serve to throw some light on these conflicting statements:—

"Throughout the kingdom of Norway, the Danish language, though pronounced with a peculiar accent, is used to this day in speaking and writing, in the pulpit, and in public affairs of every description. Several natives, however, since the union with Sweden, seem to pride themselves particularly on calling it *Norwegian*; nor is it to be denied that even before the celebrated Holberg, the Norwegians had an honourable share in cultivating and improving it: *but that its whole present form originated in Denmark is an historical fact beyond dispute.* From hence it was propagated to Norway, especially about the time of Luther's Reformation; when literature and learning were in a very low state, and almost totally extinct in that country, and the old *Norse* greatly corrupted and dissolved into rustic dialects or provincialisms. Hence no attempt was ever made to translate the Holy Scriptures into Norse; nor any polemical pamphlet, either for or against the Catholic party published; nor any sermon or work of instruction and education compiled; nor any law promulgated in Norwegian after that time."

Danish, therefore, is evidently the prevailing language in Norway. The original language of the country, the "Old Norse," only still lingering in some of the more remote districts, and among the uneducated class of the people *on the continent*; although it seems to have found a refuge in Iceland, where, being less exposed to foreign influences, it has undergone comparatively little change in the course of a thousand years: the *Dönsk tunga*, as the earlier Icelandic writers called it (or, *Norræna tunga*), in course of time having acquired the title of *Íslandskt sprog* (Isländische sprache), from the island on which it became naturalised. *Norwegian* therefore, otherwise called *Norse*, has been superseded in Norway by the Danish; but still exists, under the name of *Icelandic*, in Iceland.

Having thus disposed of the question "Danish or Norwegian"—as regards the languages spoken at the present time in Denmark and Norway—we must also bear in mind the Old Norse itself had its origin in Denmark: hence its denomination, "Dönsk"—

"Because," says Rask (*Icelandic, or Old Norse Grammar*, translated by Dasent, London, 1843, p. 228), "Denmark in the oldest times was the mightiest kingdom. . . . But the Old Norse began also first to decay in Denmark, and therefore took the name *Norræna*; because it was probably spoken best, and most purely, in Norway. This

realm was also at one time the most powerful in the North, but in it too the tongue soon fell into decay; so that already, before the Union of Calmar, it was materially changed both in Sweden and Norway: then arose the name *Istériska*, which the tongue has kept until the present day."

Q.

I do not think that Mr. BUCKTON has put the matter in its true light. From what he says, anyone would infer that Adelung states that the Norwegians use the Danish as their *church* language only. But Adelung nowhere says this; on the contrary, he distinctly states that the Norwegian language is almost entirely confined to the country, and that in the towns and better classes it has given way to Danish.* And that the latter statement, at least, is correct, I know upon the authority of a Norwegian gentleman who taught me Danish, and of a Danish friend of mine. It seems that a Dane can recognise a Norwegian, and a Norwegian a Dane, by certain peculiarities of pronunciation and of expression, but that the language *spoken* by the better classes in Denmark and Norway is *virtually* the same, whilst the *written language* is *identical*. It seems also that the Norwegians sometimes, if not always, call the Danish which they speak, Norwegian (Norsk).

The Norwegian gentleman, of whom I have spoken, never mentioned the existence of a language spoken in the country only, and entitled to bear the name of *Norwegian par excellence*; but simply assured me that the Danish and Norwegian languages were *identical*. He probably looked upon the dialect spoken by the peasants much in the same light as we do the dialects spoken by our peasants; and certainly, if we are to judge from the two versions of the Lord's Prayer given by Adelung, there is less difference between this *country* Norwegian and Danish than between German and Dutch, and certainly not more than between some of our dialects and pure English.

F. CHANCE.

ANCIENT MUNICIPAL PROCESSIONS, ETC., AT NORWICH (3rd S. iii. 447.) — In answer to your correspondent QUERIST, I write to inform him that the work after which he inquires, was published by Mr. Charles Musket (Norwich, 1850). The title is, *Notices and Illustrations of the Costume, Processions, Pageantry, &c., formerly displayed by the Corporation of Norwich*.

The work may be obtained, I believe, at any of our principal booksellers. When Mr. Musket

* His words, to be found in the same page from which Mr. BUCKTON quotes, are as follows: "Das Norwegische ist . . . wenig bekannt. Auch ist es nur noch vorzüglich auf dem Lande üblich, denn in den Städten und höheren Städten ist es von dem Dänischen verdrängt worden."

died, a few years ago, numerous copies were sold at the sale of his effects. The volume consists of several curious plates, illustrating the various costumes worn on the Guild Day; when the "Fraternite and Gylde of the Brethern and Sintern of the Glorious Martyr Seint George," came forth into the streets with more of the "pride, pomp, and circumstance" of civic pageantry, than any other city in the kingdom except London. The "Notices" also, prefixed to the "Illustrations," are very valuable and interesting. J. DALTON.

St. John's, Norwich.

DUBLIN AND EDINBURGH (3rd S. iii. 404.) — Your correspondent S. clearly shows, by one remark in his interesting communication, that the Mayors of London and Dublin must have ranked before the Provost of Edinburgh, as senior "Lords." Is there really, in the dispute for precedence now going on between Dublin — the second city of the empire — and Edinburgh, any feasible or legal ground upon which Edinburgh can build a claim? Δ.

CHAUCER (3rd S. iii. 453.) — On further inquiry, I am inclined to think that your valued correspondent CHESBOROUGH is mistaken in considering the date "1560," inserted between the helmet and shield in the larger woodcut of Chaucer's armorial bearings on the title-page of his copy, to be the date of publication of the edition. In the library of Lincoln's Inn is a copy of Speght's edition of 1602, which corresponds in every particular with the description given by CHESBOROUGH of his own copy, containing the woodcut of arms, with the date "1560," and agreeing in all other details.

In this copy, the title-page bearing the woodcut of arms, but no printer's name, follows the introduction (which is headed "The Life of Geoffrey Chaucer"), as a second title-page at the commencement of the body of the work; and a general title-page, "London, Printed by Adam Islip, An. Dom. 1602," with a dedication by Speght to Secretary Cecil, &c., precedes the *Life*. I gather, therefore, that CHESBOROUGH's copy belongs to this edition (or possibly to Speght's earlier edition of 1597), but is deficient in the general title-page.

The causes of the imperfection of the old printed copies will be found explained in the appendix to the preface of Mr. Tyrwhitt's edition (in five volumes. Pickering, London, 1830.) Caxton's first edition, which in many respects, it would seem, they follow — among others, in the wrong arrangement of the several tales — must have been copied from a very imperfect manuscript; and Mr. Tyrwhitt set himself the task of collating all the manuscripts within his reach — viz. nine in the British Museum, six in the Bodleian, and eleven in other libraries. The result was to supply many

missing passages, to relieve Chaucer from the discredit of having written some very bad ones which the printed editions had fathered upon him, and to establish a better general arrangement of the poems.

Mr. Tyrwhitt had the good fortune to meet with a copy of "the Pylgrymse tale," which Speght was unable to procure, beginning—

"In Lincolneshyr, fast by the fene,
Ther stant an hows and you yt ken,
And called sempynham of religion,
And is of an old foundation," &c.;

but it is evidently not Chaucer's, for he is quoted in it twice by name.

JOB J. BARDWELL WORKARD, M.A.

My authority for the statement, in a note on "Barnaby Googe" (3rd S. iii. 243), questioned by CHESBOROUGH, is Warton's *History of English Poetry*, where I find the following words:—

"Lydgate's *Storie of Thebes* was first printed by William Thinne, at the end of his edition of Chaucer's *Works*, in 1561. The author introduces it as an additional Canterbury Tale."

Warton may not be exactly correct in the preceding quotation; but he certainly is not altogether wrong, as will be apparent to every one acquainted with the bibliography of Chaucer's *Works*. As for myself, however, having given my authority, I leave the question between Warton and CHESBOROUGH, congratulating the latter on possessing a very remarkable, if not unique, copy of Chaucer's *Works*—providing the copy in question has not been tampered with, previous to its coming into CHESBOROUGH's possession. For I, as well as every one who has had much to do with books, have seen many rare editions, &c., &c., in my day, which have turned out to be not such very wonderful copies after all.

WILLIAM PINKERTON.

THE COSMOGONY OF JOANNES ZONARAS (3rd S. iii. 365.)—In reference to the subject of Mr. SALA's interesting Note, I venture to send you the following extract from a valuable little work recently published:—

"The waters above the firmament must imply something very different from the clouds; but whether the firmament or sidereal heavens really have a boundary, whether anything material exists beyond, and if so, *what*, are points beyond the reach of science to determine. Yet even upon these science is not entirely silent. Lord Rosse's great telescope has penetrated even the densely crowded Milky Way, has reached its confines, and has discovered *beyond* 'a perfectly black ground'; a very remarkable circumstance when viewed in connection with the inspired declaration respecting 'waters above the firmament.' Is it not possible that above this 'black ground'—this dark and starless stratum, there may be another and *totally distinct region of light*—a *third heaven*?"—(Pp. 98, 99.)

* *Science Elucidative of Scripture, and not Antagonistic to it.* By John Radford Young. London, 1863.

Thus it would appear that the generally received opinion, "that this our orb moves in the midst of infinite space: in an ethereal expanse, to which there is no beginning, and no end; which is, in fact, infinity and eternity," may admit of doubt. Whether the aforesaid "black ground" can be in any way identified with the theory of a glacial firmament, I do not presume to say. I have, however, a distinct remembrance of having somewhere met with that theory in a modern writer; but, unfortunately, I neglected Captain Cuttle's good advice, and did *not* "make a note of it."

W. MAUDE.

SINAITIC INSCRIPTIONS (3rd S. iii. 448.)—J. H. E. asks if any recent progress has been made in reading the Sinaitic Inscriptions? I beg to inform him that he will find two Memoirs by Mr. J. Hogg on the subject, in the *Trans. of the Royal Soc. of Literature*; the first is in the third volume of the second series, and the second is in the fifth volume of the same series. In the latter especially he will learn the extremely erroneous views of the Rev. Mr. Forster.

The late Herr Tach discovered the alphabet, but an early death put a stop to that learned German's further progress in the decipherment of those inscriptions.

Dr. Levy (I believe a Jew or of Jewish origin) of Breslau, has given a long paper in vol. xiv. pp. 363-484, with plates, of the *Zeitschrift der Deuts. Morgenländsch. Gesellschaft*, in which he has interpreted a great number of the Sinaitic inscriptions, as well as others from Petra, the Haurân, &c. The language he makes out to be Nabathæan. It comprises likewise some coins; but the paper is written in German, and is difficult to read except by one well acquainted with that language. It is to be desired that some one would translate and publish it in English; perhaps J. H. E. would do so.

Q. E. D.

"THE LOOKING GLASS" (3rd S. iii. 450.)—In last month's number of *London Society* mention is made of the little work, which has excited ARHBA's curiosity. The writer of the article, "Our Veteran Artists," agrees with the Editor of "N. & Q." as to the identity of Theophilus Marcliffe and William Godwin (from whose shop, 31, Skinner Street, Snow Hill, *The Looking Glass* was issued in 1805), and remarks, touching the artist whose history the book professes to give, that—

"Circumstances point to Mr. Mulready; and that well-known collector of artistic gossip, J. T. Smith, quoting an anecdote from it in his account of the sculptor Banks (*Nollekens and his Times*, ii. p. 200), affirms, without hesitation, that the artist is Mr. Mulready. Smith speaks as though from his own knowledge; and from his habits and his official opportunities—and when he was keeper, the print-room of the British Museum was a centre of art gossip—he was not likely to be misinformed on such a matter."

ST. SWITHIN.

"PRACTICAL CONTEMPLATIONS," 1680: "T. S." (3rd S. iii. 429.)—Inquiry has several times been made in "N. & Q." for an old author using the initials "T. S." MR. OFFOR, for example, wants him for the spurious *Pilgrim's Progress*, Second Part, 1683. I seek to identify the author of *Youth's Comedy, or the Soul's Tryals and Triumphs*, 1680. The Address to the Reader in this last is signed "T. S."; and the book being printed by N. Ponder, little doubt is left that he is the party wanted by MR. MAUDE for *A Manual of Practical Contemplation*. Your correspondent will find, by a reference to "N. & Q." (2nd S. x. 317), that one Thomas Sherman is said to be the "T. S." of the *Youth's Comedy*; but as no such name has yet been found connected with the literature of the period, it is hoped, with this *cue* MR. MAUDE may be more successful than J. O.

"BRAN NEW" v. "BRAND NEW" (3rd S. iii. 446.)—There can be no doubt as to which is the correct form. *Brand* meaning a mark left by burning; hence, we speak of the quality of certain things being known by their *brand*, i. e. the mark burnt in.

Johnson derives it from the Saxon, and gives for one of its meanings, "a mark made by burning a criminal with a hot iron;" and illustrates his definition by the following quotation from Bacon:—

"Clerks convict should be burned in the hand, both because they might taste of some corporal punishment, and that they might carry a *brand* of infamy."

Horne Tooke says, Brand-new (*i. e.* newly burned), is equal to Fire-new, Spick-and-span-new; and also, under the word Bren, Brened, Bren'd; one need hardly notice that the metathesis of the *r*, in our word Burn, is very common in other words similarly derived. Again, the *d* is retained Brandy (*Brand-wein*), Brindled, Brandish.

The *b* does not appear in the Sanscrit *Ush*, Lat. *urere*; nor the *d* in Bronze, Brown, Brunt. Bran'-new is so printed, I believe, because so few persons take the trouble to pronounce the 'nd n' coming together; and in course of time will be the orthography, unless attention be drawn to such devious spelling: the *r*, in *near*, affording a good case in point. P. A'JACOBSON.

Dungannon, Ireland.

Brand-new (Dutch, *brandnieuw*), Skinner observes, is by an elegant metaphor deduced, *e re fabril*: new from the fire, from the forge:—

" Waes me, I have forgot,
With hast of coming aff, to fetch my coat.
What shall I do? It was almaist brand-new,
'T is but a hellier since 't came aff the clew."

Ross's *Helconore*, in Jamieson.

See *Encycl. Metrop.* xv. 767.

J. T. BUCKTON.

ROOD LOFT AND SCREENS (3rd S. ii. 452, &c.)—I beg to make a Note in support of the view and conclusion of F. C. H., as to the date of the introduction of these elegant appendages in England.

The authorities quoted by MR. ROWLANDS are all very well; but there are other authorities, and one which will be respected particularly by F. C. H. and by most readers of "N. & Q."; and the question is scarcely "sifted" without hearing what the late A. Welby Pugin says upon the question at issue, in his work on *Rood Screens*. I quote briefly from his chapter on "English Screens," p. 65:—

"There is no country in Christendom where so many screens are still preserved and standing as in England.

"The parish church of Lancaster contains some very magnificent screen and canopy work of the time of Edward I.

"There are few of an older date than the thirteenth century, as so many of those churches have been *rebuilt* and refitted since that period; but there can be no doubt that even the Saxon churches were provided with some enclosure across the arch which divided off the chancel."

Judging from ancient screens in other parts of Christendom, I should take the same view.

H. T. ELLACOMBE, M.A.

Clyst St. George, Devon.

KNIGHTS OF THE HOLY SEPULCHRE (3rd S. iii. 448.)—An account of this Order, with the form of admission into it, will be found in Favyn's *Théâtre d'Honneur et de Chevalerie* (Paris, 1620, tome ii. pp. 1594—1603); in Ashmole's *History of the Most Noble Order of the Garter* (8vo edit., pp. 20, 21); in Giustiniano's *Historie Cronologiche della vera origine de tutti gl'Ordini Equestri e Religioni Cavalleresche* (Venice, 1672); and, I think, in Sansovino's *Della Origine de Cavalieri*, Venice, 1570.

It is said to be the most ancient of all the orders of chivalry, and (by Dr. Heylyn) to have been instituted in 1099. Favyn, however, considers Baldwin I. to have been its founder.

In 1484, the Order was incorporated with that of the Knights Hospitallers of St. John of Jerusalem; but in 1496, Pope Alexander VI. constituted himself its Grand Master, and empowered the guardian of the Holy Sepulchre to confer it.

The Order still exists. Madame Pfeiffer, in her book of *Travels in the Holy Land*, &c. (pp. 116, 117), gives an account of the admission into it of Counts Zichy, Wratislaw, and Salm-Reifferscheid. I should doubt whether a list of its members is procurable. J. WOODWARD.

New-Shoreham.

An Order bearing this name is extant. The chief of the Latin convent of St. Salvador, at Jerusalem, is the head of the Order; though I believe the Latin patriarch was contesting that point. I have been present on more than one

occasion at the induction of Knights of the Holy Sepulchre. P. A'JACOBSON.

Dungannon, Ireland.

PRAYER FOR THE CHURCH MILITANT (3rd S. ii. 409; iii. 397.)—On referring to a copy of the Book of Common Prayer in my possession, printed "in the Savoy," 1702, I find the prayer for the church militant to begin thus: "Almighty and everlasting God, who by the Holy Apostle," &c.

The date of Sternhold and Hopkins's Psalms, bound up with this edition of the Book of Common Prayer, is 1682.

C. J. ELLIOTT.

Winkfield Vicarage, Berks.

BIRTS (3rd S. iii. 418.)—Your correspondent A. D. mentions a family of Birt connected with the part of Glamorganshire in which Mary Smith died, but believes it to be extinct. Does any evidence exist, tending to connect this family of Birt with a family of the same name (Birt), that has been located in Gloucestershire, more particularly the village of Epney, for several generations? Most of the ancestors of this family have been buried at Morton Valence. W. R. BIRT.
11A, Wellington Street, Victoria Park, London.

MEDALLION OF CROMWELL (3rd S. iii. 447.)—The medallion described by your correspondent OCTAVIUS MORGAN is very like some of the medals by Thomas Simon: particularly the one made in 1650, after the battle of Dunbar. If by the same artist, his name or initials will probably be found under the shoulder. P. S. CAREY.

ANTS LAYING UP FOOD (2nd S. xi. 388, 475; 3rd S. iii. 449.)—A short time since, I derived much pleasure from the perusal of a work entitled *The Land and the Book*, 2 vols., written by Dr. Thomson, an American missionary in Palestine of twenty-three years' standing. I am sorry that I neglected to make a note of what is said by this intelligent observer concerning ants laying up food for their winter consumption. He stoutly maintains that they do so; and if E. L. and GRIME will search for themselves, I think the latter will allow that he need be in no haste "to dismiss into the realms of fable a *fact* which has become a proverb in every land, and has commended itself to the minds of sage, philosopher, and poet, from the dawn of letters until now."

ST. SWITHIN.

PHRASES (3rd S. iii. 70, 218.)—

"Archduke of torches is the blazing sun."

Du Bartas, explaining the tides, says:—

"Aux artères venaux ces mouvements ressemblent,
Dont les extremités plus que le milieu tremblent;
Au moins comme il nous semble. Or le Roi des flam-
beaux

N'a pas moins de pouvoir que sa sœur sur les eaux."

Troisième Jour de la Semaine, l. 205, 9.

W. D.

GEORGE REX (2nd S. xi. 117, 156.)—I cannot think that this surname, Rex, has anything to do with royalty. *Reeks* is a common name in the West of England; and this, by mispronunciation and misspelling, frequently becomes *Rix*. The latter, after the fashion of our English Doric, is further changed into *Rex*.

I understand that there are people of that name in Somersetshire.

The patronymic Rixon (viz. Reek-son) occurs in various parts of the kingdom. I have seen it on a door-plate at Woolwich. W. D.

EPIGRAM (3rd S. ii. 448.)—H. P. C. asks for the solution of the following, which he calls an epigram, but which I think children would call a riddle—

"When from the ark's close bounds,
The world stepp'd forth in pairs;
Who was't first heard the sounds
Of boots upon the stairs?"

And a child says the answer is the Kraken (creak-ing). P. P. Q.

PRINTONAN (3rd S. iii. 448) is in Berwickshire about three miles from Dunse. It is a farm belonging to Trotter of Westonhall and Charton-hall, an old family, with possessions in Mid Lothian and Berwickshire. L. M. M. R.

CREST: WHOSE? (3rd S. iii. 468.)—The crest described by MR. DIXON is evidently that assumed by Sir Anselm Gourney, a crusader under the banner of Richard Cœur de Lion, "who was at the winnyng of Acorn, where he toke prisoner a kinge of the Mores." The heirs male of Sir Anselm failing, the crest was granted or confirmed by Sir Gilbert Dethick, Garter, 10 Eliz., to Sir John Newton, Knt., of Richmond Castle, East Harptree, co. Somerset, one of the heirs general of the assumer. A copy of the grant, which is preserved in the Ashmolean Collection, may be found in the *Proceedings of the Archaeological Institute at Bristol*, 1851, in a paper written by the Rev. H. T. Ellacombe, M.A., F.S.A. A. S. ELLIS.

The crest inquired after by your correspondent R. W. DIXON was the bearing of the extinct family of Newton of Norwich. Their plate descended to the Beevors, Baronets of Stethel; part of which, bearing the crest described, has since been inherited by my family. Some reference to this family and crest appeared a few years since in your pages. H. D'AVENEX.

DENTITION IN OLD AGE (3rd S. iii. 474.)—May not what occurred to the old gentleman have been not the cutting of new teeth, but the reappearance of old ones, through the falling away of the gums? S. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Eulogium (Historiarum sive Temporis) Chronicon ab Orbe Conditio usque ad Annum Domini M.CCCC.LXVI. A Monacho quodam Malmesburiensi exaratum. Accedunt Continuationes Duæ quarum Una ad Annum M.CCCC.XIII. Altera ad Annum M.CCCC.XC. perducta est. Edited by Frank Scott Haydon, B.A. Vol. III. (Longman.)

Ricardi de Cirencestria Speculum Historiale de Gestis Regum Angliæ. From the Copy in the Public Library, Cambridge. Edited by John E. B. Mayor, M.A. Vol. I. A.D. 447-871. (Longman.)

Mr. Haydon has in this, his third volume, brought to a close his long and patient labours on the *Eulogium* of the worthy monk of Malmesbury. The text of the present edition is based on the MS. (R. 7, 2.) preserved in the Library of Trinity College, Cambridge; but that text has been carefully collated with other MS. in the British Museum, Trinity College, Dublin, &c. The Cambridge MS. as Mr. Haydon shows satisfactorily, was written by the author's own hand. The first four Books of the *Eulogium*, and a portion of the fifth, have been printed in Mr. Haydon's first and second volumes; and the present volume contains the concluding portion of the fifth Book, commencing, to use the words of the author, with the "History of the Saxon Kings," and ending with the election of William of Wykeham to the see of Winchester, at the close of the year 1366. Mr. Haydon's introduction to the present volume is as full, instructive, and satisfactory, as were those to the preceding volumes. And the work is rendered doubly valuable by the very copious Index by which it is concluded; with respect to which, Mr. Haydon expresses a fear which will not be shared by any of his readers, namely, lest he may have "erred on the side of too great detail."

We must reserve, till the publication of his second volume, our notice of Mr. Mayor's edition of *Richard of Cirencester*, and confine ourselves to congratulating the Master of the Rolls and historical students upon the enlistment of Mr. Mayor in the band of Editors of our National Chronicles.

Fasti Eboracenses. Lives of the Archbishops of York. By the Rev. W. H. Dixon, M.A., Canon Residentiary of York, &c. Edited and Enlarged by the Rev. James Raine, M.A., Secretary of the Surtees Society. Vol. I. (Longman.)

The good work which Dean Hook has recently undertaken for the Province of Canterbury, was long since undertaken for the Province of York by a learned and amiable clergyman, the Rev. Canon Dixon, a relative of the poet Mason. His work was in a measure based upon the labours of James Torre of York, an antiquary whose name deserves to be enrolled with the Dodsworths, Dugdales, and other worthies of his native county. Mr. Dixon's attention having been drawn to the MSS. of Torre, he determined to fill up the outline which his predecessor had sketched. On this he laboured for many years, but leaving the work incomplete, his widow resolved to prepare for publication the *Fasti Eboracenses* as a memorial to her husband; and the superintendence and editing of it was entrusted to the learned Secretary of the Surtees Society. For ten years he has laboured at it, earnestly and honestly, and the first fruits of that labour is now before us in a volume which contains the lives of no less than forty-four archbishops, commencing with Paulinus, who filled the see from A.D. 627 to A.D. 633, and ending with John de Thoresby, who occupied the same high position from A.D. 1352 to A.D. 1373. The names of those who have contributed towards this collection of biography sufficiently attest the care which has

been bestowed upon it, and are more than sufficient to recommend it to all who take an interest in this important subject. The work will, it is believed, be completed in the second volume, and form a series of biographies of Northern Worthies, befitting in every way the great men themselves, and the zealous and able scholars who undertook to tell the story of their lives.

BOOKS AND PAMPHLETS RECEIVED.—

Mémoires de la Cour d'Espagne sous le Règne de Charles II. (1678-1682.) Par le Marquis de Villars. Being a Collection of the various Editions of the MSS. of these Memoirs, now known to exist; with some Inquiry as to their alleged Author. By D. F. Mac Carthy, M.R.I.A. (Dublin University Press.)

A paper read before the Royal Irish Academy, in which the author corrects a curious literary error with the skill of a scholar and the courtesy of a gentleman.

Who discovered the Sources of the Nile? A Letter to Sir Roderick Murchison, President of the Geographical Society; with an Appendix, &c. By Charles T. Beke, Ph. D., F.S.A., &c. (Williams & Norgate)

A letter in which our valued correspondent seeks to prove his claim to be the theoretical discoverer of the sources of the Nile.

Cashel of the Kings, being a History of the City of Cashel, compiled from Scarce Books and Original Documents. By John Davis White of Cashel, Solicitor. Part I. (Clonmel.)

It says something for Ireland when a gentleman engaged in the labours of a learned profession devotes his leisure, as Mr. White does, to the care of the "Cashel Diocesan Library," and to a *History of Cashel*. We hope he will be encouraged to complete his useful task.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address is given for that purpose:—

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THE LIVING AND THE DEAD (First Series), by Rev. Etskine Neale.

Wanted by Mr. George Pridemore, Lusan House, Highbury New Park.

Notices to Correspondents.

Among other Papers of interest which will appear in our next Number will be The "Arcadia" Unveiled (conclusion); King Mottoes; Luke's Iron Crown; Sir Robert Le Grys; Sale of James Anderson's Library; Pope and Senault, &c.

M. D. The book inscription has already appeared in our First Series, vii. 128.

J. D. CAMPBELL. The Bibliography of The Economy of Human Life has been discussed in our 1st S. x. 318, et seq.

E. L. Our Correspondent is advised to draw the attention of Mr. Ince to the discrepancies in his History of England.

CHARLES WILLIAMS. The claims of John Sobieski and Charles Edward Stuart to the illustrious pedigree they had concocted have been exposed in "N. & Q." 2nd S. iii. 449, 450; iv. 87, 95.

JOS. HARGROVE. For notices of the epitaph in Cavenham church, consult our 1st S. v. 235, 342, 391; x. 52.

ERRATA.—3rd S. iii. p. 452, col. i. line 15, for "in a bend" read "in bend;" line 34, for "Hele" read "Hole;" line 39, for "dexter" read "hester."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in Favour of Messrs. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the Editor should be addressed.

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LONDON, SATURDAY, JUNE 27, 1863.

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Notes.

THE "ARCADIA" UNVEILED.*

LETTER III.

Philoclea means *love of glory*, or *glory*; just as Spenser says, "In that Fairy Queen I mean *glory* in my general intention;" and Sidney writes, "Alas, sweet Philoclea! how hath my pen till now forgot thy passions, since to thy memory principally all this long matter is intended?" It is acknowledged of him, "his ruling passion was military fame."

In December, 1581, Sidney, being at Wilton, commences a letter to Sir F. Walsingham:—

"The country affords no other stuff for letters but humble salutations, which humbly and heartily I send to yourself, my good lady, and my exceeding like to be good friend."

The person designated as "my exceeding like to be good friend," must have been Miss Frances Walsingham, who became Lady Sidney in the spring of 1583.

This curious expression reminds us of a similar one, "then friendship, a diligent officer, took care to see the statute thoroughly observed," in the minute account of the dawning of Philoclea's love for Zelmane, which seems a mere transcript from nature of Fanny's growing love, of her partiality

and admiration for the author himself. Her marriage with Sidney was undoubtedly a love-match, and the same may be said of her marriage with Essex, at least on his part. Of a gentle and amiable disposition she must have been singularly attractive, as lovable as handsome, to have charmed the hearts of two such men.

It may then be easily guessed, Philoclea [Glory, the reward of Valour] is no other than Miss Walsingham; and Philip must have been constantly at her father's house during the autumn of 1579, as it was chiefly with the consent, if not at the instigation, of Sir Francis, he wrote his letter to the Queen. But it may be asked, on what evidence rests the assumption that Miss Frances Walsingham had black eyes? According to their portraits, the first two earls of Essex were like one another, father and son; but the third has quite a different cast of features, not the slightest resemblance either to father or grandfather; and he is thus described: "De moyenne stature, un peu maigre, cheveux noirs, sans barbe, la face un peu gatée de petites veroles, âge de vingt-trois ans." (*Deve-reux, Earls of Essex*, vol. ii. p. 251.) The black hair he must have inherited from his mother, Sidney's widow; and it follows both she and her son had black eyes.

Fanny, at the time of commencing the *Arcadia*, was only in her thirteenth year, and of course Philip was not exactly in love; but there was something about her that reminded him of a former love, of his boyish affection for Anne Cecil, that "sweet jewel," as his father delighted to call her; and it appears Philip must have lived during two very susceptible years, from fourteen to sixteen, under the impression he was engaged to Anne Cecil. But in the summer of 1580 Sidney's imagination is dwelling on an ideal beauty, Philoclea;—

"Then began," says Pyrocles to Musidorus, "the fatal overthrow of all my liberty, when walking among the pictures in Kalandar's (Sir F. Walsingham's) house, you yourself delivered unto me what you had understood of Philoclea, who much resembling (though, I must say, much surpassing) the Lady Zelmane, whom so well I loved; there were mine eyes infected, and at your mouth did I drink my poison."

And again, Pyrocles, describing to Philoclea the death of Zelmane, thus speaks:—

"And then kissing me, and often desiring me not to condemn her of lightness, in nine arms she delivered her pure soul to the purest place; leaving me as full of agony, as kindness, pity, and sorrow could make an honest heart. For I must confess for true, that if my stars had not wholly reserved me for you, there else perhaps I might have loved, and, which had been most strange, begun my love after death; whereof let it be the less marvel, because somewhat she did resemble you, though as far short of your perfection, as herself dying, was of herself flourishing; yet something there was, which, when I saw a picture of yours, brought again her figure into my remembrance, and made my heart as apt to receive the wound,

* Concluded from 3rd S. iii. 483.

as the power of your beauty with irresistible force to pierce."

As this pathetic story of Zelmane appears to be founded on Sidney's love for Anne Cecil, it follows that Zelmane's father, "the mischievously unhappy Prince Plexirtus," may be another portrait or satire on Lord Burghley. This is the story Shakspeare has appropriated into King Lear; Plexirtus, the bastard son, incites his father to banish his son and heir, Leonatus; he then dethrones the old king, puts his eyes out, and banishes him; he afterwards marries Artaxia, having, it is supposed, destroyed her enemies, Pyrocles and Musidorus.

This tale seems to have reference to a particular period of Cecil's political history. The old king would be the Duke of Northumberland; Leonatus, the Earl of Leicester; Plexirtus, Sir W. Cecil; and Queen Artaxia, Queen Elizabeth. We have here a Dudley version of Cecil's conduct at the death of King Edward. Sidney probably believed Cecil at first supported the Duke of Northumberland, then by deceiving him, *putting his eyes out*, and betraying the case, he secured his safety with Queen Mary, and his future influence with Elizabeth. Cecil is said to have warned the latter of the death of Edward, as Arundel did the other Princess. In the marriage of Plexirtus and Artaxia, the author intimates the subserviency of Burghley to the foibles of the Queen, and his crooked policy towards himself and his father.

The episode in the second book, where Pyrocles slays the monster which was to have devoured Plexirtus, appears capable of a satisfactory explanation: Pyrocles is relating to Philoclea his adventures before his arrival in Greece; consequently this terrible combat must have occurred in the autumn of 1579. "A monstrous beast of most ugly shape, armed like a *rhinoceros*," &c.—"to make short, excellent lady, there was order given to have the fight, both by sculpture and picture, celebrated in most parts of Asia." This monstrous beast, armed like a rhinoceros (a knight in armour), would be the Earl of Oxford. Sidney's quarrel with him in September, 1579, though "insignificant in itself, appears to have acquired an European notoriety by reason of its political associations. It was considered to be not so much a bearding of Oxford, as a defiance of the whole French party, of which Oxford was a leader; in that light he himself regarded it." The undecided fight between Pyrocles and Anaxius also appears to refer to this quarrel; and it can scarcely be doubted the Earl of Oxford is shadowed in the redoubted Anaxius, *the unworthy*.

The love of the beautiful and unhappy Helen of Corinth for Amphialus, who hates her, is a charming allegory of Elizabeth's anxiety to obtain the control of the government of Scotland. Philoxenus, *the foreign love*, son and heir of the vir-

tuous nobleman, Timotheus (William of Orange?), might represent the Low Countries.

The story of Queen Erona's love for the worthless Antiphilus is a satire keen and critical on the loves of Queen Elizabeth and the Duke of Anjou.

"This Princess Erona, being nineteen years of age, seeing the country of Lydia so much devoted to Cupid, as that in every place his naked pictures and images were superstitiously adored, either moved thereunto by the esteeming that it could be no god-head which could breed wickedness, or the shamefast consideration of such nakedness, procured so much of her father, as utterly to pull down and deface all these statues and pictures. Which how terribly he punished, for to that the Lydians impute it, quickly after appeared. For she had not lived a year longer when she was stricken with most obstinate love to a young man, but of mean parentage, in her father's court, named Antiphilus."

The worship of Cupid is an allusion to the marriage of the Earl of Leicester in September, 1578; Elizabeth, as Queen, being then only nineteen years old; and in the following year, 1579, the Duke of Anjou renewed his suit. It is generally supposed her obstinacy in favour of Anjou at this period arose from vexation and jealousy at Leicester's marriage with the Countess of Essex, or, as Sidney says, "for to that the Lydians impute it." In the execrable treason of Antiphilus after marriage, "married against the consent of all her nobility," are pointed out the evil consequences which would have followed the union with Anjou, in accordance with Philip's letter to the Queen.

Sir Walter Raleigh, "the Shepherd of the Ocean, that spends his wit in love's consuming smart," appears to be shadowed in Prince Plangus, who takes a lover's interest in the fate of Erona, and "who indeed, as all men witness, is one of the best captains, both for policy and valour, that are trained in the school of Mars."

From this analysis it would appear, that in the three Queens, Helen of Corinth, Artaxia, and Erona, we have three representations of Elizabeth, as the love-sick maiden, the martial maid, and the politician; and we can now more readily understand the biting satire contained in this Arcadian story.

Basilus, alarmed by an oracle about the marriage of his daughters, retires to a desolate district, builds two lodges, and dwells in the one with his wife and Philoclea, but places Pamela in the other, disguised as a shepherdess, under the care of Dametas, "a most arrant doltish clown." In this arrangement we have a very amusing allegory, for who would think of looking for Philosophy in the cabin of Ignorance? and who could dream of finding martial Glory in the house of Burghley, a peace-at-any-price minister, the beau-ideal of a president of the Peace Society? while Queen Elizabeth, "sweet sister Temperance," though brave as a lioness, thought war an expensive

amusement; besides, wofulest thing of all! robbing her court of her bravest and handsomest courtiers.

Throughout the romance Burghley, as Basilius, is also unmercifully ridiculed as a debilitated old man, in love with a beautiful Amazon only eighteen, "combing and tricking himself most curiously, writing verses and making more of himself than he was wont to do, that, with a little help, he would have grown into a pretty kind of dotage;" and Cecropia calls him "this doting fool." Who then is Geron, the *old man*, in the second eclogue, of whom Sidney himself, as Philisides, the *lover*, speaks so slightly?

But long before we come to this second eclogue, a young knight, named Philisides, appears at a tournament; "his *impresa* was a sheep marked with pitch, with this word, *spotted to be known*." Among the ladies "there was one, they say, that was the *star*, whereby his course was only directed." As Star and Stella are the same word, and the melancholy Philisides and the courtly Astrophel are the same person [the Sidney of 1580 and he of 1581], there must be some hid sense attached to Star and Stella, for they cannot refer to the same lady. But in the *third eclogue* we meet with the shepherd, Philisides, lamenting the absence of Mira:—

"Absence is death, or worse, to them that love."

But Mira is the beautiful maid in the dream of Amphialus at the beginning of the third book, and which dream he caused to be sung unto Philoclea. How happens it, that both the hero, Amphialus, and the shepherd, Philisides, are in love with Mira, the *wonderful*? As Sidney was in high favour at court in 1581, particularly in the autumn, why does "the lad, Philisides," so dolefully lament the absence of his mistress, unless Mira has the double sense of Elizabeth and Glory. 'Tis in this third book of the *Arcadia*, rather than in *Astrophel and Stella*, we must look for the heart of Sidney in the year 1581,—in the jousts [*quare*, the tournament in the month of May?] and woes of Amphialus, as well as in the lament of Philisides. It should not, however, be overlooked, that the latter sonnets of *Astrophel and Stella* also turn on absence; whether these were written after the marriage of Lady Rich matters little; but the arrival of the Duke of Anjou on the 1st of November must have stinted his music for a time.

I hold most of these sonnets were written before the marriage of Lady Rich, and were brought to a close by the arrival of the Duke of Anjou; but even supposing there may be some mistake about the dates, and they were actually written after her marriage, still their allegorical character would shield Sidney from any immoral charges. The following lines by Michael Drayton, whose mistress was an *Idea*, confirm the opinion of their

fictitious nature; the linking of Sidney's name with Constable's and Daniel's can admit of no other interpretation:—

"Many there be excell'ing in this kind,
Whose well trick'd rhymes with all invention swell;
Let each command as best shall like his mind;
Some *Sidney*, *Constable*, some *Daniel*."

Sonnet 2.

The last sentence also in the *Defence of Poesie* is strongly opposed to *Astrophel and Stella*, being the lament of a disappointed lover:—

"Yet thus much curse I must send you in the behalf of all poets; that while you live you live in love, and never get favour, for lacking skill of a sonnet; and when you die, your memory die from the earth, for want of an epitaph."

As Sidney was engaged to Anne Cecil during two years, his expectations were at that time necessarily directed to the civil service; his studies with Languet must also have been in that direction; but his journey into Flanders and his intimacy with Prince Casimir may have turned his thoughts into another current, whilst his youth and accomplishments as a knight would stimulate his ardour for military renown. These suppositions receive a singular confirmation from the names of his two loves, Zelmane, *zeal*, and Philoclea, *love of glory*.

Though problematical, it is possible, Sidney may have allegorized his own unfortunate position in Amphialus, who, willing to marry Pamela, prefers Philoclea, and is rejected of both; whilst he himself, unable to serve his country either as statesman or as a soldier, which he would prefer, is forced to spend his time in jousting, romancing, and sonnetteering, — most busiest when most busyless.

Having now finished this analysis of the *Arcadia*, we can better understand Sidney's objection to its publication; also his intention of altering it into a history of Prince Arthur; for, being actively engaged during the last year of his life in the career of his choice, and on the high road to honour and glory, with the generosity of his nature he was willing to forget and forgive the secret opposition and injuries he had received from Burghley; as Pyrocles, at the beginning of the romance, barely escapes destruction from the evil machinations and pretended friendship of Plexirtus, it follows, as a reasonable inference, Sir Philip attributed his disgrace at court to the insidious conduct of Lord Burghley, and — hence the *Arcadia*. C.

RING MOTTOES.

The following mottoes are copied from old wedding rings previous to the eighteenth century, and I shall esteem it a favour if any of your

correspondents would forward to me other mottoes, accompanied, if possible, with the date of the ring.

W. C. PENNY.

Frome Selwood, Somerset.

Be trully wise lest death surprise.
 In thee my choice I doe rejoice.
 God for me appointed thee.
 Virtue passeth riches.
 Let me in thee most happy bee.
 Live in love and fear the Lord.
 No force can move affixed Love.
 I bid adieu to all but you.
 God hath sent my heart's content.
 Godly Love will not remove.
 Vnited hartes death only partes.
 You and I will Lovers die.
 I have obtained what God ordained.
 We joyn our Love in Christ above.
 God gives increase to love and peace.
 Let Reason rule affection.
 God did decree our unite.
 Heart content cannot repent.
 Liue, loue, and be happie.
 Noe ♡ more true than mine to you.
 Thy consent is my content.
 In thee I find content of mind.
 Of all the rest I love thee best.
 A blessing we do hope to see.
 In love Devine Our hearts we joine.
 Hearts united live contented.
 In love and joy I will live and die.
 In thy breast my heart shall rest.
 The love is true that I. O. U.
 My Love is fixt, I will not range,
 I like my choice too well to change.
 This is the thing I wish to win.
 My promise past shall ever last.
 I joy to find a constant mind.
 Well projected if accepted.
 God's blessing be on thee and me.
 Love him in heart whose joy thou art.
 God thought fitt this knott to knitt.
 As Christ decreed so we agreed.
 A loving wife prolongeth life.
 Let virtue be a guide to thee,
 God above increase our love.
 In thee my choice I do rejoice.
 God and thee my comfort be.
 Thy Desart hath won my heart.
 Where hearts agree there God will be.
 Death only partes two loving heartes.
 My love to thee like this shall be.
 * B * TRUE * IN * HARTE *.
 Love entire is my desire.
 Endless as my love.
 God above send peace and love.
 No joy to content.
 True loue is lye to man and wye.
 (True love is life to man and wife.)

To Bodys on harte.
 Providence divine hath made thee mine.
 Memento Mori.
 I give it thee to think on mee.
 In Christ and thee my comfort be.
 This and the giver is thine for ever.
 Good will is above Gould.
 God hath me sent my heart's content.
 True love is the bond of peace.
 No love more true than mine to you.
 A virtuous wife preserveth life.
 Let our contest bee who loves best.
 No chance prevents the Lord's intents.
 I joy in thee, joy thou in me.
 And this also will pass away.
 Fear God, honor the Prince,
 Lye still Joan, and don't wince.
 If thee doesn't work, thee shasn't eat. (From
 Monmouthshire.)
 God alone made us two one.
 Fear God and love thy choice.
 DEUX UNG CUER.
 No riches like content.

SIR ROBERT LE GRYS.

This individual affords a very good illustration of the value of the *Calendars of State Papers* now publishing under the direction of the Master of the Rolls.

Hitherto all that was known of him was, that he was an old soldier; that he and Thomas May, in 1628, published a translation of John Barclay's *Argenis*; and that in 1632 appeared his translation of the *Roman History of Velleius Paterculus*.

It might indeed have been surmised that he was identical with Robert Legris, one of the grooms of the king's chamber, who on New Year's day, 1605-6, received from James I. a gift of ten ounces of gilt plate; that he was the person knighted by Charles I., Jan. 9, 1628-9 (and whom Walkley terms Sir Richard Grimes); and that he was the Robert Grice, to whom on May 12, 1633, was granted the office of Captain of the Castle of S. Mawes for life.

William Hals, the historian of Cornwall, names him, but so little did he know of his real history, that he avers that he was an Arragonist or Spaniard, who lived in the reign of Hen. VIII.!!!

The volumes of Mr. Bruce's *Calendars of the Domestic State Papers of Charles I.*, already published, contain several notices of Sir Robert Le Gry. In 1627 he is incidentally named as a captain in the army, and his serjeant appears to have been then engaged in the recruiting service. Soon afterwards he occurs as the inventor of a medicine for the preservation of sheep from the rot, and on Feb. 26, 1627-8, there is an interesting letter from him to Philip, Earl of Montgomery,

the Lord Chamberlain, on the subject of the publication of the translation of *Argenis*, then ready for the press; the earl having, by the king's command, engaged him to print the work. The licence for printing bears date two days subsequently.

On June 2, 1628, is a warrant for payment to him of 200*l.* in part of the arrears of his entertainment.

An undated letter, supposed to belong to the year 1633, is thus abstracted:—

"Sir Robert Le Grys to the King. His Majesty took time to consider of the tender made by Sir Robert of his service in teaching the Prince such languages and other knowledge as would be most acceptable to the king and for the public good. That his Majesty may the better do so, Sir Robert presents to him the propositions annexed.

"(Annexed.)—Particulars of the course of tuition which Sir Robert would adopt towards the Prince.—He would render Latin his *linguam vernaculam*, not dogging his memory with tedious rules, after the common pedantic fashion, but by way much more easy; so that if Sir Robert lived till the Prince were seven years old, the nimblest Latinist should find him his match. Proposes to make the French, for her Majesty's respect, his first learned tongue, and the Italian and Spanish also, so as he shall be able to read, write, or discourse therein. On the least discernible weariness in him, Sir Robert would wait upon him to some exercise or recreation, so framed as to be instructive to him. In his recreations Sir Robert would feed his mind with variety of narratives, not such as foolish women use to trouble the peace of tender minds withal, but such as the history of the Bible from Genesis to Acts; and what is worth observation in historians of whom Sir Robert has not yet met with any one that has more than himself, nor whose memory has more faithfully kept what has been committed to it. At other times he would entertain his fancy with the fables of the poets and the philosophy which is included in those fictions; finally, he would make him familiar with arithmetic, geography, and the art of war."

Capt. Hannibal Bonithon, the lieutenant of the Castle of S. Mawes, preferred certain charges against Sir Robert Le Grys, and on December 21, 1633, a letter was sent by Bonithon to Edward Nicholas, the Secretary to the Admiralty, touching these charges. It seems that Secretaries Windebank and Coke soon afterwards acquainted the king with Bonithon's complaint. In pursuance of his majesty's directions, a warrant was on December 27, issued by the Lords of the Admiralty to Sir Robert to give his personal attendance upon the Lords at the Council Chamber in Whitehall, on Friday, the last day of January next, when he should understand the cause of his being sent for.

The documents, of which abstracts are subjoined, are undated. The first is supposed to belong to the year 1633, and the second to the year 1629, but it seems to us more likely that they both relate to the year 1634, and we suggest that they should be read in the order in which they here appear:—

"Sir Robert Le Grys, Captain of S. Mawes Castle, to the same [the King]. Answer to articles preferred against him by Hannibal Bonithon, Acknowledges that he had bought out of foreign ships several small quantities of wine for his own use, as all Captains of forts or ships think it free for them to do, and certain timber for use in the Castle, without paying custom; also made use of a piece of his Majesty's timber for posts for two field beds, and the end of a block for a mortar to beat barley for his broth; more than this, he never stirred chip of the store. Confesses also that he had shot at some few ships which did not come to the Castle to give account of themselves. He held it his duty to take account whether they were merchants or pirates, Christians or Turks. Had spent therein only 80 lbs. of powder in six months."

"Submission of distressed and penitent Sir Robert Le Grys addressed to the King. The King having commanded the Attorney-General to prefer a bill into the Star Chamber against Sir Robert, he acknowledges his demerits and renounces all thoughts of defence or hopes save in the King's goodness. Throwing his fame and fortune at his royal feet, he prays to be delivered from his misfortunes, and that Mr. Attorney may be commanded to withdraw his hand."

On April 17, 1634, an order was made by the Lords of the Admiralty, on the petition of William Waugh, against Sir Robert Le Grys, for 8*l.* 10*s.*, due by bond for four years past. The petitioner prayed payment or liberty to proceed in law. The Lords ordered that Sir Robert should see the petition, and take order for Waugh's satisfaction, or show cause why the Lords should not give the petitioner the leave he solicited.

It seems probable that the forthcoming volumes of Mr. Bruce's series of *Calendars* will disclose further particulars respecting Sir Robert Le Grys.

C. H. & THOMPSON COOPER.

Cambridge.

MS. BOOK OF POLISH PRAYERS AND LITANIES.

I venture to trouble you with the description of a MS. book of Polish Prayers and Litanies, just come into my possession, simply to give, through your valuable and widely-spread pages, an opportunity of reacquiring it to any remaining branch of the family, to whom it must, I think, be considered a treasure; indeed, I purchased it for no other purpose. If you, Sir, are touched by the tender memorial as I am, I believe you will excuse my requesting the insertion of what follows.

The work alluded to is an 8vo vol. of prayers, in, I believe Polish, all by one hand, bound in elegant green morocco, gilt tooled, and lettered. Inscription on cover in French:—"Souvenir pour ma chère et aimable femme Marie Thérèse, Comtesse de Dembicki." On the other cover, the closing one of the volume: "Par Stanislas Francois, Comte De Jaxa Dembicki, Capitaine Polonais." The MS. is carefully paged and indexed, with a title same hand as the text, and an

exquisitely beautiful (apparently) pen and ink one same as on the cover, dated Montpellier, 1832, but all written in French. This title has a floral border delicately executed in a tint much like a gnat's wing. Nine engravings of an ordinary kind, some coloured, are affixed to fly-leaves; a tenth seems to have been taken off. The date on common title, written in a more running hand, is 15 May, 1832, department Jura, and signed apparently by the Count; on the reverse is, in what I suppose to be Polish, some seven lines signed P. D.,—"Montpellier, au Departement du Herold *sour le Meditaranne*, le 15 *Jullet*, 1832." I spell as it is written.

On the fly-leaf, on opening the book, another hand has deciphered that which I cannot explain, signed, "Kazdego Cztowicka." At this corner, "Memento mori!"

It appears to be a touching memorial of a refugee nobleman's affection to a separated wife, and the memento is, perhaps, to himself.

If you think the publicity given in your columns would be of any service, it may more oblige some other than it will even

J. A. G.

LEGEND OF SIR FRANCIS DRAKE.

At Coombe-Sydenham Hall, in Somersetshire, now the residence of James Notley, Esq., is preserved a ball of some considerable size, and partially metallic appearance, with which is connected a curious legend. The legend, which I have heard from members of the Notley family, as well as from other sources, runs pretty much as follows:—

In the days of "England's fair Eliza," Sir Francis Drake wooed and won clandestinely the affections of a fair daughter of the Sydenham family, in those days the proprietor of the estate. The Sydenhams regarded the alliance with anything but a favourable eye, and the lady was kept closely confined under lock and key. But Love, as usual, laughed at the locksmith's art, and the devoted Danaë flew, or rather fell, into her expectant lover's arms from the window of her "lonely bower." Accordingly, the young pair became man and wife, and the lady's family appeared reconciled to the match, on the beautiful principle of enduring what can't be cured; so much so, indeed, that when Sir Francis set out on another voyage, his bride returned to her parents' mansion. The consent of the Sydenham family had been, however, more apparent than real, as it seems they now laboured to persuade the youthful bride that her husband was dead. By some means or other they gave to the report of his decease the semblance of truth, and the poor wife donned "the inky cloak," and thought herself a widow. Her parents vehemently urged her to marry again,

and at last succeeded in bringing matters to such a crisis, that the supposed widow, arrayed in bridal garb, was about to enter the carriage which was to convey her to church, when this aforesaid ball, coming from no one knew whither, dashed furiously along the sward lying in front of the mansion, and rolled, with a thundering crash, between the lady and the bridegroom elect. This was a sufficient intimation of the unlawfulness of the nuptials, and, to the great joy of Lady Drake, the match was broken off, and the gallant himself speedily returned to claim his Penelope. Since then the ball has shown itself determined never to quit Coombe-Sydenham. It has been, on several occasions, conveyed away, and once even thrown into a distant horsepond, but all to no purpose. After a very short interval, there it was again, with ardour undamped, and obstinacy undrowned.

Such is the legend, for the accuracy of which I in no way vouch; that it is, as stated above, substantially the same with the tale told in the neighbourhood, and by the present possessors of the property I am sure. If any of the readers of "N. & Q." can give a fuller or more correct version of it, I shall be glad. Sir Francis died without issue, leaving behind him his youthful love, and now his widow, Elizabeth, daughter and sole heiress of Sir George Sydenham, Knt. She afterwards married Wm. Courtenay, Esq., of Powderham Castle. Somersetshire is peculiarly rich in historical and legendary memories of the days of old. Glastonbury, Brent, Sedgemoor, Danesborough, Taunton, and many other such names remind us at once of Saxon, Danish, and Norman England, of Alfred and Hubba, S. Dunstan and Jefferies; and as yet, little or nothing has been made out of these abundant materials. *Forsan meliora sequentur.* W. BOWEN ROWLANDS.

[Mrs. Bray, in her letters to the late Robert Southey, describing the "Scenery, Antiquities, Manners, &c., of the Tamar and the Tavy," has given the Devonshire version of this traditional story of the great circumnavigator, and expresses her inability to trace its origin to any real circumstance in his life. "The good people here (that is, in Tavistock, near to which spot Drake was born) say, that whilst the 'old warrior' was abroad, his lady, not hearing from him for seven years, considered he must be dead, and that she was free to marry again. Her choice was made; the nuptial day fixed, and the parties had assembled in the church. Now it so happened that at this very hour Sir Francis Drake was at the antipodes of Devonshire, and one of his spirits, who let him know from time to time how things went on in England, whispered in his ear in what manner he was about to lose his wife. Sir Francis rose up in haste, charged one of his great guns, and sent off a cannon ball so truly aimed, that it shot up right through the globe, found its way into the church, and fell with a loud explosion between the lady and her intended bridegroom. 'It is the signal of Drake!' she exclaimed; 'he is alive, and I am still a wife. There must be neither troth nor ring between thee and me!'" Southey, in his biographical sketch of Sir Francis (*British Admirals*, iii. 240), gives a slightly different version of the Somersetshire legend to that contributed

by our correspondent. "The story in Somersetshire is," says he, "that as they were on the way to church a huge round stone fell from the sky close by the intended bride, and alighted on the train of her gown. She said, 'it came from her husband,' and immediately turned back; and it was not long before he returned, and, imitating Guy of Warwick, asked alms of her at his own door in disguise: a smile betrayed that he was telling a feigned tale, and the faithful wife recognised him, and fell upon his neck. It is said (adds Southey), that the stone still remains upon the estate where it fell; that it is there used as a weight upon the harrow, and is so well contented with this usage, unceremonious as for extraordinary a relic it may be deemed, that if it be removed from the estate, it always returns thither, no person knows how!" These are not the only legends of Drake (still current in the western counties), who was thought, as well by his own countrymen as by his enemies, to work by "a familiar."]

SALE OF JAMES ANDERSON'S LIBRARY, 1724.

The following letter is from Mr. Patrick Anderson to his father. It is preserved amongst the "Anderson Papers," in the Library of the Family of Advocates, vol. i.:—

"York, January 12th, 1723.
"6 in the morning.

"My dearest Sir,

"Being just setting out, I have only time to acquaint you that we are come safe here, tho' we had the misfortune to have the wheels of the coach twice broke, which detained us on the road three days; and have so alter'd the stages, that Mr. Spight was oblig'd to fitt out a by-coach for us.

"I have both your's, and hope to have another at Stamford; where, God willing, we'll be Munday's Evening, and at London on Thursday; where I expect directions from you about every thing, for without them you know I can apply to nobody, nor so much as open my mouth about the story I'm going about. You forgot to tell me the price of the books for the Duke of Argyle, and Mr. Heriot did not tell what I was to demand of the Earl of Kinnoul; but I suppose you'll forgett nothing I am to do at London. I would wish you would send all your public papers and memorials, so as I may not be idle nor lose time; in case the matter of the Grant should be moved at the setting of the house, or a fair opportunity offer for getting the *Æque*, &c. Pray send me one or two of your own printed catalogues, the list made by Mr. Cambell, &c., of the *Arcana*, and likewise the long list made by yourself, because these will enable me to discourse of them.

"All the boxes went safe from Newcastle; and yesterday I met Mrs. Mc'Eun in good health. We are so early out, and so late in, that I can't write so often on the road as I wish, which obliges Babie* to make her apology for not writing either to her own friends or mine. We offer our humble duty and service to both, and pray that God may ever bless and preserve you and them.

"Adieu, Dr Sir.

"James Anderson, Esq.
Writer to his Majesty's Signet,
at Edinburgh."

(Postage 6d.)

The Catalogue referred to is one privately printed by Anderson. One or two copies are

* Barbara, his wife.

known still to exist in the libraries of the curious. The object of the compilation was to effect a sale of an exceedingly valuable historical collection to some person of wealth in England, as it was not very likely that Anderson could find in Scotland anyone either inclined, or wealthy enough, to become a purchaser. His son was also to get, if possible, some settlement of his father's claims against the government. There is no question that Anderson was infamously treated; and that the non-liquidation of his debt was the cause of his admirable *Diplomata Scotiae* not having been published until his demise.

The Earl of Kinnoul was a book collector; and it is not unlikely that he acquired, if not the whole, at least a part of Anderson's library. He was the first Baron Hay in the English peerage; having married, in 1709, Abigail, youngest daughter of Robert Harley, Earl of Oxford; and it is probable that his brother-in-law, the second Earl of Oxford, may have infected him with his own passion for book-collecting. The Duke of Argyle does not seem to have had much bibliographical taste.

J. M.

THE SPILSBURY FAMILY AND JOHN HALL, BISHOP OF BRISTOL.

In the notices that have already appeared in these pages concerning John Hall, Bishop of Bristol, there are many references to the Spilsbury family, whose connection with the bishop arose from his sister's marriage with the Rev. John Spilsbury, who was ejected from Bromsgrove in 1662 ("N. & Q." 3rd S. ii. 389, 415, 497; iii. 19, 139.) This John Spilsbury was the successor of Bishop Hall's father, who held the vicarage of Bromsgrove, where the future bishop was born in the year 1632. (For his bequest to his native parish, see my note at p. 19 of the third volume of this series.) As a further contribution to the history of the Spilsbury family, I transcribe the following from the *Worcester Herald* for June 6, 1863:—

"GRACEFUL ACT.—The tomb of the Rev. W. Spilsbury, the first dissenting minister in Kidderminster, has long been an unsightly object, the railings round it having been damaged in the course of a long series of years, the inscription nearly effaced, and gaping rents exposing the vault to view. It had been suggested by different members of his congregation that it should be repaired, but nothing has been done by them. Our worthy vicar* has, however, restored it at his own cost, and it now stands a monument of his Christian liberality as well as of Mr. Spilsbury's life and death. The Rev. W. Spilsbury was an ordained minister of the Church of England, and a son-in-law of Bishop Hall. He had in trust some money left by the bishop to distribute in Bibles, and when he left the church he took the endowment to his chapel. A later trustee, who turned Unitarian, followed his example, and gave it to his newly

* Rev. T. L. Cloughton.

adopted religionists, which explains the anomaly of Bibles with Bishop Hall's crest and mitre being given away as rewards for proficiency in the Unitarian faith and teachings at Kidderminster."

Bishop Hall's gift of Bibles has already been noticed in these pages (see the above references.) But there are at least two errors in the foregoing paragraph. Mr. Spilsbury was the nephew, and not the "son-in-law" of the bishop; and the initial of his Christian name was F. and not W., his name being Francis. (See Orme's *Baxter*, i. 134.) Orme further says, that this Mr. Spilsbury "was ordained in the year 1693." This, however, was the date of his secession from the church, and his acceptance of the ministry of the Independent congregation at Kidderminster. He remained their minister for thirty-four years, and died Jan. 31, 1727, aged 60. This is mentioned on a tablet erected to his memory within the chancel of the parish church of Kidderminster, his relationship to Bishop Hall being also recorded. The tomb in the parish churchyard is thus referred to in *Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams of Kidderminster* (Edinburgh, 1807):—

"Tuesday, September 2, 1740.—I have been this evening in the churchyard, conversing with those who cannot now converse with me. There I found dear Mr. Spilsbury, of venerable memory, who being dead, yet speaketh. A vigilant pastor was he. Blessed saint! whose works follow him."—P. 101. See also p. 293.

His eldest son, John Spilsbury, born at Kidderminster, 1694–5, settled at Bromsgrove, where he practised as an attorney. I possess a copy of—

"A Sermon preached at Bromsgrove on occasion of the Death of Mr. John Spilsbury, who died the 27th of January, 1769, in the 75th Year of his Age. By Thomas Tyndal. Birmingham: Printed by John Baskerville, MDCCCLXIX." (See "N. & Q." 2nd S. iv. 308, 397, 463.)

This sermon is scarce, and is anything but a good specimen of the famed Baskerville typography. It contains the following notice by the preacher of the ejected minister of Bromsgrove, of whom Baxter said, that he was "a man accounted an Independent, but of extraordinary worth for moderation, peaceableness, ability, and ministerial diligence, (as Dr. Calamy observes) he continued preaching privately to his people so long as he lived, which was till June 10th, 1699, when he resigned his

soul into the hands of the Redeemer, after having been played in the highest esteem during the course of his ministry, for his wisdom and moderation; for his serious, methodical, and judicious manner of preaching, and the excellency of his life and conversation."

Of his grandson, the preacher (before addressing some words to the widow and children), thus spoke:—

"In the capacity of an attorney, few, I believe, have acquitted themselves with more integrity in their practice, nor have been more ready to give their advice to persons in distress, who were not able to purchase it. Has he not delivered many who cried unto him from the gripe of their oppressors? so that the blessing of him who was ready to perish came upon him," &c.—Pp. 31-33.

With regard to the armorial bearings of John Hall, Bishop of Bristol, I may observe, that there is a slight difference to be noted in the bishop's private book-plate, and that stamped upon the Bibles of his gift. In the former, the talbots are shaded *purple* instead of *sable*; the latter, according to the description, would seem to be the correct colour.

CUTHBERT BEDE.

Minor Notes.

HAYDN'S "DICTIONARY OF DATES," REVISED AND ENLARGED BY BENJ. VINCENT, 1861.—Turning over the leaves of this volume, I happened to light upon the subject of Theatres in England. It is there stated, under the head of "Haymarket," p. 648, "Beggars' Opera by Gay produced 1727." Few events in dramatic history are, I should imagine, better known than that the opera in question was refused by Cibber and his partners at Drury Lane, and thereupon offered to Rich, who brought it out at Lincoln's Inn Fields with such success as to make "Rich gay and Gay rich." (Johnson's *Lives*.) If I am not mistaken, it was produced in 1728, not in 1727.

This is not the only error in the article referred to, in which no mention is made of the original "Duke's Theatre," opened by Sir W. Davenant, under patent from King Charles, shortly after the Restoration.

The only notice of a theatre in Lincoln's Inn Fields is, that such a house was opened in 1695, but this was the second building in the locality, which was abandoned soon after the opening of Covent Garden in 1732. The subject may not be one of much general interest; but as a reference to the above book would in most cases be deemed sufficient, it is well to point out any inaccuracies, that they may be corrected in future editions.

A work that records the time when Mr. and Mrs. Barney Williams were at the Adelphi should not pass unnoted a theatre in which Betterton played, and for which Dryden wrote.

CHARLES WYLIE.

DR. JOHNSON AND DEMOSTHENES. — Boswell tells us that Johnson used to declaim against *action* in public speaking, on the ground that it could have no effect upon reasonable minds; that it might *augment noise*, but it never could enforce argument; and that in proportion as men are removed from brutes, *action* will have the less influence upon them. And Boswell further informs us, that the well-known saying attributed to Demosthenes, which had been quoted by Mrs. Thrale, was dismissed by Johnson with the short and contemptuous observation: —

"Demosthenes, Madam, spoke to an assembly of brutes to a barbarous people." — Boswell's *Johnson*, ann. 1773, vol. ii. p. 217, 8th ed.

Johnson appears to have entertained a very simple, and at the same time, coarse and superficial notion of the meaning of the word "*action*" in the saying alluded to: very different from the complex and refined, and as it seems to me, much more accurate idea intended to be expressed in the following extract from a short rhetorical essay by Paulus Manutius: —

"Segue la prononciazione. L'oratore che ha per fine di piacere alle orecchie, e agli occhi del giudice, va cercando questo suo fine con l'artificio, e con la diligenza, sforzandosi di comporre ed accordare insieme la voce, il viso, il corpo, e servirsi della convenienza di queste tre parti secondo che richiede la qualità della causa. Questa conformità, e questa grazia è detta da alcuni Rettori prononciazione, e da alcuni azione; ed è delle cinque parti oratorie l'ultima in ordine, ma forse la prima in dignità; anzi si può dire affermando, che sia la prima per non mettere in dubbio il parere di Demostene, il quale addimandato qual fosse la prima parte nell'oratore rispose, l'azione, quale la seconda, l'azione, quale la terza, l'azione, come dire ch'ella sia regina, e le altre siano serve." — *Discorso intorno alle cinque parti dell'Oratore*; Vergani. *Lettere di diversi celebri Autori Italiani sopra materie interessanti*, p. 32.

DAVID GAM.

CHARLES LAMB. — At p. 242 of Talfourd's *Final Memorials* (edit. 1850), Charles Lamb writes to Moxon (Aug. 1831), how —

"The *Athenæum* has been hoaxed by some exquisite poetry that was two or three months ago in Hone's book. The poem I mean is in Hone's book as far back as April. I do not know who wrote it; but 'tis a poem I envy, — that and Montgomery's *Last Man*. I envy the writers, because I feel I could have done something like them.
"C. L."

As some readers may like to know the verses which Lamb wished to have written, I think they may find them under the head of April 29, 1831, of Hone's *Year-Book*, beginning —

"'Tis a sad sight
To see the year dying," &c.

For, sure enough, these same verses appear as an original contribution in an *Athenæum* for July of the same year, with almost the same introduction from the writer, who signs himself *Epsilon*. The *Athenæum* appends a note to say they believed the writer's real name would grace their

pages as much as his verses; and this name: whether from the verses themselves, or the editor's hints, Moxon probably took for Lamb's.

QUIVIS.

THE ORIGIN OF THE NAME OF BELBROUGHTON, an important parish in Worcestershire near to Bromsgrove, Hagley, and Stourbridge, would seem to have been lost in obscurity. Nash, in his county history (i. 56), says that it was anciently called Belm, Belne, Beolne, and Balne-Bereton. It is spelt *Beolne* in Heming's *Cartulary* (p. 261), and *Bellem* in Domesday Book. Throughout the parish, the word *Bel* is met with; e. g. Bell Hall, Bell End, Bell Inn, Bryan's Bell, Morehall Bell (or Belne), Belsey Field; and some have even supposed that the name of the parish originated from the Bealtine or Beltein worship. Certain spots in the parish are still known by the names of Bonfire Hill, Big, Little, Middle, and Burnt Lights. (See *Allies' Antiquities and Folk Lore of Worcestershire*, p. 271. Noake's *Rambler in Worcestershire*, ii. 235.) Now, may not some light upon the origin of the name of Belbroughton be thrown by the following note extracted from the valuable and compendious *Hand-Book to the Topography and Family History of England and Wales*, just issued by Mr. J. C. Hotten: —

"5768* BEL Family of TEMPLE BROUGHTON, in Worcestershire. — ¶ BEL (William, Catholic Gentleman of TEMPLE BROUGHTON) The Testament of, left written in his own hand, sett ovt above 33 yeares after hys death, with Annotations by his Sonne *Francise Bel*, of the Order of Freers, Minors, of the College of Dovvay, 12mo (pp. 51 to 54 in MS.), OF THE VERY HIGHEST RARITY, half calf, 55s.

"At DOWAY, *Permissu Superiorum*, 1632.

"This scarce and curious Testament of W. BEL, of Temple-Broughton, Worcestershire, is not mentioned by Dodd in his *History of the Catholick Church*. He was 'cruelly martyred at Tyburn, 11 Dec., 1643.' In his Will the Testator gives an account of his ANCESTORS and FAMILY, and of the LANDS held by them in WORCESTERSHIRE, from the time of Edward I. The name was originally *de Belne*, afterwards shortened to *Bel* or *Bell*. The Manors of BROMESGROVE and KINGS-NORTON belonged to this family. W. Bel, the Martyr, came to London as a Law-Student, and shared the 'chamber and bed of that Worshipfull Gentleman, Mr. GEORGE SHIRLEY.'"

I may add that there is no parish in Worcestershire of the name of Temple-Broughton.

CUTHBERT BEDE.

Queries.

WHITMORE FAMILY.

I notice that Mr. Halliwell has published in *The Athenæum* a deed of land to the Hathaways from William Whitmore. I presume that this William was the Alderman of London "who purchased the estate of Apley, co. Salop," still possessed by his heirs, "of Sir Thomas Lucy of Charlecote, in

Warwickshire, the celebrated persecutor of Shakspeare;" and I would suggest that the records of that family, still preserved at Claverley, may possibly comprise some deed with the signature of Shakspeare as a witness.

The attention now drawn to this deed emboldens me to make a query as to the insertion of the character of Walter Whitmore in the *Second Part of Henry VI.* Act IV. Sc. 1, as the executioner of the Duke of Suffolk. Is there any warrant for the supposition that this act was done by a person of the name? Certainly the account in the *Paston Letters* is, that Suffolk was killed "by one of lewdest [*meanest*] of the ship." If the account be thus varied, should we consider the use of the name a compliment, or was it a sneer at the "merchant-like" actions of the London merchant? It seems certain that Shakspeare, or his acquaintance, had had business transactions with William Whitmore, and I can hardly decide whether the result was a pleasant recollection or not.

One last, and very abstruse, genealogical query remains. This family of Whitmores had long been settled in Shropshire, yet we find the manor of Whitmore in Staffordshire; and Erdeswicke says (Harwood's ed. pp. 66-8):—

"Ricardus Forestarius held Whitmore of the king, 20 Conq.; and I have seen records that Whitmore continued forest-lands, and for a great time; and after, one Raufe, a race of gentlemen, which took their names of the place, were lords of it, of whose descent you may see more where I have spoken of Biddulph."

This promise, however, is not kept by him, as on p. 7 he only says that Emme, daughter and heir of Henry Verdon, "as I think," married John, Lord of the Manor of Whitmore, whose daughter married James Boghey, and the ultimate heiress married Edward Manwaring.

He also shows that the Verdons had acquired by marriage certain other of the manors held by Ricardus Forestarius, or his presumed son, Ormus le Guidon, and the Audleys in the same manner had obtained certain other manors. Both of these families bore a fret or fretty for their arms, and these Whitmores bore the same.

Is it not possible that this coincidence of names and arms points to a common origin, especially as the family of Whitmore of Chester bore the same?

Can any of your antiquaries solve this point, or show what other family in Staffordshire bore the name, as Erdeswicke states? He mentions (p. 110) John de Whitmore as a witness to a deed, 23 Edw. III.

W. H. WHITMORE.

Boston, U. S. A.

J. M. BARCLAY.—Who was J. M. Barclay, author of two little dramas having the following

titles? *Lesson in Love*, a comedy, two acts. Duncombe's *Theatre*, vol. xx. 1825. *My Friend Thompson!* a farce, one act. Cumberland's *Minor Theatre*, vol. xii. 1828.

ZETA.

SIR GEORGE BLUNDELL was author of *Remarks upon a Treatise of Human Reason* and on Mr. Warren's late *Defense of it*, Lond. 8vo, 1683. Where can an account of Sir George Blundell be found?

S. Y. R.

"THE COUNCIL OF TEN."—This was the title of a London periodical about 1822. It extended to several volumes. Wanted information as to the editor or contributors.

ZETA.

C. EDWARDS.—There was a pictorial work, called Payne's *Universum*, published about 1845, edited by Chas. Edwards. Was this the same Mr. C. Edwards who published *Hofer and other Poems*, about 1824-5?

ZETA.

MR. ROBERT JONES (who was accidentally killed by a coach about 1809) of Birmingham, originally from —, co. Monmouth.

This gentleman was educated for the church at the same college in France in which the Emperor Napoleon I. received his education. After finishing his studies in France, he returned to England and settled at Birmingham (he was a polished gentleman, and a scholar of very high classical attainments, whose society was courted), where he resided till about 1809, being accidentally run over by a coach while he was crossing the High Street, Birmingham.

Wanted to know the name of his parents, their residence and parish in the county of Monmouth; reference to any family pedigree, if such exist. The writer of this will ever feel deeply indebted to any of your numerous friends who from their researches, possession of letters, and other documents, may be able to give the above information. Address, W. St. L., care of Editor of "N. & Q."

LACON: WILSON: WEBSTER.—Can any correspondent enlighten me on the subject of intermarriages between the families of Lacon, and Wilson, or Webster?

"Peter Lacon, third son of Francis and Anne Lacon, was born at Clebury-Mortimer, in Shropshire, 1749, March 28, O. S."

"Catherine Lacon, only child of Peter and Mrs. Webster, was born in Mortimer Street, St. Marylebone, Feb. 24, 1756."

SPAL.

P.S. My thanks to MR. E. H. KNOWLES ("N. & Q." iii. 478.)

MISS LAMONT.—Wanted any information regarding Miss Martha McDonald Lamont, who published a book called *Impressions, Thoughts, &c.* 1844. She also published *The Roman Gladiator*, a novel. I think I saw it stated in a review of her

Impressions, &c. that she was a relative of Marshal Macdonald. ZETA.

LONDON GOLDSMITHS.—Is any list obtainable of the goldsmiths in London, and their places of residence from 1720 to 1780? The name of the person desired is not entered in the Goldsmiths' Company, but it is known he lived in or near St. Martin's Lane. B. C. D.

OXENDEN GRANT OF ARMS (KENT.)—It is stated by Hasted and others, that the arms at present borne by the Oxendens were confirmed to that family by "Gyan Kinge of Armes," 24 Henry VI. I wish to obtain a copy of this grant.

J. J. HOWARD.

SANCROFT.—Did a sister of Archbishop Sancroft marry a person named Hearn or Herne? The archbishop had one brother. Whom did he marry? ST. I.

SONG OF THE BATTLE OF HEXHAM.—Some time ago I picked up at an old book stall a pamphlet, printed in black-letter, entitled—

"A Songe made in Edwarde the Fourthe his tyme of ye Battelle of Hexhamme, in Northomberlonde: anno M.CCCC.LXIV."

The song, which is in two "fyttes," and extends to the length of 132 lines, is published by Richardson, Newcastle-upon-Tyne, and is prefaced by an address from "the Discoverer" to the reader, stating that "whilst rummaging in a certain dark and dingy garret in the vicinity of the ancient town of Hexham, was the following ballad discovered." The first verse is as follows:—

"Ye fayre queene Marguerite,
In all her armor dight,
Ye fayr queene Marguerite,
She bowynd her to ye fyght."

The ballad is doubtless a modern fabrication by some disciple of Surtees, of famous memory; but having failed in obtaining information respecting it from a literary friend in the North, I am induced to seek for it among the correspondents of "N. & Q."

WILLIAM KELLY.

Leicester.

WORCESTERSHIRE FAMILIES.—A memoir upon this subject was read by Stephen Tucker, Esq. M.A., at the last annual meeting of the British Archæological Institute. Can you inform me whether it has been republished in a separate form, and whether it is the intention of the writer to do similar good service to other counties?

C. J. R.

Queries with Answers.

ST. COLLEN.—Will some Welsh hagiographer kindly inform me where I can find the legend of the old British saint *Collen*? He was, if I recollect aright, somewhat of a thaumaturgist; but his

name does not occur in the twelve volumes of the Rev. Alban Butler. D.

[St. Collen, to whom the church at Llangollen is dedicated (commemorated on the 20th of May), was the son of Gwynnog ap Clydog by Erthin, an Irishwoman. His father laboured, it is said, as a Christian Missionary among the Irish for many years, and acquired almost as great a name for sanctity as his son. There is extant, in Welsh, a very romantic MS. life of the saint, which the late Professor Rees purposed including in his valuable *Lives of the Cambro-British Saints*, published under the auspices of the Welsh MSS. Society; but for reasons we cannot explain the promised memoir of St. Collen was omitted, and is still a *desideratum*. Of his thaumaturgical abilities, the following legend (probably that which our correspondent desires) contains an average specimen: Gwyn ap Nudd, the Fairy King of the Cymry, frequented the tops of mountains, where he held his elfin court in great pomp and splendour, and occasionally deigned to discover his magnificence and power to mortals, but only to tempt them to evil; for having once entered his domains, and partaken of his hospitality, they ever after became his subjects or slaves. It is recorded of St. Collen, that being once in his hermitage, under the shelf of a rock, he received a peremptory summons from the cunning little potentate to attend him on the mountain-top. To this message the saint paid no regard, nor to a second one; but on the third occasion, when it was accompanied by a threat, he determined to go; and having provided himself with some holy water, he set out for the mountain. When he reached it, he beheld a magnificent castle, with troops of horsemen splendidly equipped, exercising in front of it. An attendant bade him enter, and partake of the repast which his master had especially prepared for him. The viands, if there were any viands at all, were hidden from view, being covered with newly-plucked branches of trees. St. Collen took his place at the table, but, when pressed to eat, declined to satisfy his hunger upon such fare as "leaves." Presently, he produced the holy water, and sprinkling it about, lo, the attendants and castle, and every thing instantly *vanished*! And (concludes the legend) the victorious saint found himself on the mountain alone with nothing around him but the green hillocks.

The late Rev. Thomas Price (Carhuanaic) was inclined to think that this mythological personage, Gwyn ap Nudd, is the original of the well-known Oberon; and that he was adapted on the Continent along with the other heroes of Arthurian romance. The name of Oberon was originally Alberon, which is synonymous with Gwyn, *white*.]

FASTIDIUS.—Gennadius (*Cat. Vir. Ill.*) says,—

"Fastidius, Britanniarum episcopus, scripsit ad Fatalem quendam de vita Christiana librum unum, et alium de viduitate servanda, sana et Deo digna doctrina."

Who was this Fastidius? Of what see was he bishop? C.

[Fastidius flourished about A.D. 420. Trithemius (*de Script.*) says he was a person very learned in the Holy Scriptures, an admirable preacher, and of an exemplary life. Bale (Cent. i. cap. 41) further states, that upon his being consecrated Bishop, he preached all over Britain, and was metropolitan of London. The Rev. John Williams, however, is inclined to the opinion that he was the eleventh Archbishop of Llandaff under the name of Festydd. (*Ecclesiastical Antiquities of the Cymry*, 1844, p. 248.) The work of Fastidius, *De Vita Christiana*, was published at Rome by Holstein in 1663, and may also be

found in the appendix to the sixth volume of the Benedictine edition of the works of St. Augustine. For other notices of him consult Usher's *Britan. Eccles. Antig.* p. 171; Stillingfleet's *Antiq. of the British Churches*, ch. iv.; Collier's *Eccles. Hist.* fol. i. 42; Nicolson's *Scottish Hist. Library*, p. 24; Lingard's *Anglo-Saxon Church*, i. 12, edit. 1845, and *Chronicles of the Ancient British Church*, ed. 1847, p. 114.]

MEANING OF BOUMAN.—In the noted trial at Inverary in 1752, of James Stewart of Aucharn, for the murder of Colin Campbell of Glenure, one of the witnesses is described "John Breck Mac Col, servant or *bouman* to Dugald Stewart of Appin." Dr. Jamieson's *Dictionary* does not contain the word "Bouman." Can any of your readers give its meaning? G.

[In an account of the trial, preserved in *The Scots Magazine* (1752), xiv. 456, Mac Col is described not only as *bouman*, but as "having the charge of milk cows upon a farm or shealing" (p. 458). And it is further stated that "the bouman went out of his house to look about his corns" (oats), p. 459. It would appear that the bouman was a kind of farm servant or overlooker; and in the absence of positive information we would suggest that *bouman*, Scottish fashion, is a softened pronunciation of *bouchtman* or *bughtman*. Boucht, or bught, is any kind of fold, specially a *sheepfold*, but properly a pen in the corner of the fold, where the ewes were milked. We do not meet with the word *bouchtman*; but on the whole we are led to conjecture that *bouchtman* or *bouman* might be a shepherd or herdsman.]

DAY'S WORK.—On an old plan which I have seen of the liberties of Berwick-upon-Tweed, there is a schedule showing the areas of the various plots of land, the contents being given acres, roods, *daye's work*, and perches. Can you inform me what the third subdivision means? The survey was made in 1603. X. M.

[According to Carr's *Craven Glossary*, a Day-work is three roods of land. "Four perches make a day-work; ten day-works make a roode or quarter." (Twysden MSS. quoted by Halliwell.) The latter agrees with Norden's statement: "You must know (says he), that there goe 160 perches to one acre; 80 perches to halfe an acre; 40 perches to one roode, which is $\frac{1}{2}$ of an acre; ten *daies worke* to a roode, foure perches to a daies worke; 16 foote and a halfe to a perche." (*Surveyor's Dialogue*, 1610.) In Cowel's *Interpreter* we read "*Daywore of Land*, as much arable ground as could be ploughed up in one day's work, or one journey, as the farmers still call it.]"

DEED OF HENRIETTA MARIA.—I have in my possession the deed of the conveyance of Somerset House in the Strand from Henrietta Maria, in favour of her son Charles II. The deed is on vellum, and is in Latin; it bears the signature of Henrietta Maria on the top. The date is June, 1664. Can you inform me if it is of any value, either as a State document or as an antiquity? J. J. M.

P.S. It has been laid before the Society of Antiquaries, and pronounced to be the original document.

[We would advise our correspondent to submit this Deed to the Keeper of the Manuscripts at the British

Museum. Being simply a local document, it is only valuable for the signature of Henrietta Maria, which too is not considered a rarity.]

CLOUDSBERRY.—

"Pendlehill in Lancashire; so called as though they came out of the clouds."—Bailey's *Dictionary*, 1675.

Can any correspondent enlighten me further?

J. D. CAMPBELL.

[We have not been able to trace any edition of Bailey's *Dictionary* so early as 1675; but in the folio edition of 1736, the passage reads as follows: "Clouds-berry, a plant growing on Pendlehill in Lancashire, so called as if it came out of the clouds." The Cloud-berry (*Rubus chamamorus*) in some parts of Scotland is also called the roe-buck berry and knot berry. The Swedes call it Hiorton, the Laplanders give it the name of Latoch; the inhabitants of Westro-Bothnia call it Snotter; and in Norway its appellation is Mulsebær. It is the badge of the clan M'Farlane.—See Smith's *English Flora*, ii. 412, and Rhind's *Hist. of the Vegetable Kingdom*, 1855, p. 337.]

LADY MARY WORTLEY MONTAGU.—Can you inform me where the celebrated Lady Mary Wortley Montagu was buried? Strange to say her place of sepulture is not mentioned in the edition of her *Letters and Works* by Lord Wharnccliffe (London: Bentley, 1837). The "charming Mary Montagu" died in 1768, and a cenotaph to her memory was erected in the cathedral church of Lichfield by Mrs. Inge in 1789. OXONIENSIS.

[Lady Mary Wortley Montagu died at her house in George Street, Hanover Square, on August 21, 1762, in her seventy-fourth year, and was buried in the vault of Grosvenor Chapel, South Audley Street, Grosvenor Square.]

HEAD MASTERS OF REPTON SCHOOL.—Is there any list in print of the Head Masters of Repton School, and of the Masters of Etwall Hospital, in the county of Derby? The former was founded by Sir John Port, of Ham, in 1557, and endowed with lands originally belonging to the Priory of Repton. OXONIENSIS.

[A list of the Head Masters of Repton School from the year 1621, the date of the charter, to the appointment of William Boulby Sleath, D.D. in 1800, will be found in Carlisle's *Endowed Grammar Schools*, i. 235, ed. 1818.]

Replies.

LUKE'S IRON CROWN.

(3rd S. i. 364, 420.)

When writing on this subject (3rd S. i. 364), I solicited a reference to the *Respublica Hungarica*, quoted by Prior in a note on Goldsmith's *Traveller*. Since then I have had an opportunity of testing Prior's quotation. The true title of the work he alludes to is — *Respublica et Status Regni Hungariæ* (Elzevier, 1634) — one of the series of "Republics" well-known to Elzevier collectors. These are, I presume, mere compilations by

"eminent hands" in the employment of the Dutch publisher, and of no real authority.

In the 35th Chapter of the 4th Book there is a description of the insurrection in Hungary, anno 1519, the leader of which is styled "Georgius Zeck," and the horrible tortures he endured at the hands of his captors are detailed.

"Rex ipse coronâ candescente ferreâ coronatur; dehinc sanguis ipsi e duabus venis sectis detractus fratri ejus *Luca* ad bibendum propinatur."

Luke is afterwards executed, *without* torture. A much longer account than the foregoing is to be found in *Nicholai Isthuanfi Pannoni Historia Hungarica* (Col. Agripp. 1685). Here the leaders of the rebellion are styled "Georgius Siculus, Dosa cognomine, . . . et Gregorius ejus minor frater" (elsewhere called *Gezo*). George undergoes the torture of the red-hot iron crown, his brother *Gezo* is simply beheaded. Schwandtner published in 1748 three folio volumes of Hungarian history, under the title, *Scriptores Rerum Hungaricarum*. These various writers mention, as rebel leaders, George and Gregory, but no notice is taken of Luke, except in a very short passage containing the words "Georgio et *Luca* Sekelis præfectis ejus æstûs et seditione captis." The work of Ranzanus, it is stated, was first published in 1558, and from it the compiler of the *Elzevier Respublica* may have got the name of Luke. No writer, however, whether original or a compiler, fails to mention George as the only person who was tortured with the iron crown. Among the more modern writers, I have consulted Fessler (*Die Geschichte der Ungern*. Leip. 1822), who calls the two brothers George and Gregory; and Engel (*Gesch. des Ungerischen Reichs*. Wien, 1834) who mentions George only.

One word more, in answer to C. P. E. (3rd S. i. 420.) At the end of my note (i. 364) I wrote as follows:—"I confess that the last four lines of the *Traveller*—a poem containing so many beautiful passages—have always appeared to me very nearly approaching to nonsense." Hereupon C. P. E. observes that "the concluding lines of the *Traveller* were written (Boswell says in A.D. 1766) by Dr. Johnson." But Prior, in his edition of Goldsmith, quotes from Boswell himself (ed. 1835, ii. 308) to the effect that Johnson, in the year 1783, at Boswell's request, "marked with a pencil the lines which he had furnished, which are only line 420—'To stop too fearful, and too faint to go'—and the concluding ten lines, *except the last couplet but one*."

I hope that when the anonymous collector of the well-arranged *Book of Familiar Quotations* issues his fourth edition, he will expunge the word *Zeck*, which evidently was copied from the *Elzevier* compiler, and restore to Goldsmith's text the word *Luke*, which Goldsmith wrote. A

footnote might point out that it was really *George* Dosa, and not his brother *Luke*, if indeed such a brother ever existed, who underwent the torture of the iron crown. J. DIXON.

ROWLANDS'S "MONA."

(3rd S. iii. 387.)

The apparent confusion of dates arises from the supposition that Caradog, or Caradocus, the son of Asclepiodotus, or Bran ap Lyr, is the same person with the great Caractacus; whereas, they would seem to have been quite distinct from each other. The proper pedigree of Conan, or Cynan Meriadog, commences with the grandfather Caradog; and in some tables this Caradog has been identified with Caractacus, though by such identification an anachronism of two centuries is committed. Rowlands (p. 165) speaks of Caradocus, the son of Asclepiodotus, retiring into North Wales, and dying there; and in p. 166, of Caradog, the son of Bran ap Lyr: but apparently without insinuating that this Caradocus, or Caradog, was the same person with Caractacus. Indeed the dates quoted by DINAS, from the following chronological table, declare the contrary. But however this may be, there still remains the difficulty that the father of the Caractacus who was carried captive to Rome is called Bran ap Lyr, and is said to have been the first to introduce Christianity into Britain. Dion Cassius, as quoted by Rees, states that the father of Caractacus was Cunobelinus; and it does not appear possible that he could have been Bran under another name. On the whole, I should be inclined to think that the similarity between the names Caractacus and Caradog ap Bran ap Lyr has led in some measure to the mistake; and the confusion has been increased by the legendary splendour with which later writers have invested Bran ap Lyr, and made him the first herald of the Christian Evangel on the shores of Britain: thus antedating his real existence by some two hundred years, or Bran may be wrongly identified with Asclepiodotus. The earlier British genealogies are very complicated, and the constant recurrence of the same names renders it difficult to discriminate between them. Thus, one table gives as its root Bran; then comes his son, Caradog; then Eudaf, who is succeeded by Cynan; then another Caradog, who, in turn, has yet another son of the self-same name—the father of Cynan Meriadog, and brother of Eudaf. Here, in seven generations inclusive, the name Caradog occurs no less than three times out of eight names mentioned; Eudaf twice, and Cynan also twice. It has been observed that the trials and bardic poems make no allusion to the affairs of the *third* century: the very period when, according to

Rowlands, this Bran or Asclepiodotus flourished. I would notice, in passing, a misprint in "A History of Anglesey," appended to Rowlands's *Mona Antiqua* (London: J. Dodsley, 1775, p. 6), where Pebidiog is stated to be a part of Cardiganshire: it should have been Pembrokeshire.

W. BOWEN ROWLANDS.

MAYOR'S ROBES.

(3rd S. iii. 448.)

I conceive that MR. NEWMAN has formed an erroneous notion in supposing that the use of scarlet robes was restricted to the mayors of cities. In this borough (which, however, was a city in Saxon times) scarlet robes were worn from time immemorial, not only by the mayor for the time being, but also by such of the aldermen as had been mayors, and who were popularly designated as "red-gown aldermen." Although several local ordinances were made at different periods to enforce the wearing of these scarlet robes, it would appear that, from time to time, either owing to their costly nature or other causes, attempts were made to evade their use.

In the reign of Queen Mary some unruly members had raised so strong an opposition, that we find the Lord Chancellor, the celebrated Stephen Gardiner, Bishop of Winchester (who had been Archdeacon of Leicester), addressing the following curious letter, or injunction on the subject, and which is transcribed in the "Town Book of Acts," headed "A Letter from my Lorde Chancellor to Mr Mayor and his brethren for the werying of their app'ell," &c.:—

"After comēdaciōns I vnderstand by adu'tysment from yo^r towne that dyu'se of you beyng rather desyerous of newfangelnes than contentyd to follow suche auncent and laudable Customes as haue had, tyme out of mynde, ther contynuaunce wth you, haue of late sought meanes to breke and abolyshe suche therof, wherof yo^r Comōnwelthe ys most countenanced and set forthe. Wher vpon I thought yt mete to requere so many of you as be thus fondly affectyd, that levyng of suche vayne fancies ye woll henseforth remayne quyet and contentyd to follow and allowe suche laudable Customes and Rewles as haue alwayes ben, tyme out of mynde, vsed amongst you. Thus fare you well. At my house in London, this viijth of January [1555]. Yo^r lovinge ffrende [Stephen Win-ton.]"

On the 19th of the same month, Sir Robert Rochester, the Comptroller of the Queen's Household (who stating that, as the town is within his office, his will is to do them good) also addressed a letter from the court "To his lovinge ffrends the Mayre of the Kyng and Quenes Ma^{ties} towne of Leycest^r and his brethren," in which he advises them to use and keep all their good and laudable customs . . . both in apparel and otherwise.

The result of these letters is to be seen in the Record of the Common Hall held on the following

8th of March, when "it was enacted, established, and agreed" by the mayor, and the two companies of the xxiv. and xlvij.—

"perpetually to endure for and in the name of the holl body of the same towne, that from hensforthe all and eu'y p'son that shalbe elect and chosen to execute the offyce of the mayoraltye wthin the said towne of Leyc^r at eu'y princypall feast and other tymes accustomyd shall were for the honor of the Kyng and Quenes maiesty and ther successors and for the worshoppe of the seid towne, skarlet, as of aunciant tyme yt hath been accoustomyd, vpon paye of eu'y p'son so chosen to the said offyce of meraltie refusyng the werynge of the seid skarlet during his seid tyme of meraltie to forfeyt and pay to the chamber of the towne of Leyc^r fyve pounds."

In the spring of 1585, preparations were making for an expected visit of Queen Elizabeth to the town, on her intended progress to York; when, among other regulations, it was ordered that the members of the corporation should array themselves "in apparel of a new, decent, and comely fashion; the mayor, and all who had been mayors, to wear scarlet gowns, and to meet her majesty on horseback," &c. Several similar orders were made prior to other royal visits, and at other times; and scarlet robes continued to be worn in this town by the mayor and the aldermen who had "passed the chair," until the election of the new town council after the passing of the Municipal Corporations Reform Act, by whom they were discarded, together with the maces, and other ancient symbols of official rank.

Prior to a visit of James I. to Nottingham in August, 1614, it was agreed by the corporation "that the Mayor, Aldermen, and all the cloathing, shall attend his Majesty in their scarlet gowns;" and other instances of the same kind are to be found in Nichols's *Progresses and Processions* of that king.

WILLIAM KELLY.

Leicester.

SCOTCH LAIRDS.

(3rd S. iii. 470.)

The Index to the *Record of Retours*, so far as printed, and the County *Directory of Scotland*, published last year, supply part of the information asked for by S.; but it would have been desirable had he specified the counties in which the different estates lie. Thus, *e. g.* *Logie*, there are eight references to the name in the *Directory*, and these apply to seven different shires.

The following go so far.

Comiston.—In the Index *voce* "Edinburgh," No. 1370, 5 March, 1699, Walter Porterfield is served heir of Patrick Porterfield, his father. There is in "N. & Q." a query at the foot of the page, "Dundas"? but I have never heard of that name in connection with the property. For the last half-century at the least the family name has been *Forrest*, and the present Laird is Sir

John Forrest, whose father Sir James was Lord Provost of Edinburgh from 1838 to 1843, and received the baronetcy when he held the office.

Findowie.—On 13 July, 1698, Alexander Arbutnet served heir to Robert Arbutnet, his father. Index, *voce* "Forfar," No. 550.

Brotherton.—19 August, 1673. Index, No. 124, *voce* "Kencardine." Hercules Scott, heir male of Hercules Scott, his father.

Smiddyhill.—There are in the *Directory* three properties of this name in the counties respectively of Aberdeen, Berwick, and Kincardine. The Index does not refer to that in Berwickshire, but the others stand thus as to Smiddyhill:—

In Aberdeen, No. 493. Patrick Reid of Houghton, heir of William Reid of Houghton, his father, 12 January, 1694.

In Kincardine, No. 121, 18 September, 1672. George Scott, heir male of Sir John Scott of Scotslarvit.

In Kincardine, No. 161, 23 February, 1693. David Falconer, of Newton, heir of Sir David Falconer of Newton, President of the College of Justice, his father. A daughter of Sir David's was mother of David Hume, the historian. See his *Autobiography*.

S. may get further information from the written continuation of the *Index of Retours*, in the Chancery Office, Edinburgh. The printed and published part comes down only to 1700 inclusive, and not to the end of the *last* century, as I inadvertently stated on p. 478 of your current volume. G.

Edinburgh.

S. will find most, if not all, the information he inquires after in Jervise's *Land of the Lindsays*, one vol. 8vo, Edin. 1853; and in *Memorials of Angus and the Meurns* by the same author, one vol. 8vo, Edin. 1861; and in the indexes to these books, under the respective names of—(1) Aldbar; (2) Dalladies; (5) Stracathro; (6) Melgund; (9) Logie-Montrose, or Logie-Dundee; (10) Cumiston, or Camiston; the others under the same spellings as employed by S. A.

OLD PICTURES AND ALLUSIONS (3rd S. ii. 85, 137.)—At the head of Way's translation of the *Lai d'Aristote*, is a vignette by Bewick, representing Aristotle saddled and bridled, the lady on his back, and Alexander looking out at a window. The notes on the story are worth reading. *Fabliaux*, translated by L. G. Way, vol. ii. p. 157, London, 1815.

In the *Toonneel des Menschelikken Levens*, door J. V. Vondel, Amsterdam, 1682, Plato is depicted as a very ordinary schoolmaster. Only six scholars are visible; one is reading or saying his lesson, another sits on a form, apparently turned back; a

rod is on the table, and the plucked fowl walking on the floor; Diogenes is in the doorway; Plato looks puzzled, and the little boys are frightened. The picture is explained thus:—

"De Wijsgier Plato, om zijn Jongeren te leeren.

Zeyde, een twee-voetig dier naekt, bloot en zonder veeren

Is de geschapen mensch: dees voorgestelde en

Ter ooren al terstond quam voor Diogenes:

De Drol en is niet slinks, hy past op deze stukken,

En gaet flukx eenen Haen al levendig uit-plukken

Zijn plumen uit het lijf: en daer met slechte jool,

Of hy geen vijf en kost, loopt naer d'Atheensche school

En werpt den naekten Haen voor Platos voeten henen,

Dat's een Platonish Mensch, naekt, zegt hy met twee beenen.

Noit jemant zoo bespraekt, diens tong niet eens en lispt,
En niemant oit zoo wijs die niet mocht zijn berispt."

P. 112.

I do not know whether there is any complete edition of Vondel's works. I have eleven quarto volumes of the "collected," in which I do not find the *Toonneel*. This edition of it, with the illustrations, was not published till three years after his death, so if he did the middling verses, he is not responsible for the pictures.

While upon this matter I wish to notice the improbable story as it is told by Diogenes Laertius:—

Πλάτωνος ὀρισμύμενον, ἡ Ἀνθρωπὸς ἐστὶ ζῶν δίπουν, ἄπτερον, καὶ εὐδοκίμουτος, τίλας ἀλεκτρυόνα εἰσηνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ φησίν, οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος· ὅθεν τῷ ὄρῳ προσετίθη, τὸ πλατυνύυχον."—*De Vitis Philosophorum*, lib. vi. c. ii. n. 6, p. 361, ed. Lipsiæ, 1759.

To us it may seem strange that Plato should have given so bad a definition, or have felt bound to mend it on so poor a joke. Diogenes might as well have cut off ninety-eight feet of a centipede, and have made it as much δίπουν as the fowl was ἄπτερον. The *Organon*, I presume, put an end to such fallacies; but that they were abundant and not despised, before it was written, may be inferred from Aristotle thinking it worth while to preserve and expose so many. H. B. C.

U. U. Club.

SANSKRIT: ANN BOLEYN'S BURIAL PLACE (3rd S. iii. 491, 488.)—I place these subjects together, because the inquiries concerning them have been made by the same correspondent, CANON DALTON, and in the same number of "N. & Q." This valuable publication has existed so long, and its numerous volumes embrace so many subjects, that many inquiries can be at once answered by reference to its pages. This is in great measure the case with the two Queries under consideration. To former inquirers, as to the best elementary works for the study of Sanskrit, it was answered that "Wilson's *Sanskrit Grammar*, and the *Hitopadesa*, edited by Johnson, are the best elementary works" ("N. & Q.," 1st S. iv. 103).

In like manner, there have been some articles in "N. & Q." respecting the burial place of Ann Boleyn. One occurs in 1st S. v. 464, with the signature J. H. P. It begins exactly like CANON DALTON's, with referring to Miss Strickland's account of the tradition at Sall, in Norfolk; and after showing that Blomefield, Lord Herbert of Cherbury, Hollingshed, Stow, Speed, Sandford, Burnet, Henry, Hume, Lingard, Sharon Turner, and an anonymous writer in the *Gentleman's Magazine*, are all silent as to the supposed burial at Sall, the writer concludes, just as CANON DALTON does, by saying that he is informed that the stone in Sall Church was some time since raised, "but that no remains were to be found underneath it." This article appeared in 1852; so that the stone must have been raised rather longer ago than the "few years" given by CANON DALTON's informant. The above correspondent alludes also to the tradition assigned to a black stone in the church at Thornden-on-the-Hill, in Essex; but he adds that Morant, in his *History of Essex*, does not notice it.

Another correspondent, curiously enough, anticipates CANON DALTON's article by the following statement: "Some time ago I made a pilgrimage thither (to Sall) for the purpose of seeing the spot, but found the story was not credited by the intelligent inhabitants of the place" ("N. & Q.," 1st S. xii. 382). I have only to add that, as all the above respectable historians are silent as to the supposed burial of Ann Boleyn at Sall, we may fairly set the tradition down as resting on no historical grounds, and not deserving of any attention. The circumstance of Sall having been the ancient burial place of the family was quite enough to give plausibility to the tradition.

F. C. H.

Johann Philip Wesdin, better known as Paulinus à Santo Bartholomeo, published the first grammar of Sanskrit at Rome, in 1790.

For the full title of the grammar, and further information, I would beg to refer your correspondent to Max Müller's *Lectures on the Science of Language*, 3rd edit., p. 157.

J. H. E.

EDGAR (3rd S. iii. 468.)—SEAL will find an account of the Edgars of Keithock in Jervise's *Land of the Lindsays*. X.

SURNAME OF CHRISTIE (3rd S. iii. 478.)—The estate and mansion of Balchristie in Fifeshire, Scotland, have been the property and residence of a family for many centuries, who bear the surname of Christie; and in old writings relating to Fife, they are styled "Christie of that Ilk." Z.

ALLAN DURWARD (3rd S. iii. 468.)—Your correspondent BARRISTER will find a good deal of information regarding Alan Durward in Chalmers's *Caledonia*, vol. i.; also in Jervise's *Memoirs of Angus and the Mearns*. W.

HOLY ROOD: CHURCHES AND CHAPELS DEDICATED TO (3rd S. iii. 230.)—The following list is compiled from James Bell's *Comprehensive Gazetteer of England and Wales*:—

Cuxham, a parish in the hundred of Ewelme, co. Oxford.

Coombe-Keynes, a parish in the hundred of Winfrith, co. Dorset.

Daglingworth, a parish in the hundred of Crowthorne and Minely, co. Gloucester.

Melling, a chapelry in the parish of Halsall, co. Lancaster.

Shillington, a parish in the hundred of Cranborne, co. Dorset.

Swindon, a parish in the hundred of Kingsbridge, co. Wilts.

Thrupton, a parish in the hundred of Andover, co. Southampton.

Wood-Eaton, a parish in the hundred of Bul-lington, co. Oxford. W. I. S. HORTON.

WELLS OF PITY, MERCY, AND EVERLASTING LIFE (3rd S. iii. 416.)—These refer to the symbols of the wounds of our Blessed Lord. There should be five. In Plate 63 of Pugin's beautiful work, *The Glossary of Ecclesiastical Ornament and Costume*, may be seen a representation of these wells. The heart represents the Well of Life, the right hand the Well of Mercy, the left hand the Well of Grace, the right foot the Well of Pity, and the left foot the Well of Comfort. In Plate 65 of the same work is another representation, in which the blood is shown flowing from these fountains of love into Chalice. I have delayed replying to the query of M. D. until I could give these references. JOHN MACLEAN. Hammersmith.

SHOREHAM SEAL (3rd S. iii. 210, 258, 317.)—As none of the readings of the legend on the above seal are quite satisfactory to my mind, allow me to suggest the following:—

"HOC . HVLCT . SINGNO . VOCOR. o(mnibu)s . SIC . NOMINE . DINGNO."

M. D.

ADAMAS: "LEPUS MARINUS," ETC. (3rd S. iii. 468.)—The fable regarding the partial softening of Adamas by he-goat's blood is recorded by Pliny (lib. xxxvii. c. 15). Its origin would seem to be simply that necessity for lying which is inherent in Asiatics. The same author (lib. ix. c. 77, *et aliis*), gives the fable as to the antipathy between man and the *Lepus marinus*, a species of mollusc, the *Lepse marina* of the Italians, and the *Aplysia depilans* of zoologists. *Flota* is thought to be a kind of lamprey: but the French *flette* is a flounder; and *flettan*, the largest kind of sole; and *fletelet*, a halibut. The authority of the old wife's tale, "non subsidunt flotæ," I know not. If F. will look again at *Erasmii Coll.*, he will see, by the mention of *morbus comitialis*, and *esu*

carnium, that the flesh of kids is only mentioned as illustrating the matter in hand; and that the notes are not by the author, but editorial.

B. E.

Compare Sir Thomas Browne's *Vulgar Errors*, book ii. ch. v. § 1. Browne appeals to "Pliny, Solinus, Albertus, Cyprian, Austin, Isidore, and many Christian writers." Pliny thus writes:—

"Hircino rumpitur sanguine [Adamas], nec aliter quam recenti, calidogue macerata, et sic quoque multis ictibus, tunc etiam præterquam eximias incudes maleosque ferreos frangens. Cujus hoc ingenio inventum? quove casu repertum? aut quæ fuit conjectura experiendi rem immensi secreti, et in fœdissimo animalium? Numinum profecto muneris talis inventio omnis est. Nec quæranda in ulla parte naturæ ratio, sed voluntas. Et cum feliciter rumpere contingit, in tam parvas frangitur crustas, ut cerni vix possint."—*Nat. Hist.*, lib. xxxvii. cap. 4.

Pliny had before alluded to this belief in his *Proœmium* to lib. xx.:—

"Adamantem opum gaudium, infragilem omni cætera vi et invictum, sanguine hircino rumpente."

I should be glad of references to the Christian Fathers on this subject.

ACHE.

UNITED STATES (3rd S. iii. 280, 474.)—The future dynastic division and form of the North American Republic, is a speculation of absorbing interest; and, taking all conditions into account—geographical and social, as well as appertaining to physical resources and industrial habits—it would seem most likely that the States will ultimately be recast into three great Empires—*Unarchies*.

This idea is forcibly expressed in a letter from Mr. John Locke, of Dublin, to Commander Maury, which appeared in the *Morning Post* of December 16:—

"Your own Virginia, the Naomi of your loyal devotion, may ere long become the principal constituent and mould of a great Empire, with its twin capitals of Washington and Richmond, extending from Lake Erie to the Atlantic; and separating from perilous contact the irreconcilable elements of North and South by an intermediate population of graduated type, both in character and interests."

E. G.

Dublin.

FLORAL CROWNS (3rd S. iii. 438.)—Mr. C. W. BINGHAM will, I hope, excuse me if I cannot see the force of his objection to my suggestion, *unless* he is prepared to show that the *piony* was not naturalised until *after* Shakspeare's time. Withering states that this plant "grows on islands in the Severn." Now, if our great poet ever saw it blooming on even one of those islands, so gorgeous a flower would certainly attract his attention—"When found he would make a note of it," and use it to adorn his verse. He could not be expected to know that it was not to be found in any other part of our island; and even if he did know

this, I cannot see that it would have been likely to prevent his weaving the flower into his floral crown.

M. F.

Mount Prospect, Cork.

"TO KNOW NO MORE THAN THE POPE OF ROME" (3rd S. iii. 470.)—This expression, like another—"I know no more about it than the man in the moon"—seems to be nothing more than a strong colloquial affirmation of entire ignorance. The meaning appears to be simply this: I know no more than a person who, in the one case, from his residence far away in a foreign country and other circumstances; and in the other case, from his having no real existence at all, *must necessarily* be entirely ignorant of the matters in question.

DAVID GAM.

DOG SMITH (3rd S. iii. 431.)—A volume, entitled *Notices relating to Thomas Smith of Campden, and to Henry Smith, sometime Alderman of London*, was privately printed in 1836; and followed, in 1837, by *Appendices containing various Documents relating to the Estates and Charities of Henry Smith*. The former by the late C. P. Gwilt, Esq.; and the latter collected by Joseph Gwilt, Esq., F.S.A.

In this singularly curious volume your correspondent will find much information respecting Henry Smith, to whom the appellation of "Dog Smith" (founded upon a strange tradition) has been carelessly and idly applied.

Of this work but few copies were printed, and the two portions form an octavo; and no doubt, one will be found in the British Museum. J. R.

TEAGUE (3rd S. iii. 476.)—Is not the English surname *Tegg*, a modification of the Irish *Teague*? And is not MR. BLADON's derivation from the British *Tég*, fair, far simpler and more probable than that which Mr. Lower gives, in his *Patronymica Britannica*, s. v. "*Tegg*," viz. "a sheep in its second year"? In his *English Surnames*, vol. i. p. 167, Mr. Lower had even suggested *Tegg* as a possible derivative from the baptismal name *Digory*!

ACHE.

"RIGHT WORSHIPFUL THE MAYOR" (3rd S. 292, 378.)—In reply to MR. KING the York Herald's question, the mayor of Bristol has always, from a very early period, been dignified by the style of "Right Worshipful." And to this day, when the commission is issued from the Crown Office for holding the assizes, it is addressed first to "The Right Worshipful the Mayor," and then to one or more of Her Majesty's judges: the mayor opening the court in the usual form, and taking his seat on the right of the judge, sitting with him during the assizes.

There are yet original warrants in existence, signed by the mayor and sheriffs, for the execution of criminals capitally convicted for offences

within their jurisdiction at the sessions of oyer and terminer—that of Sir Dinely Goodere being one; and the mayors were, under their ancient charter, supreme judges of the admiralty within their jurisdiction. It is also within the memory of many, that one of them took his seat at the Board of Admiralty; and, for aught I know, may still have the right to do so.

Bristol enjoys still its own Lord-Lieutenant (the Earl of Ducie), and Lord High Steward (the Duke of Beaufort); and is a county of itself. Edward III., in a charter dated A.D. 1373, addressed to “our well-beloved the Mayor,” after confirming former privileges, and granting many others, decrees, the city “shall be separated and in all respects exempted from the Counties of Gloucester and Somerset, as well as by land as by water; and that it shall be called the County of Bristol for ever.”

I observe, too, that one of the charters, Henry II., A.D. 1172, has the following:—

“Know ye that I have given and granted, and by this my present Charter have confirmed to my men of Bristow, my City of Dublin for them to inhabit: wherefore I will, and strictly enjoin, that they may inhabit it and hold it of me and my heirs, well and peaceably, freely and quietly, wholly, and fully, and honorably, with all the liberties and free customs which the men of Bristow have at Bristow.”

BRISTOLIENSIS.

JUDGE HOLT (3rd S. iii. 491.)—The Judge Holt inquired after by C. J. R. was raised to the Bench of the Common Pleas by Richard II. in 1383; and was of those, who, for pronouncing the proceedings of the Parliament in 1387 to be illegal, was arrested on the bench and tried for high treason. His sentence of death was commuted to banishment for life; and the town of Drogheda, with two miles round it, was assigned to him, with an allowance of forty marks for his support. His sentence was afterwards remitted; and in the next reign he recovered part of his property in Northamptonshire (where he was born), and in other counties. (*Abbrev. Rot. Orig.*, ii. 240; *Cal. Inquis. p. m.*, ii. 196, iii. 69, iv. 37, 52; *Cal. Rot. Pat.*, 221.) His wife's name was Alice; and two of his sons, John and Hugh, are mentioned.

EDWARD FOSS.

BOOK EXCHANGE BAZAAR (3rd S. iii. 477.)—I do not believe that a Book Exchange Bazaar, such as your correspondents have proposed, could be organized on account of the great expenses of management. I believe, however, that something of the same, or rather of a better kind, might be established in connection with “N. & Q.” If the Editor would put at the disposal of his correspondents one of the advertisement pages of “N. & Q.” on the same terms that he does to other advertisers, it might, and I believe would be used by many of us for purposes of book ex-

change, in the same manner as we now avail ourselves of the column headed, “Books wanted to purchase.” The advertisement fee would I am sure be a far lighter tax per volume than the expenses caused by an establishment such as has been suggested.

A LORD OF A MANOR.

“STONEWALL” JACKSON (3rd S. iii. 491.)—Subject to correction, I anticipate I am right in saying the grandfather of Jackson came from “canny Yatton,” by Roseberry Topping—Little Ayton, in Cleveland; near where Cook was born, and Have-lock reared. Jackson's father, I believe, kept a grocer's shop in Hutton Rudby, near Stokesley, until 1822; when he, amongst many others, emigrated to Virginia—where young Jackson was born. Cleveland, in Yorkshire, has produced more heroes than generally believed, and their lives would be worth preserving. The famous dragoon, Tom Browne, was a native of these parts.

EBORACUM.

HYMN WRITERS (3rd S. iii. 447.)—In answer to the inquiry of S. Y. R. concerning some authors of hymns, the following brief notice may be useful.

The Rev. James Boden's hymns are in his collection, 1801, and subsequent editions.

The Rev. Joseph Grigg's hymns have been recently collected from the original sources, and published in one of the volumes of the *Library of Spiritual Songs*.

The Rev. Thomas Kelly's hymns have passed through eight or nine editions. They first appeared in 1804.

Nothing has been gathered concerning “Kirkham,” “Leech,” and “Slatter.”

Mrs. Mary Masters is known for one hymn, which is extracted from one of her volumes of *Poems*, published in 1755.

The Rev. Samuel Medley's hymns first appeared on broadsides, 1780; and after the author's death were collected into a volume in 1800.

The Rev. John Needham's hymns was published at Bristol in 1768.

Of “Norman” we know no further than that he composed one hymn on baptism, which appears in the various Baptist collections.

Joseph Straphan's hymns first appeared in the various magazines of the date 1776–89.

Mr. Gill Timms's hymns are in a collection of hymns of the date 1828.

Mrs. Voke's “Missionary Hymns” first appeared in John Dobell's *Selection*, 1806.

DANIEL SEDGWICK.

Sun Street, City.

NEW ROSS (3rd S. iii. 481.)—The records of the proceedings of the late Municipal Corporation of New Ross from 1658 to 1841 (when that corporation became extinct), are in existence, and belong to the present Town Commissioners of that

borough. These valuable and interesting records are contained in three large folio volumes: the first extending from 1658 to 1687; the second, from 1687 to 1732; and the third, from 1732 to 1841. These books (by the public spirit and liberality of the Town Commissioners) have lately been thoroughly repaired and admirably bound by Mr. Caldwell of Frederick Street, Dublin. They are at present in my temporary custody.

I am unable to answer the first part of the Query; but I believe there are ample materials procurable within the town, and elsewhere, for a history of that ancient and important borough. If ABHBA is disposed to undertake the task, I will gladly supply him with all the information on the subject which I possess.

H. LOFTUS TOTTENHAM.

Blackrock, Dublin.

EXTRAORDINARY DEGREE OF COLD IN THE MONTH OF JUNE (3rd S. iii. 489.)—In a small book, containing extracts from a meteorological journal kept at Edmonton, Middlesex, and published in 1814, I find the following notice:—

“June, 1795. Much rain, and a fresh cold N. and N.E. wind the 19th: it was said it snowed for about three quarters of an hour at Windsor, between 2 and 3 in the morning, and that 100 sheep died on Windsor Forest; 2 inches and 2-tenths of rain fell within the 24 hours at Edmonton.”

“June the 13th. Bury St. Edmond's, Suffolk, was visited by a tremendous storm of thunder and lightning. Much damage was done at Tunbridge Wells. On Tilehurst Common, near Reading, Berks, 16 sheep, that had been newly shorn, perished from the severity of the night. The names of many are particularly mentioned who lost sheep, to the amount of 158. At Weymouth and its neighbourhood, the night was very severe, and considerable damage was done to the sheep which had just been shorn; and on Salisbury Plain the loss was very great.”

“June the 18th. From Salisbury the accounts were very serious, from the great mischief done among the flocks. At Broad Chalk, near 200 sheep perished; at Dounton, 60; 150 were killed at Steeple Langford, the greater part of which suffered from the hail storm. In short, it was computed that one-fourth of their flocks were destroyed by the sudden and unexpected calamity.”

This is all the information I am enabled to give C. M. upon the subject of his inquiry.

HYDE PARK SQUARE.

I find in a MS. Common-place Book, in the handwriting of Sir John Philipps, Bart., an entry which may serve as an answer to the Query of C. M. on this subject:—

“Fires in y^e Hall and Parlour and Bed-chambers at Picton, on June 28th, 1725, y^e weather being then so cold.”

From this it would appear that, at Midsummer, 1725, it was as cold in Pembrokeshire as though it had been midwinter. JOHN PAVIN PHILLIPS.

Haverfordwest.

FORD'S "PERKIN WARBECK:" COUNTERPANE (3rd S. iii. 489.)—One of the alleged misreadings in this play is certainly a mistake. The original word “counterpane” is correct. Formerly, when deeds were more concise than at present, they were engrossed in duplicate on one skin of parchment; and, when executed, it was cut in two pieces in an indented or waving line. One part, signed by the grantor, was the original, and was called an indenture; the other was signed by the grantee, and called the “counterpane.” It was denominated by Blackstone, and is now known by the word *counterpart*.

A quotation in Richardson's *Dictionary* plainly shows the use of the word:—

“Thys Duke of Aumerle went before from Westminster to see his father the Duke of Yorke; and, sittinge at dynner, had his *counterpaine* of the endenture of the confederacye whereof I spake before in his bosoma.”—Hall, *Hen. IV.* an. 1.

This is the evident meaning of the passage. There is no indenture but it is accompanied with its counterpart. No *neverint*—which here means *bond*, being the first word in the old Latin form of that instrument—but is accompanied with a condition making it void upon doing or not doing a certain thing, &c. C. T.

TOM MOODY'S BURIAL PLACE (3rd S. iii. 492.)—Tom Moody is not buried in Leicestershire, but in the churchyard of Barrow, in Shropshire, on the outskirts of the Willey Park estate of his master, George Forester. Barrow is an incumbency held with the rectory of Willey, and in the gift of Lord Forester. Dr. Rowley was, when I visited it in 1858, the rector; and is, I believe, still so. A plain flat stone covers the grave, with the simple inscription, if my memory serves me, “Here lies Tom Moody,” with the date of his death. I may add, that the print of the burial, to which OXONIENSIS refers, is everywhere to be seen in the cottages and wayside inns of the district; where it would be a grave offence to suggest that it did not give a faithful representation of that singular ceremony. George Forester was the elder of the two sons of Brooke Forester; who acquired the Willey estate by his marriage with its heiress, Miss Weld. The sportsman died a bachelor in 1811, and left his property to his nephew; who was raised to the peerage some ten years afterwards, and was father of the present Lord Forester. S. T.

PRINTONAN (3rd S. iii. 499.)—My writing has been misread: it is Trotter of *Mortonhall*, not “Westonhall,” and of *Charterhall*, not “Chartonhall.” The former is in Midlothian, the latter in Berwickshire. L. M. M. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

The New Testament for English Readers: containing the Authorised Version, with Marginal Corrections of Readings and Renderings; Marginal References; and a Critical and Explanatory Commentary. By Henry Alford, D.D., Dean of Canterbury. In Two Volumes. Vol. I. Part I. The Three First Gospels. (Rivingtons.)

The object of this edition of the New Testament is to put the English reader, whose knowledge is confined to his own language, in possession of some of the principal results of the labours of critics and scholars on the sacred text. Dean Alford, while pronouncing our Authorised Version to be a translation of high excellence—never to be thought of without reverence and gratitude to Almighty God—admits that it is derived very often from readings of the Greek, which are not based on the authority of our best ancient witnesses; and frequently gives an inadequate rendering of the text which it professes to translate. It is the object of the present edition to correct both these imperfections, by printing in italics in the text the words and passages which are wrongly read, or inadequately rendered, the true reading or rendering being pointed out in the margin below; and, to render the whole more intelligible, by marginal notices and by explanatory notes, which are mainly an adaptation, or abridgment, of those in the Dean's edition of the Greek Testament. As the people of England, as a body, view with great jealousy any attempts to meddle with the Authorised Version of the Scriptures, and as there is at this time so much unsettled opinion respecting the authority of Scripture, we think Dean Alford has done wisely in avowing at once, and in the very front of his Introductory Essay, that "he regards the Canonical Books of the Old and New Testaments to have been given by inspiration of Almighty God, and in this respect to differ from all other books in the world;" and that he "rests this belief on the consent of Christ's Holy Catholic Church, and on evidence furnished by these books themselves." But these revelations having been delivered by the vehicles of *human testimony, human speech, and human writing*, all the phenomena incident to these human vehicles are to be expected, and are to be found in our sacred books. Hence the necessity for such illustrations as the work before us, in which the reader will find no sympathy whatever with the Rationalistic school.

We have noted thus at length the peculiarities of the Dean of Canterbury's last contribution towards an intelligent knowledge of the New Testament, because we feel the work to be one which will be welcome to a large body of earnest Christians.

The Student's Greek Grammar. A Grammar of the Greek Language. By Dr. George Curtius, Professor in the University of Leipzig. Translated under the Revision, and Edited by William Smith, LL.D., &c. (Murray.)

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SOURCE OF THE NILE.

BAINBRIDGE FAMILY.

THE LOOKING GLASS.

POPE AND SENAULT.

ARCHBISHOP HARNET AND BISHOP KEN.

C. J. E. We shall be glad to receive the proposed extracts.

ABBA. The Belfast Anthologia, although announced, was never published.

ERRATA.—3rd S. iii. p. 485, col. i. line 5, for "late" read "later;" line 11, for "moral" read "rural;" line 15, for "Bickering" read "Fickering;" col. ii. line 38, for "claims" read "claim."

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